

Programme for

REMOTE: Rethinking Remoteness and Peripherality

Longyearbyen, Svalbard, 15-19 January 2017

Note: All presentations will take place at the Radisson Blu Polar Spitsbergen Hotel.

15 January 2017

19:00: *Dinner:* Meet in lobby of Radisson Blu Polar Spitsbergen Hotel.

16 January 2017

09:45-17:00: *Dog Sledding to an Ice Cave.* Meet in lobby of Radisson.

18:30: *Dinner:* Kroa (500 m walk). Meet in lobby of Radisson. Dinner itself starts at 19:00.

17 January 2017

10:45: *Tour of Longyearbyen:* Meet in lobby of Radisson.

19:00: *Dinner:* Coal Miners' Cabins. (Tour of Longyearbyen ends at Coal Miners' Cabins.)

18 January 2017

10:00-10:15

Session 1: **Introduction** (André Sal A)

10:00: Conference introduction by **Adam Grydehøj** (Island Dynamics, Denmark) & **Yaso Nadarajah** (RMIT University, Australia).

10:15-10:30: Break

10:30-12:00

Session 2a: **The Fluid Periphery of the North** (André Sal A)

Chair: **Shawn Clankie** (Otaru University of Commerce, Japan)

10:30: **Stefan Donecker** (Austrian Academy of Sciences, Austria) **Northern Peripheries and the European Mind: Shifting Images of Arctic Remoteness, c. 1400 – 1600.**

11:00: **Eleanor Rosamund Barraclough** (University of Durham, UK) **Arctic Borderlands: Rethinking Norse-Sámi Relations in the Medieval Nordic World.**

11:30: **Jeffrey Love** (Stockholm University, Sweden) **Early Law in the North Atlantic Islands.**

Session 2b: **Coping with Remoteness** (André Sal B)

Chair: **Janne Holmén** (Södertörn University, Sweden)

10:30: **Guy Gillor** (Independent Researcher, Australia) **Health Services in Remote Areas: Accessibility, Planning, and the Role of the State.**

11:00: **Emmanuelle Crane** (Université de la Sorbonne Paris IV, France) **Introducing Restorative Justice in the Marquesas Islands: Overcoming Remoteness in Criminal Sanction.**

11:30: **Shirley Cefai** (University of Malta, Malta) **The Impact of Boundaries on the Development of Conservation in Malta.**

12:00-14:00: Lunch Break

14:00-15:30

Session 3a: **Making and Unmaking of Periphery: Remote Learning and Local Unlearning**
(André Sal A)

Chair: **Hariz Halilovich** (RMIT University, Australia)

14:00: **Yaso Nadarajah** (RMIT University, Australia) **Mekaanga Cultural Ontology: Ways of 'Being'.**

14:30: **Peter Phipps** (RMIT University, Australia) **Learning to be 'On Country' in Remote Australia.**

15:00: **Hariz Halilovich** (RMIT University, Australia) **Visiting Remote Places that are 'No Longer There' in Bosnia.**

Session 3b: **Theorising Remoteness** (André Sal B)

Chair: **Judyta Frodyma** (University of Northern British Columbia, Canada)

14:00: **Robin Zebrowski** (Beloit College, USA) **Intercorporeality versus Everywhere: Remoteness and Telepresence in Embodiment Theories.**

14:30: **Cathy Lane** (CRiSAP, University of the Arts London, UK) **Is There a Sonic Iconography of Remoteness? Northern Islands in Contemporary Sound Arts Practice.**

15:00: **Mathias Albert** (Bielefeld University, Germany) & **Andreas Vasilache** (Bielefeld University, Germany) **Rethinking Centre-Periphery Relations and Remoteness: Combining Cultural Theory and Theories of Social Differentiation.**

15:30-16:00: Break

16:00-16:45

Session 4: **Keynote Speech** (André Sal A)

Chair: Adam Grydehøj (Island Dynamics, Denmark)

16:00: **Owe Ronström** (Uppsala University – Campus Gotland, Sweden) **Reflections on Remoteness, Islands, and Islandness.**

18:30: *Dinner:* Vinterhagen (750 m walk). Meet in lobby of Radisson. Dinner itself starts at 19:00.

19 January 2017

10:00-12:00

Session 5a: **Creating Society out of Remoteness** (André Sal A)

Chair: **Stefan Donecker** (Austrian Academy of Sciences, Austria)

10:00: **Konrad Steyn** (Tshwane University of Technology, South Africa) & **Gerald Steyn** (Tshwane University of Technology, South Africa) **The Wild Coast of South Africa: Remoteness, Centrality, and Social Infrastructure.**

10:30: **Shiun-vey Huang** (Institute of Ethnology, Academia Sinica, Taiwan) **Marginality No More: Taoist Ritual Jiao and the Construction of a Local Society in Eastern Taiwan.**

11:00: **Kirsten Marie Raahauge** (Royal Danish Academy of Fine Arts, Denmark) **Ghosts of Christiansø and Frederiksø: A Case Study from a Remote Island.**

11:30: **Ros Dunlop** (Independent Researcher, Australia) **Why are Certain Aspects of Indigenous Music in East Timor Still Unique to Some Communities Post-Indonesian Occupation in 1999?**

Session 5b: **Remote Island Sustainability** (André Sal B)

Chair: **Marius Pieterse** (University of the Witwatersrand, South Africa)

10:00: **Gordon B. Cooke** (Memorial University of Newfoundland, Canada) **Island Youth: Should We Really Entice Them to Stay?**

10:30: **Aimee Swenson** (Michigan State University, USA) **Remote Island Cultural Sustainability in a Post-War Context: The Post-Soviet Ruhnu Island (Estonia) as a Model.**

11:00: **James Auger** (Madeira Interactive Technologies Institute, Portugal) & **Julian Hanna** (Madeira Interactive Technologies Institute, Portugal) **Promise in the Periphery: Designing Bespoke Energy for Madeira.**

11:30: **Urban Nordin** (Stockholm University, Sweden) & **Lenn Jerling** (Stockholm University, Sweden) **The Stockholm Archipelago: From Production to Consumption, from Periphery to a Part of the Core - in a New Time-Space Context.**

12:00-14:00: Lunch Break

14:00-16:00

Session 6a: **Mapping Peripherality** (André Sal A)

Chair: **Kirsten Marie Raahauge** (Royal Danish Academy of Fine Arts, Denmark)

14:00: **Dani Redd** (University of East Anglia, UK) **Locating Remoteness: New Media Depictions of Tristan da Cunha's Geographical Position.**

14:30: **Janne Holmén** (Södertörn University, Sweden) **Parochial Centres and Cosmopolitan Peripheries: Mental Maps and Historical Consciousness of Secondary School Students in the Baltic Sea and Mediterranean Regions.**

15:00: **Susanne Stenbacka** (Uppsala University, Sweden) & **Susanna Heldt** (Dalarna University, Sweden) **Peripheralisation as Process: How Does It Work and What can be Learned in Terms of Hindering or Enabling.**

15:30: **Eric Masson** (University of Lille Sciences and Technologies, France) **Remoteness and Peripherality: A Spatial Modelling Approach of Attraction versus Repulsion.**

Session 6b: **Constructing Peripherality** (André Sal B)

Chair: **Aimee Swenson** (Michigan State University, USA)

14:00: **Shawn Clankie** (Otaru University of Commerce, Japan) **Hokkaido and Remoteness in the Japanese Context.**

14:30: **Marius Pieterse** (University of the Witwatersrand, South Africa) **Where is the Periphery Even? Legal, Governmental, Developmental and Activist Constructions of Peripherality in South Africa's Gauteng City Region.**

15:00: **Judyta Frodyma** (University of Northern British Columbia, Canada) **The 'Great White North': Exploring Peripherality in Early Canadian Literature.**

15:30: **Owen Jennings** (University of Prince Edward Island, Canada) **Being a Saint: From the RMS to HLE.**

16:00-16:15: Break

16:15-16:30

Session 7: **Closing** (André Sal A)

16:00: Conference closing by **Adam Grydehøj** (Island Dynamics, Denmark) & **Yaso Nadarajah** (RMIT University, Australia).

18:45: *Dinner:* Svalbar. Meet in lobby of Radisson. Dinner itself starts at 19:00.

Abstracts

Mathias Albert (Bielefeld University, Germany) & **Andreas Vasilache** (Bielefeld University, Germany) **Rethinking Centre-Periphery Relations and Remoteness: Combining Cultural Theory and Theories of Social Differentiation.** The concepts of ‘periphery’ and ‘remoteness’ have traditionally been defined in relation to inaccessibility and geographic distance to political, economic, social, and cultural hubs. However, already the common figure of ‘centre-periphery’ insinuates that peripherality necessarily requires a reference point according to which centrality is defined in the first place. Cultural accounts of peripherality and remoteness go a long way in establishing the ‘place’ of localities and regions marked as ‘peipheral’ and ‘remote’ in relation to varying ‘centres’. That is why they remain inextricably wedded to the specific defining markers used to determine what counts as central in the first place and, thus, are arbitrary to some degree. The present paper seeks to move a step beyond this arbitrariness by enlisting the concepts of centre and periphery from the theory of social differentiation, where centre and periphery mark communicative densities in global function systems. This reconceptualization opens pathways for empirically mapping peripherality and remoteness not only in relation to the usual cultural markers, but also in relation to their function in the global political, economic, legal, etc. systems.

Biography: Prof. Dr. Andreas Vasilache is Professor of European Studies at Bielefeld University, Director of the Centre for German and European Studies (ZDES/CGES) as well as Visiting Professor at Asia-Europe Institute at University of Malaya. His research focuses on International Relations, International Political Theory (IPT), International Security Studies, European external relations, Europe-Asia-relations, borders in world society and intercultural studies. Publications include “Gouvernementalität, Staat und Weltgesellschaft” (ed., Springer VS 2014), “Mobile Inequalities in a Mobile Europe” (Migration Letters, Special Issue, ed. with A. Amelina, 2014), and “Great Power Governmentality?” (Security Dialogue 45: 6, 2014). E-mail: Andreas.Vasilache@uni-bielefeld.de

Mathias Albert is Professor of Political Science at Bielefeld University and one of the directors of the Institute for World Society Studies, as well as Honorary Professor at Aarhus University. He has worked on theories of international relations and world society, issues of territoriality and identity, as well as youth studies. The most recent book is *A Theory of World Politics* (Cambridge: Cambridge University Press 2016). E-mail: mathias.albert@uni-bielefeld.de

James Auger (Madeira Interactive Technologies Institute, Portugal) & **Julian Hanna** (Madeira Interactive Technologies Institute, Portugal) **Promise in the Periphery: Designing Bespoke Energy for Madeira.** This proposal describes a speculative design approach to energy generation and infrastructure in the particular context of Madeira. The island’s unique landscape, with its vertiginous topography and numerous microclimates, provides an ideal canvas for experimentation. This project recasts the island as a site for multi-scale energy experiments. Through this project we want to exploit remoteness and peripherality as drivers of societal creativity, possibility, innovation, and resilience. An important aspect is to challenge the traditional radial model of centrally generated electricity with the aim of allowing communities to reclaim ownership of energy generation and storage. This model could offer an alternative to the historic monopolies of major energy providers by creating new ecologies of energy relationships. Being peripheral should not be viewed as an obstacle but an advantage, a unique opportunity – in the case of our project, a way of thinking differently about energy generation, distribution, storage, and use. Islands provide new ways of looking at the world: finding alternatives to the old pathways of one-size-fits-all mainland thinking that were laid down decades or centuries ago by looking at local, distributed, bespoke solutions more suited to 21st century resources and challenges.

Biography: James Auger is an Associate Professor at M-ITI. Between 2005 and 2015 James was part of Design Interactions at the Royal College of Art, teaching on the MA programme and developing critical and speculative approaches to design and technology. James is also half of the design practice Auger-Loizeau, whose work is in the permanent collection at MoMA. E-mail: info@augerment.com

Julian Hanna is an Assistant Professor at M-ITI. His writing on avant-garde culture has appeared in numerous academic journals and a book, *Key Concepts in Modernist Literature*. Since joining M-ITI his research has shifted toward futures studies, design fiction, and islands. E-mail: julianhanna@gmail.com

Eleanor Rosamund Barraclough (University of Durham, UK) **Arctic Borderlands: Rethinking Norse-Sámi Relations in the Medieval Nordic World.** In the Middle Ages, the common perception of the Norwegian world was of a far-northern culture located on the remote margins of Europe. ‘Beyond Norway’, the German chronicler Adam of Bremen wrote, ‘you will find no human habitation—nothing but ocean, terrible to look upon and limitless’. But the Norse were not Europe’s northernmost inhabitants. Beyond them lived the Sámi: nomadic hunter-gatherers with a reputation for diabolical paganism and magical skills. From the perspective of Norse sources such as the Icelandic sagas, the Sámi were viewed traditionally as the quintessential ‘Other’: an alien people living on the geographical and cultural peripheries. But relations between Scandinavia’s Nordic inhabitants and the Sámi were far more complex than these texts initially suggest. Here, I shift the focus away from this perceived Norse–Sámi dichotomy and argue for a more fluid, flexible understanding of the northern edge of the Norse world, as a place where cultural identities dissolved at the edges and hybrid identities formed. By taking the findings of anthropological and historical studies on borderlands, supported by archaeological evidence from northern Scandinavia, I will subject Norse literary texts to a fresh interrogation about concepts of human and geographical remoteness and peripherality.

Biography: Eleanor Rosamund Barraclough is Lecturer in Medieval Literature at Durham University, specialising in Nordic culture. She is the author of *Beyond the Northlands: Viking Voyages and the Old Norse Sagas* (forthcoming, OUP 2016). She was a Leverhulme Early Career Fellow at Oxford, and holds a PhD/MPhil/BA from the department of Anglo-Saxon, Norse and Celtic in Cambridge. This semester, Eleanor is a Visiting Research Fellow in the department of Scandinavian Studies, Madison WI. In 2013 she was chosen as a BBC Radio 3 ‘New Generation Thinker’ and has presented several radio documentaries on subjects including the Supernatural North and Nordic Identity. E-mail: e.r.barraclough@durham.ac.uk

Shirley Cefai (University of Malta, Malta) **The Impact of Boundaries on the Development of Conservation in Malta.** The physical and political boundaries that surround Malta have influenced the development of conservation on the island. These two boundaries, the sea and the political boundaries, have dictated the social fabric of the Maltese society giving them a strong sense of security together with a sense of insecurity. Malta may be considered remote not only geographically but also politically and linguistically since Malta has its own language. Being small and not having many resources, has made it dependent on foreigners to rule its country and this has instigated a sense of inferiority within the Maltese. Self-governance only occurred in the end of the 20th century. The crossing of so many cultures in Malta has left the island a very rich cultural heritage. The political situation has not allowed the Maltese to value their past and it is only in the last decades that proper conservation practice has been put into place. This presentation will deal with the issues of conservation and how boundaries can influence, both positively and negatively, the development of conservation in an island scenario.

Biography: Shirley Cefai is a conservation architect that graduated in 1987 at the University of Malta. She furthered her studies in conservation at the Instituto Universitario di Venezia, Italy and read for her PhD at the University of York, Uk. She has worked on conservation and rehabilitation projects on World Heritage Sites in Malta, namely the prehistoric temple sites together with some of the main palaces in Valletta and other historic buildings on the island. Shirley is currently a full time lecturer within the University of Malta's Department of Conservation and the Built Heritage and lectures mainly theory of conservation to students following different Masters programs run by the department. shirley.cefai@um.edu.mt

Shawn Clankie (Otaru University of Commerce, Japan) **Hokkaido and Remoteness in the Japanese Context.** This presentation will focus on Hokkaido, Japan's northernmost main island and its largest prefecture. It will examine the historical, cultural, geographic and linguistic factors that contribute to Hokkaido as remote and other from the rest of Japan. These include from the government, which has a cabinet level position devoted to handling issues of Hokkaido (along with Okinawa), to the centralized populations of Tokyo and the other three main islands that view the island as cold, distant and backwards. It will be argued here that this perception of remoteness is also maintained and fostered by the public in Hokkaido as well which perceives itself to be different from the rest of Japan. These perceptions will be compared to the reality found in the demographic and geographic data to attempt to come to some understanding of Hokkaido which is today as accessible as any other part of Japan, but which psychologically remains at a distance.

Biography: Dr. Shawn M. Clankie is Professor of Applied Linguistics at Otaru University of Commerce in Hokkaido, Japan. He has lived in Hokkaido for 17 years and has written widely on life in Hokkaido and in Japan. E-mail: shawn@res.otaru-uc.ac.jp

Gordon B. Cooke (Memorial University of Newfoundland, Canada) **Island Youth: Should We Really Entice Them to Stay?** In this study, I explore the policy implications of the 'stay or go' dilemma facing youth in rural Ireland, Faroe Islands, and Shetland. For the sake of convenience, I refer to young adults between the ages of 18 and 30 as 'youth'. This paper is based on data from semi-structured interviews with five young adults living in or around Lerwick, four living in Northwest County Donegal, and three currently or formerly living in Torshavn. Although the Faroes and Shetland are smaller and more remote than Ireland's County Donegal, the Irish participants actually live in a smaller community than Lerwick or Torshavn, and are located hours away from (the large cities of) Dublin and Belfast. The Faroese participants were currently living in either Torshavn or in Copenhagen. Overall, the 'stay or go' decision appeared to be roughly comparable for the youth in both locations, in terms of the industrial mix, population base and relatively high degree of rurality and remoteness. Studies show that to retain youth, the extent of economic prospects is seemingly the most important factor, but quality of life and strength of social ties are also influential. Simply put, many rural youths face a tough decision whether to out-migrate or to stay and make the best of local opportunities. That dilemma is potentially exacerbated for island youth because of the starkness of the boundary. That is, out-migrating from an island is psychologically different than 'merely' travelling across a line on a map, or from a rural location to an urban one within Ireland, Shetland, or the Faroes. This presentation will focus on public policy options regarding how much labour market intervention is appropriate at a community level. The results suggest that unless these island youths receive assistance to gain skills, experience and steady incomes, and to have rewarding lifestyles, out-migration will be a temptation. On the other hand, implementing policies to improve labour market opportunities- thereby enticing more to stay- tend to be expensive and controversial.

Biography: Gordon B. Cooke is Associate Professor of Industrial Relations at the Memorial University of Newfoundland. He examines the causes and effects of a range of non-standard work arrangements within Canada and the North Atlantic. His particular interest is on the possible policy solutions to the labour market realities facing ‘at-risk communities’. His work has been published in journals such as *Human Relations*, *Community, Work and Family*, *International Journal of Human Resource Management*, and *Relations Industrielles/Industrial Relations*. E-mail: gcooke@mun.ca

Emmanuelle Crane (Université de la Sorbonne Paris IV, France) **Introducing Restorative Justice in the Marquesas Islands: Overcoming Remoteness in Criminal Sanction.** French Polynesia has inherited its courts and tribunals from France since its colonisation in the 19th century. At a time when the overseas territory is gaining more independence from France, the Marquesas islands, one of the five archipelagos of French Polynesia, have embarked on requesting to move away from Tahiti’s centralised justice system. In these “doubly remote” islands, offenders are airlifted to the capital city of Papeete, 1500km away, during court procedures, sentencing and confinement. With little or no opportunities to visit family members serving long sentences in Tahiti, offenders are disconnected from their family ties and rehabilitation has proven testing. The French government has been investing in court technology especially video conferencing as a way of delivering justice to remote Polynesian islands. While the deployment of technology in this way is most often justified on the grounds of cost-savings and convenience, Polynesians are requesting that the justice system look into alternative ways of sanctioning crime. The French government voted in 2014 to introduce restorative justice in its judicial system and is currently more sensitive to its culturally diverse citizens in its overseas territories. This paper will explore how the Marquesas islands can benefit from the introduction of restorative justice in rehabilitating its offenders and healing its community. Based on field work done in other remote areas such as Nunavut (Canada), I will discuss the benefits of introducing restorative justice to overcome isolated Aboriginal communities facing “remoteness” experience in their dealings with the non-indigenous justice system.

Biography: Emmanuelle holds a PhD in Social Anthropology from the EHESS in Paris. She currently lectures at the Sorbonne University and conducts research in French Polynesia. Her areas of interest combine restorative justice, indigenous conflict management, indigenous film and photography. E-mail: emmanuellecrane@yahoo.fr

Stefan Donecker (Austrian Academy of Sciences, Austria) **Northern Peripheries and the European Mind: Shifting Images of Arctic Remoteness, c. 1400 – 1600.** Compared to the Americas, Africa and India, the Arctic might be considered a sideshow of the Age of Discovery. But the northernmost limits of European knowledge did expand considerably during the fifteenth and sixteenth centuries: In the 1430s, European elites received one of the very first reliable accounts of a voyage beyond the Polar Circle when the report of Pietro Querini’s shipwreck off the Lofoten Islands reached Venice. By the end of the sixteenth century, Richard Chancellor had established an Anglo-Russian trade route via Archangelsk, Willem Barentsz had reached Spitsbergen and the Arctic had become a peripheral yet integral part of the European World. However, it would be misleading to perceive these two centuries of Arctic ventures simply as a linear progress of new expeditions and new discoveries. In the paper, I would like to argue that the very idea of the peripheral Arctic, and in particular the motif of the remote Northern island as the most explicit expression of this notion, underwent significant changes during these centuries. Against the backdrop of the much-debated paradigm shifts between medieval and early modern thought, I intend to discuss the changing topoi of Arctic

remoteness that found their expressions in travel and expedition reports as well as maps from the fifteenth and sixteenth centuries.

Biography: Stefan Donecker is a postdoctoral researcher at the Institute for Medieval Research of the Austrian Academy of Sciences. He received his PhD in History from the European University Institute in 2010 and was awarded a Marie Curie Intra-European Fellowship in 2013. His research is focused on intellectual history and the history of historiography in the late Middle Ages and the early modern period as well as on the cultural construction of Northernness. E-mail: stefan.donecker@eui.eu

Ros Dunlop (Independent Researcher, Australia) **Why are Certain Aspects of Indigenous Music in East Timor Still Unique to Some Communities Post-Indonesian Occupation in 1999?** The island of Timor is a convergence of two major cultural groups, Austronesian and Melanesian, and consequently East Timor comprises many ethnolinguistic groups, some of which live in remote regions. The indigenous music across these groups is diverse and even unique to some village communities. The indigenous culture has been subjected to many influences over the course of time. East Timor was in a trading network, and influences from other nations affected its indigenous cultures. Centuries of invasion and occupation have also impacted the island culture. The indigenous people located in remote regions lived on the periphery during the centuries of Portuguese rule. The Portuguese had little interest in the culture of the native inhabitants, which enabled them to continue their lives with little interference. Under the Indonesian occupation, the indigenous culture was profoundly affected due to wanton destruction by the Indonesian military and the displacement of the East Timorese, who mostly resided in villages and lived an agrarian lifestyle. Their mores had been dictated by the rhythms of the agricultural calendrical year. Since independence from Indonesia in 1999, many people have returned to their villages. This paper considers why certain aspects of indigenous music remain unique to some communities in the years since the Indonesian occupation.

Biography: Dr Ros Dunlop is an Australian musician, teacher, researcher and writer. As a performer she is an advocate of new music for clarinet, particularly promoting Australian compositions through worldwide performances and discography. With Composer Martin Wesley-Smith she has performed international tours, including to East Timor in 2002. Subsequently She began researching its indigenous music in 2003 which resulted in an award winning book; *Sounds of the Soul* [2012] . Her PhD thesis in 2016 was about the indigenous music of East Timor. Ros taught clarinet at the Sydney Conservatorium of Music for 24 years and now teaches clarinet privately. E-mail: rosdunlop@tekeemedia.com

Judyta Frodyma (University of Northern British Columbia, Canada) **The ‘Great White North’: Exploring Peripherality in Early Canadian Literature.** Artistically, Canada’s identity has always been defined in relation to ‘nature’: CanLit is often taught using the theme of the North, or ‘hinterland’, when it is neither a reality nor a way of being for the most part of the Canadian population, over 80% of which resides dominantly in urban areas. Thus, the Canadian identity relative to ‘nature’ must be rethought. This paper looks at that identity and its beginnings in mid-nineteenth century poetry. As the nation was born, so was its first, original ‘voice’. However, this is a voice that to this day struggles to be heard against its louder, older brothers: Britain and the US. I am interested in how this imposed notion of ‘periphery’ in literature can help us understand cultural peripheries. Canada shares a border with one of the largest economic powers in the world but also has a third of its landmass situated near or within the Arctic circle. This junction of periphery and remoteness is accounted for by writers such as Lampman, Carman, Roberts and Scott. I will explore some of their poetry to show how ideas

of 'peripherality' and 'remoteness' have been engrained in the way we think about Canada today, and its relation to its historical cultural centres.

Biography: I am a SSHRC Postdoctoral Research Fellow at UNBC in English Literature and the Environment. I completed my PhD at Oxford University and my BA at the University of Toronto. My research is interdisciplinary in nature and lies in the interest of 19th-century Canadian literature as a periphery to British Romanticism and American Transcendentalism. I am particularly interested in writing about dwelling, human and nonhuman, and phenomenological approaches to the environment, from Heidegger to Uexhull, and other cultural geographers. I was also a co-organiser of the 'Unencompassing the Archipelago' Conference at Oxford in November 2015. E-mail: judyta.frodyma@unbc.ca

Guy Gillor (Independent Researcher, Australia) **Health Services in Remote Areas: Accessibility, Planning, and the Role of the State.** Human settlements in 'remote' areas offer significant challenges for planning and delivery of necessary services. This paper will explore the question of health service delivery in 'remote' areas, utilising two main case studies: Palestine/Israel and Australia. In both case studies, the geographical and political definitions of 'remoteness' and 'periphery' are highly contested. As both case studies are of Settler-States, the issue of 'remoteness' is deeply tangled with past and present practices of colonialism and the complex relationship between the Settler-State and Indigenous peoples. However, both case studies have highly contrasting geographical conditions, including size, population distribution and density. The paper will look at comparative data for both case studies, including of health outcomes, distribution and accessibility of health services of Indigenous and non-Indigenous 'remote' populations, the role of the State in planning and service delivery, and the role of communities and grassroots initiatives. The question of the extent of the State's responsibility to deliver equitable access to services to populations in 'remote' areas offer a unique prism to examine competing ideologies and approaches towards the role of the Settler-State in particular, and the nature of the State itself.

Biography: Guy Gillor is a researcher with particular interest in Indigenous self-determination and its application in public health policy. Guy has rich experience working in Indigenous health and health policy matters in both Palestine/Israel and Australia, for organisations including Physicians for Human Rights and the Aboriginal Medical Service Western Sydney. Guy holds a PhD from the University of Western Sydney. His dissertation traces the development of the Aboriginal Community Controlled Health Services in Australia. Guy currently works as a policy adviser for the Royal Australian and New Zealand College of Ophthalmologists. E-mail: guy.gillor@gmail.com

Adam Grydehøj (Island Dynamics, Denmark & Ilisimatusarik/University of Greenland, Greenland) **Islanding Processes in Remote Communities: The Production of Distinct, Powerful, and Marginalised Identity.** Island spatiality in the form of unambiguous water borders encourages the conception of a place and its people as especially unique and distinctive. Because they are relatively straightforward to mentally map and conceptualise, even islands located just off the coast are likely to be regarded – by both residents and outsiders – as somehow different from nearby areas. These 'legible geographies' have an even greater impact in remote island communities. This presentation explores the manner in which remoteness and islandness interact to produce distinct identities that are simultaneous powerful and marginalised. The cases of Greenland and Shetland will be used to show how islanded identities can not only be a source of strength for remote communities but also risk trapping communities in essentialised identities that are marginal by definition.

Biography: Adam Grydehøj (PhD in Ethnology, University of Aberdeen) is Director of Island Dynamics, Visiting Lecturer at Ilisimatusarik/University of Greenland, and Research Associate

at Institute for Island Studies, University of Prince Edward Island. He is editor-in-chief of *Island Studies Journal* (from 2017) and was founding editor of the journal *Urban Island Studies* (2015-16). He researches the intersection of culture, economy, politics, and spatiality in island communities.

Hariz Halilovich (RMIT University, Australia) **Visiting Remote Places that are ‘No Longer There’ in Bosnia.** This paper draws on more than a decade of leading student groups through the experiences of visiting post-genocide regions in eastern Bosnia. Through learning from local people and their environments, students can glean a sense of the intensity of local relationships to place. These 'remote' locales can act as an alter axis mundi in students' lives and relationships to dominant metropolitan knowledges. In exchange, local hosts have opportunities to educate and reorient students in such a way that their expert knowledges can be acknowledged and affirmed.

Biography: Hariz Halilovich, PhD – an award-winning social anthropologist and author – is Associate Professor and Vice-Chancellor’s Senior Research Fellow at the Centre for Global Research, RMIT University, Melbourne. His main research areas include place-based identity politics, forced migration, politically motivated violence, memory studies and human rights. His award-winning book *Places of Pain: Forced Displacement, Popular Memory and Trans-local Identities in Bosnian War-torn Communities* was published by Berghahn: New York–Oxford (2013hb/2015pb). E-mail: hariz.halilovich@rmit.edu.au

Janne Holmén (Södertörn University, Sweden) **Parochial Centres and Cosmopolitan Peripheries: Mental Maps and Historical Consciousness of Secondary School Students in the Baltic Sea and Mediterranean Regions.** The presentation is based upon a survey study investigating mental maps and historical consciousness among secondary school students conducted in ten locations in the Baltic Sea and Mediterranean regions in the years 2014 and 2015. The answers were used in order to construct historical and geographical mental maps, illustrating the students’ knowledge and perception of different countries’ past and present. Western Europe was well known and positively perceived, thus forming a center, while the areas East of the Baltic Sea and South of the Mediterranean formed a periphery. However, students from these peripheral areas had more cosmopolitan mental maps than those from the center, which had relatively little information of countries outside their own area.

Biography: Janne Holmén is associate professor at The Institute of Contemporary History, Södertörn University and The Department of History, Uppsala University. Holmén has earlier investigated regional history writing and regional identity on islands in the Baltic Sea. Currently he is involved in the project Spaces of Expectation, where he investigates the mental maps and history perception of secondary school students in the Baltic Sea and Mediterranean regions. Holmén has also conducted several comparative research projects on the educational history of Nordic countries, i.e. the effects of the Cold War upon school textbooks and reforms of teacher education (ongoing.) E-mail: janne.holmen@yahoo.se

Shiun-wei Huang (Institute of Ethnology, Academia Sinica, Taiwan) **Marginality No More: Taoist Ritual Jiao and the Construction of a Local Society in Eastern Taiwan.** Taiwan’s Central Mountain Range forms a barrier running from north to south and divides the island into two parts. Due to some geographical and historical factors, Eastern Taiwan has been seen as a dangerous, underdeveloped and uncivilized space compared to the island’s western part. Chishang Township, of Taitung County, is situated in the central part of the Hwadong Rift Valley in Eastern Taiwan, with a population of approximately nine thousand people. After the middle of the 19th century, several waves of aborigines moved in from south-western Taiwan. Han Chinese began moving to Chishang after the ban on entering the area was lifted

in 1875 by the Ching court. Han migration from the western coast continued to increase during the Japanese rule. After the 1950s, the Han has become the dominant population in the township. This paper will explore the development of local society in Chishang and the formation of the 'sense of Chisang as a whole' in the mindset of local people. I try to argue that the Taoist ritual Jiao, conducted in 1990 and 2000 respectively, contributed greatly to this 'sense of place' and allowed the local people to no longer see Chishang as an 'uncivilized space'.

Biography: Shiun-vey Huang is a Taiwanese who holds a B.A. and a M.A. from the National Taiwan University and a Ph.D. from the University of St. Andrews, Scotland. He is currently a research fellow of the Institute of Ethnology, Academia Sinica, Taiwan and also a professor of National Dong Hwa University. He has been conducting research in eastern Taiwan since 1982, which mainly focused on religion and ethnicity. E-mail address: sh5@gate.sinica.edu.tw & sh5@mail.ndhu.edu.tw

Owen Jennings (University of Prince Edward Island, Canada) **Being a Saint: From the RMS to HLE.** More than five hundred years after its discovery, the South Atlantic island of Saint Helena now has an airport. I interviewed Saint Helenians (or Saints) on how this shift in access has already changed their island, and their hopes and fears about changes that might come with commercial air service. Saints have long been able to highlight their own uniqueness, but in one small way, they are now just another three letter airport code: HLE. The construction of an airport has been a long time coming, has been completed at a considerable cost to the British government, and has been predicated on substantial improvements to the island's economic sustainability. But in asking Saints about their identity, they highlighted their own uniqueness, something that appears to be inseparable from their isolation and the relatively restricted access they have experienced since the opening of the Suez Canal. I examine how Saints have grappled with the challenges posed by the airport project to their island identity. Saint Helena's extreme remoteness underlines the importance of this change, but similar questions also come up in much smaller decisions made by other island communities. The Saint Helenian experience is an important point of comparison.

Biography: Owen Jennings is a master's student at the University of Prince Edward Island. E-mail: ojennings@upei.ca

Cathy Lane (CRiSAP, University of the Arts London, UK) **Is There a Sonic Iconography of Remoteness? Northern Islands in Contemporary Sound Arts Practice.** Between 1967 and 1977 Canadian pianist Glenn Gould produced three radio documentaries for the Canadian Broadcasting Corporation. Collectively known as the 'Solitude Trilogy', these works, 'The Latecomers' (1969), 'The Quiet in the Land' (1977) and in particular 'The Idea of North' (1967) have achieved foundational status within the sound arts canon. This is primarily due to Gould's innovative use of "contrapuntal" radio using multiple speaking voices simultaneously, as well as his engagement with, and association between, remoteness, wilderness and North which has, since then, become a trope within contemporary sound arts practice. In this paper I will discuss the sonic representation of North within contemporary sound arts practice with reference to works by sound artists including Anna Fritz, Elin Øyen Vister, Jacob Kirkegaard, Peter Cusack, Anna Thorvaldsdottir, Jana Winderen, and Chris Watson and my own work in Iceland and the Outer Hebrides and try to draw out the commonalities of methodology and representation to establish whether there might be a sonic iconography of remoteness related to North in general and northern islands in particular.

Biography: Cathy Lane is a composer, sound artist and academic. Her work uses spoken word, field recordings and archive material to explore aspects of our listening relationship with each other and the multiverse. She is currently focused on how sound relates to the past, our

histories, environment and our collective and individual memories from a feminist perspective. Cathy is Professor of Sound Arts and University of the Arts London. <http://www.crisap.org> & <http://cathylane.co.uk> E-mail: c.lane@lcc.arts.ac.uk

Jeffrey Love (Stockholm University, Sweden) **Early Law in the North Atlantic Islands.**

One of the fundamental ways by which outsiders judge a civilization is through its justice system. Regions considered remote can be perceived as wild or outside of the law, while in fact these same areas often possess structured, detailed provisions for governing their societies. When Norwegian dominion brought new sets of legal codes to insular territories in the North Atlantic, they were bringing law to where law already existed. Before coming under Norwegian dominion the residents of Iceland possessed a highly developed legal system going back over three centuries. Around the same time the Faroe Islands had long been under nominal Norwegian rule, but their distance from the mainland extended them a degree of autonomy. The process of absorbing these distant lands into the Norwegian realm was one of negotiation and assimilation rather than conquest. Explanations of how this union took place lie in the extensive legal works *Járnsíða* (*Ironsíða*) and *Jónsbók* (*The Book of Jón*) in Iceland and the shorter *Seyðabrævið* (*The Sheep Letter*) for the Faroes. The gradual fusion of Norwegian and local rules and procedures brought about a stronger unification of the North that tied the islands more closely into the European and global cultural network.

Biography: Jeffrey Love is currently an editor for the Medieval Nordic Legal Dictionary based at Stockholm University, where he has published articles on early Icelandic and Danish history. He was previously a postdoctoral researcher of Icelandic literature at the Arnamagnæan Institute in Copenhagen and holds a PhD from Corpus Christi College, Cambridge. E-mail: jeff.love@su.se

Eric Masson (University of Lille Sciences and Technologies, France) **Remoteness and Peripherality: A Spatial Modelling Approach of Attraction versus Repulsion.**

Attraction and repulsion play central roles in the relationships we have with places. When considering the reasons why a location is spatially attractive or not, many parameters, subjective or otherwise, interfere in the final decision. These parameters represent a complex mix of positive and negative spatial constraints that one must model according to his own set of values in order to assess a location ranging from fully attractive to fully repulsive. In the context of remoteness and peripherality the attraction-repulsion relationship to places is obvious. The distance-cost to reach or value a remote location or a peripherality is a result of a multi-criteria assessment in which individual and collective viewpoints are the main drivers.

Do the attractive spatial parameters win against the repulsive ones? How do individual, opposite and variable spatial values mix and spread in space? How do collective or multiple individual viewpoints mix in space and map a field of spatial constraints? This contribution aims to discuss a conceptual GIS methodology based on a spatial multi-criteria analysis driven by stakeholders and citizens. This methodology explores the GIS analysis of remoteness and peripherality using a data set of territorial spatial constraints.

Biography: PhD in Physical Geography (2002) at University of Caen Basse-Normandie (France), Eric Masson is chairing since 2004 the Environment and Geomatic position at the Geography and Urban planning dept. of the University Lille 1 Sciences and Technologies (France). All his research activity have been focused on Environmental issues using geomatic tools and methods (GIS, Remote Sensing...). These researches were implemented at national and international level mostly in pluridisciplinary projects including Ecology, Hydrogeology, Geosciences, Economy, Sociology, Civil Engineering and Applied informatics. The main research topics are hydrological risk, integrated water resource management, polluted sediment management, geomatic tools and methodologies. eric.masson@univ-lille1.fr

Yaso Nadarajah (RMIT University, Australia) **Mekaanga Cultural Ontology: Ways of 'Being' in the Remote.** Years of fieldwork in remote Papua New Guinea highlights for me the deep ideological legacy of colonialism, overlaid by the intervention of post-independence development. In this, the idea of the 'remote' and thereby a 'remote community' congeals itself within different forms of marginalisation and topographical naming, which in turn, determines the kind of struggles remote inhabitants must pursue in order to ensure their collective survival and well-being. I draw on a recently conducted training program with a remote Papua New Guinean community as an extension of an ongoing Livelihood Enterprise Project entitled *Sacred Soil—the Individual, Customary Land and Economic Growth*. 20 participants, both men and women, (with varying to no formal education), were selected by Elders from across 12 villages in this remote region to participate in this 5- day pilot program. The program was crafted through discourse with the Elders and villagers as part of a broader project of radically rethinking and reclaiming politics, knowledge and law within the remote in its own context and relationality. Conversations, though difficult, exposing, altering, were also aesthetic, imaginative and transforming - providing invaluable insights into an ontological 'Beingness' in the remote – deeply capable of engaging with the irregular and unpredictable in a language of the emotions as much as the intellect; with text as much as non-text.

Biography: Yaso Nadarajah is an Associate Professor in the Centre for Global Research and the International Development (Masters) Program at RMIT University, Melbourne, Australia. Her key research activities are in the areas of human ingenuity, sacred investment and international development. A dedicated focus on establishing a cross-sector reference (Indo-Pacific) in research has meant working through several challenges and refining the process; in places stretched and remade by customary practices, national agendas and global markets. Her recent co-publications include *Rethinking Development through Study Tours: Interpreting the Field and Negotiating Different Viewpoints* (2016); *Searching for Community – Melbourne to Delhi* (2015) and *Sustainable Communities, Sustainable Development: Other Paths for Papua New Guinea* (2012). E-mail: yaso.nadarajah@rmit.edu.au

Urban Nordin (Stockholm University, Sweden) & **Lenn Jerling** (Stockholm University, Sweden) **The Stockholm Archipelago: From Production to Consumption, from Periphery to a Part of the Core - in a New Time-Space Context.** Vicinity to the major city Stockholm has influenced the development of the Stockholm Archipelago, but ecophysical factors have also played a role. Shore displacement has affected the placement of houses yet simultaneously produced new fertile land. The archipelago has traditionally been an area of production: firewood, iron ore, fish, and even hay sold to inland regions due to the relative lack of salt in Sweden's interior. The agricultural revolution broke up this system, and farming in the archipelago could not keep pace. Because Sweden was not directly involved in World War II, its industrial production remained intact and could benefit from the suffering of others. In the post-war years, holidays were legislated for, the population became prosperous, and the way of life in the archipelago shifted from one of production of raw materials to consumption of experiences. Groceries, for example, are now collected by ferry from suppliers with in Stockholm and brought out to the small stores on the islands. The relationship with Stockholm has changed from the archipelago holding a traditionally peripheral status to becoming part of the metropolitan area. The struggle is now one of sustainability: managing to use local products for local consumption, especially during the summer when the population is many times greater than during the other seasons, but also overcoming distance to recapture markets in the Stockholm area as a whole.

Biography: Lenn Jerling is Professor in Plant Ecology and Urban Nordin is Lecturer in Human Geography at Stockholm University. They are coauthors of the book *Bland skötar kobbar och*

kor (Among nets, islets and cows) (2008), published by the Swedish Research Council Formas. E-mails: urban.nordin@humangeo.su.se & lenn.jerling@su.se

Peter Phipps (RMIT University, Australia) **Learning to be ‘On Country’ in Remote Australia.** I draw on years of field education experience in Indigenous Australia, taking students to places 'remote' and 'peripheral' from the metropolitan global imaginary. In these 'remote' places, students have opportunities for intense experiences of local knowledges that can radically disrupt their established patterns of learning and reorient their understanding of centre-periphery relations. In a postcolonial Australian context this includes fundamental challenges to metropolitan student's assumptions about their national identity, history and state legitimacy. This learning process is disruptive, emotional and of course meets resistance. It can flow through various streams: decolonial, autocritical, unlearning, but at its heart, it is concerned with an ethic of human liberation from the same oppressive hierarchical binaries that construct concepts such as remoteness or peripherality. And sometimes, of course, it fails. *Biography:* Peter Phipps is a senior lecturer in Global Studies at RMIT University. He undertook post-graduate training in cultural anthropology at the University of California Berkeley, and completed a PhD on the cultural politics of postcolonial theory at Melbourne University. He has published on Indigenous festivals, tourism and the politics of cultural globalization. He is a founding member of the Centre for Global Research and has consulted to a number of organizations and government bodies including the City of Melbourne, Victorian Multicultural Commission, the PNG Department for Community Development, ATSIAC, ATSIAB (Australia Council), UNDP (Sarajevo) and the Yothu Yindi Foundation. E-mail: peter.phipps@rmit.edu.au

Marius Pieterse (University of the Witwatersrand, South Africa) **Where is the Periphery Even? Legal, Governmental, Developmental and Activist Constructions of Peripherality in South Africa's Gauteng City Region.** The extent of access to cities and the amenities and opportunities that they offer are increasingly at the center of urban rights disputes, activism and protest. In the course of these actions, peripherality is often invoked as an indication of the infringement of rights to the city. But, especially in the multi-nodal urban mega-settlements of the developing world, the location of the urban periphery, and the center from which it is regarded as being distant, is by no means clear. Given that rights to the city are increasingly invoked before courts, legal understandings of peripherality are emerging alongside, and sometimes in tension with, predominant developmental, governmental or activist constructions of the concept. This paper explores the development of a rights-based, legal notion of urban peripherality emerging from South African constitutional rights litigation and questions the usefulness of the concept in giving legally enforceable content to the notion of access to urban socio-economic rights.

Biography: Marius Pieterse (BLC, LLB, LLM, PhD) is a professor of law at the University of the Witwatersrand in Johannesburg, South Africa, where he teaches constitutional and human rights law. His research focuses on the legal vindication of socio-economic rights and the impact of such vindication on urban governance. He has published widely on the judicial vindication of socio-economic rights, the right to health and different aspects of the interaction between law and urban space. He is joint global coordinator of the International Research Group on Law and Urban Space (IRGLUS). E-mail: Marius.Pieterse@wits.ac.za

Kirsten Marie Raahauge (Royal Danish Academy of Fine Arts, Denmark) **Ghosts of Christiansø and Frederiksø: A Case Study from a Remote Island.** This paper explores remoteness in two ways; as a premise for the islands of Christiansø and Frederiksø, and as it is presented through the ghosts experienced by the inhabitants of these islands. The tiny Danish

islands of Christiansø and Frederiksø, called Ertholmene, are situated far from the Danish centres, geographically as well as economically. They are closely related to each other, and to Bornholm, the island nearest to them. Tourists come once a day on a ferryboat from Bornholm, and they leave later the same day. 96 people live on the islands, they know each other well, and also, they are aware that some of them have experiences with ghosts. The ghosts themselves are figures of remoteness, present and absent at the same time, part of the life on the island, but also apart from ordinary living. This paper investigates the figure of the ghost of Christiansø and Frederiksø on the basis of a mini-fieldwork conducted as part of my larger fieldwork on haunted houses in contemporary Denmark. The remoteness of the islands and the presence of ghosts are not causally interconnected, yet the acceptance among the inhabitants of Christiansø and Frederiksø of ghost experiences is rare in Denmark, and might be connected to living on these remote islands, far from the more efficient, rationalist and sceptical centres of the country. It is a possibility that is more near to the island dwellers of these islands than to city dwellers of the centre. While most of Denmark gives examples of a distant relation to ghost experiences, these islands are special, giving space for experiences that cannot always be explained or connected to their everyday lives.

Biography: KMR is trained as an anthropologist at The Department of Anthropology, The University of Copenhagen (mag.scient./master), and The Department of Design and Architecture, Aalborg University (Ph.D.). KMR has been employed at several universities (as assistant professor, post doc., researcher, and lecturer) and is partner in the studio Blankspace. KMR has executed consultant projects, is editor and referee for journals and anthologies, organizer of conferences, seminars and sessions, and supervisor and lecturer. KMR is currently associate professor at The Royal Danish Academy of Fine Arts. KMRs research pivots around the anthropology of space (including cities, neighbourhoods, homes, landscapes, and haunted houses). E-mail: kmr@kadk.dk

Dani Redd (University of East Anglia, UK) **Locating Remoteness: New Media Depictions of Tristan da Cunha's Geographical Position.** Tristan da Cunha is part of a small archipelago in the South Atlantic Ocean, positioned 1750 miles from South Africa, 2090 miles from South America, and 1512 miles from St Helena. It is commonly described as the most remote island in the world, because it has a permanent settlement situated further from any other habitation than anywhere else. Remoteness can therefore be seen as a relational distance between two points. However, the way in which this distance is depicted is often inherently value-laden, playing upon the conceptual geographies of a 'centre' and 'periphery'. This paper uses the technique of critical discourse analysis to explore remoteness from both perspectives, comparing the way Tristan da Cunha's geographical position is depicted in both Tristanian and UK new media sources. By using these examples to build upon the work of Edwin Ardener, who describes remoteness as an 'empty formative', I will show that remoteness is a flexible symbolic construct which can be adapted to suit different ideological aims.

Biography: I am a studying a PhD in creative and critical writing at the University of East Anglia. In my critical work I explore representations of the island in fiction, focussing on narratives which introduce the female subject to the solitary masculine world of the castaway. I am also writing a novel set on a fictional island in the Arctic Circle. The island, Bodeg, is loosely modelled on the island of Hrisey, off the north coast of Iceland, where I was an artist-in-residence. E-mail: d.redd@uea.ac.uk

Owe Ronström (Uppsala University – Campus Gotland, Sweden) **Reflections on Remoteness, Islands, and Islandness.** In this paper I will reflect in a generalized and somewhat abstract mode over the relationship between the near, the remote and the unattainable, and address some of the factors that constitute remoteness in time and space and

how remoteness is produced. I will discuss how remoteness to a large extent is produced not so much by distances as by certain modes of interaction, certain ritualized forms of movements and transports, comings and goings, and certain types of affective modes, perspectives and gazes. Based on my own research, as well as on ideas from John Gillis ('island of the mind'), Johannes Fabian ('allochroism'), Karin Johanneson ('nostalgia') and others, I will argue that remoteness is a key to the understanding of several of the core notions, ideas and concepts of Western modernity, such as nostalgia, 'the good old days', 'relict areas', and dichotomies such as modern-backwards, centre-periphery, connection-isolation, and similar-different.

Biography: Owe Ronström is Professor in Ethnology at Uppsala University, Campus Gotland, Sweden. After studies in Russian, and Musicology he graduated in Ethnology at the Institute for folklife research, Stockholm University 1992. He has written extensively on music, dance, ethnicity, multiculturalism, the culture of ageing, heritage politics, and islands. He has produced several hundred radio broadcasts for the Swedish Broadcasting Corporation on music from around the world. He is also active as a musician and composer. E-mail: owe.ronstrom@etnologi.uu.se

Susanne Stenbacka (Uppsala University, Sweden) & **Susanna Heldt** (Dalarna University, Sweden) **Peripheralisation as Process: How Does It Work and What can be Learned in Terms of Hindering or Enabling?** In this paper we will discuss peripheralisation as process, and how it arises in institutional and structural settings as well as in the everyday lay discourses of people residing on 'the periphery'. We will discuss how processes of peripheralisation might enhance experiences of distance and hinder development on individual as well as societal levels. Such processes might also, however, encourage a strengthened local or regional identity, evolving from the experience of an underdog position. Remoteness might build a base for common action derived from a feeling of abandonment, leading to innovation and resilience. These two perspectives on peripheralisation complement rather than contradict each other, but it is important to notice that the power structure infusing these relations are of a unilateral character. We will present a few empirical examples, focusing on the way in which the periphery is represented, experienced and practiced. This will highlight the different ways in which it is constructed as an asset at the same time as it becomes a signifier of backwardness and disconnectedness from the modern and the urban in representations of typical 'peripheral' or 'northern/arctic' places.

Biography: Susanne Stenbacka is a senior lecturer and Associate Professor at the Department of Social and Economic Geography at Uppsala University. Her research focuses contemporary rural transformation processes such as changing gender relations; international migration and resilience; local collective action and rural policy; and farming in relation to concepts such as responsibilities and cosmopolitanism. Recent publications centers around international migration and resilience; rural masculinities and othering processes and female farmers' strategies. E-mail: susanne.stenbacka@kultgeog.uu.se

Susanna Heldt Cassel is a senior lecturer and Associate Professor at Dalarna University in Borlänge. In her research she considers rural tourism and gender relations, mobility and destination development in peripheral areas with a focus on social sustainability, identity and cultural heritage. Recent publications focuses upon for example tourism employment and creative in-migrants and performing gender and rurality in Swedish farm tourism and in the Russian Arctic.

Konrad Steyn (Tshwane University of Technology, South Africa) & **Gerald Steyn** (Tshwane University of Technology, South Africa) **The Wild Coast of South Africa: Remoteness, Centrality, and Social Infrastructure.** The Transkei region of South Africa, located on the Indian Ocean, is roughly the size of Belgium. Historically it has been the land of the Xhosa-

speaking people. Conquered, but never really controlled by Western colonisation, it was insulated until the advent of democracy in 1994. In spite of being the birthplace of Nelson Mandela, the Transkei remains largely rural, spatially remote and without services. Dirt roads and cattle tracks constitute the only connecting infrastructure. Its detachment from any centralised entity is so complete that it can hardly be described as peripheral. It is clear, however, that there exists a robust social infrastructure that organises this seemingly undeveloped land into districts, neighbourhoods and wards. It boasts a strong sense of community and an extremely low crime rate. In spite of material poverty, people seem content. This paper aims to explore the non-material factors that seem to underpin this apparent social cohesiveness and behavioural order. These include history, culture and lifestyle, as well as the impacts of ethnicity and customary laws on the well-being of the community. Acutely aware of the pitfalls of a Rousseauian approach, the research relies on information from literature, in-situ surveys, observation and interaction with the local inhabitants.

Biography: Konrad Steyn is a practicing architect and partner of Bloc Design Studio with offices in Pretoria, South Africa and Windhoek, Namibia. He is also a part-time design lecturer in the Department of Architecture at the Tshwane University of Technology. His areas of professional and research specialisation are urban design, upgrading of neglected townships, housing and residential design. He holds a MArch (Professional) degree from the University of the University of Pretoria. E-mail: konrad@blocdesignstudio.com

Gerald Steyn is Research Professor at the Department of Architecture of the Tshwane University of Technology. He holds B Arch and M Arch degrees from the University of the Free State and a PhD from the University of Pretoria. His academic and research interests include settlement dynamics and vernacular African architecture, with a special focus on African urbanism, affordable housing and good neighbourhoods. E-mail: steyngs@tut.ac.za

Aimee Swenson (Michigan State University, USA) **Remote Island Cultural Sustainability in a Post-War Context: The Post-Soviet Ruhnu Island (Estonia) as a Model.** Ruhnu island is situated in the Baltic Sea between Estonia and Latvia. Currently home to approximately 40 permanent residents, 130 rare breed sheep, and 6 cattle, the island has functioned as a strategic position during political conflicts between various ethnic groups, from the beginning of recorded history. As such, the cultural identity and viability of the island shifted in response, particularly in the practices surrounding animal husbandry and genetic diversification of livestock for localized and collective food systems. Food animals are imperative to ensuring food security, and play a vital role in the sustainability of food systems and biodiversity. Equally important is the recognition that these animals play a dynamic role in human culture, and thus can be considered “historical witnesses” and cultural property. Ruhnu Island provides a unique case study analysis as a result of war related migration and the integration of the Russian kolkhoz system which perpetuated marginalization of livestock breeds, and ensured the current rare breed status of the Ruhnu Sheep.

Biography: I am a Geographer pursuing a PhD in Community Sustainability at Michigan State University. I also have an MFA with a methodological focus on social practice and community engagement. My scholarship addresses the effect of war and migration on animal husbandry and cultural production on remote islands, with particular consideration for islands utilized for strategic war maneuvers. I have conducted extensive research on islands in the North Atlantic and Baltic Regions, as well as metaphorical cultural islands encompassing indigenous histories resulting from colonialization. I secondarily attend to the affect of global food security and economic viability in these specialized locations. E-mail: leonaime@msu.edu

Robin Zebrowski (Beloit College, USA) **Intercorporeality versus Everywhere-ness: Remoteness and Telepresence in Embodiment Theories.** In cognitive science, we look to ways that the physical body matters in cognition, and ways that the environment causes and constitutes our minds. Our minds may extend literally into the environments we inhabit. The possibility to extend our reach technologically beyond our physical environments reconstitutes what it means to be the kinds of creatures we are. To what extent do current theories of situated cognition and intercorporeality (the physical presence of other beings) affect our understanding of presence, particularly as telepresence robots and telecommuting become increasingly common? I examine the neuroscience of tool use and the effect of our social technologies on our well-beings, and evaluate the importance of physical presence. Our environments are genuinely taken up into our brains, so presence matters, but telepresence enables experiences we otherwise could not have. I look toward experimental work involving a monkey controlling a robotic arm located half a world away with her mind, challenging remoteness through the peripherality of the arm itself, spreading minds, bodies, and selves across various spaces. We are no less human and no less the kinds of creatures we have always been when we use technological means to extend our presence, challenging the notion of remoteness.

Biography: Currently the Chair of the Cognitive Science program at Beloit College with appointments in philosophy, psychology, and computer science, I have been working on problems in artificial intelligence and cyborg studies for fifteen years. My work focuses on the importance of the body as it relates to how our minds work and what our minds actually are. My academic background includes a PhD and MA in Philosophy, and an interdisciplinary MA in Philosophy and Cognitive Science. E-mail: zebrowsr@beloit.edu