



ISISA

Newsletter

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EDITORIAL

This issue starts with a warm welcome from the organising team of the ISISA 14th Islands of the World Conference.

Thank you to all the contributions sent in for this edition of the Newsletter, together with photos, call for papers, and even a poem.

Remember that this Newsletter is only what you make it. We encourage anyone who has something to say about Islands, Island Studies or Book Reviews about Islands to send them over to me for the next issue.

Reminder: If you have any contributions for the July 2016 Newsletter please pass them on to me by not later than June 15, 2016.

Email address:
abaldacchino59@gmail.com

Season's Greetings to you all!

Anna Baldacchino
Newsletter Editor

ISISA: 14th 'Islands of the World' Conference 2016

Niss(i)ology and Utopia: Back to the Roots of Island Studies

23-27 May 2016

Mytilini, Lesvos Island, Greece

The University of the Aegean is proud to host the 14th Conference of the "International Small Islands Studies Association", ISISA on Lesvos Island, Greece in May. This event will be in association with the RETI: The Network of Island Universities.

The Conference with a theme of "Niss(i)ology and Utopia: back to the roots of Island Studies" has attracted more than 140 abstracts, wonderfully diverse: from marine biology to performing arts. This wide range of topics is a challenge for us to make sense of this diversity and channel it in such a way that it will provoke people and sharpen ideas, bringing forward 'islandness' as a thin red line linking different topics, localities, themes and people, bridging the real and the symbolic geography of islands.

We want to thank all those who have submitted an abstract so far and those who are planning to come to Lesvos in May 2016 (23-27, never too early to book your flights!). We promise a great venue with a view to the Mytilini channel, stimulating intellectual sessions and a rich cultural programme.

We would also like to take this opportunity to thank the volunteer reviewers who are helping us in reviewing all the abstracts that we have received:

Annette Breckwoldt Arlene Holmes Henderson Beate Ratter Christine McMurray Eva-Maria Knoll Godfrey Baldacchino Grant McCall Ian Bethell Bennett Ilan Kelman Johannes Riquet	Justin Robinson Linda Austin Laurie Brinklow M K Agarwal Marina Karides Mike Schwebel Ramesh Kumar Sahani Stephen A. Royle Sophia Rolle
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At the same time, Lesvos has been lately in the news headlines as a place where thousands of refugees and immigrants (mostly from Syria or what was once Syria, but also from many other places...) have landed in the past few months in makeshift rafts and dinghies (many have not made it...). Although this will not affect the organization of the conference, it nevertheless remains a very real aspect of life on Lesvos and we are actively seeking ways to involve the conference, not in the form of "refugee tourism", but as a way of watching history unfold, engaging with and helping refugees.

We are looking forward to the event and to meeting all of you!

More information about the conference can be found on the dedicated website:
isisa2016.aegean.gr

For the Local Organizing Committee

Ioannis Spilanis

Thanasis Kizos

Sofia Karampela

George Papapanos



Bios of Keynote Speakers for the: 14th 'Islands of the World' Conference 2016

Michel Biggi



- UNIVERSITY TRAINING: PhD in Economy and in Sociology. Professional background mainly in Corsica as Executive Civil Servant in the Regional Authority of Corsica and as Assistant Lecturer at the University of Corsica along with research activities within l'Institut de développement des îles méditerranéennes (Mediterranean Islands Institute).
- PROFESSIONAL BACKGROUND mostly in economics and statistics, with experiences in the INSEE (National Institute of French Statistics), and 15 years with executive position in networks EURISLES and GEDERI, initiated by the Island Commission CPMR. These networks produced data banks and studies on European island regions, on subjects of common interest: transport, economy, fiscal health, political institutions.

Experience includes :

- a) Conception, production and coordination of Eurisles studies, with focus on island tourism, sustainable strategies and regional planning.
- b) Expert missions to European Economic and Social Committee (EESC) and European Parliament, mostly on island planning policies, transport systems and the specific problems of insularity.
- c) Assignments with European Island Regional Authorities as independent expert, mostly in tourism, transport and regional planning.

Robert Greenwood

Rob is Executive Director, Public Engagement for Memorial University of Newfoundland, Canada and of The Leslie Harris Centre of Regional Policy and Development. He is lead on the Public Engagement Framework for the University, which coordinates and supports the University's collaboration with partners and stakeholders. The Harris Centre's mandate is to coordinate and facilitate Memorial University's educational, research and outreach activities in the areas of regional policy and development.



Rob has operated his own consulting business and has served as a Director and Assistant Deputy Minister of Policy in Economic Development departments in Newfoundland and Labrador and in Saskatchewan.

Rob holds a Ph.D. in Industrial and Business Studies from the University of Warwick, England, which he attended as a Commonwealth Scholar and an Institute of Social and Economic Research Doctoral Fellow. He was Newfoundland's representative on the International Advisory Board of the North Atlantic Islands Program and co-edited Competing Strategies of Socio-Economic Development for Small Islands, published in 1998. He was also co-editor of Remote Control: Lessons in Governance for and from Small, Insular and Remote Regions, published in 2009. He has taught, consulted, published and presented extensively on community economic and regional development, strategic economic planning, sectoral and cluster development and knowledge mobilization.

Donna Heddle

Prof. Donna Heddle is Director of the University of the Highlands and Islands Centre for Nordic Studies in Scotland which focusses on interdisciplinary Northern and Nordic studies and is based in both Kirkwall and Scalloway. Donna has been based at UHI as Head of the Department of Cultural Studies since June 1999. She was programme leader for the Times Higher Education Supplement award-winning BA (Hons) Scottish Cultural Studies until March 2006. She is now programme leader for the MLitts Highland and Islands Literature; Highlands and Islands Culture; Orkney and Shetland Studies, and Viking Studies. She has been involved in a number of Northern Periphery Programme cultural projects involving technology and education. Her research interests are the creation of new paradigms in Scottish and Northern isles studies, Scottish and Northern isles cultural history, small island studies, language, and literature and Old Norse. She has published widely in these areas. She is currently leading several national and international research projects involving Northern studies, including an AHRC Skills Training programme for PhD students and ECRs in the field of Old Norse-Icelandic and Viking Studies. Donna led the very successful Research Excellence Framework submission in Area Studies, placed first in Scotland for research impact (particularly in tourism) and 5th equal with the University of Oxford for research environment for the whole UK. Donna was awarded a Personal Chair by UHI in June 2013.



Nenad Starc

Nenad Starc is a researcher, consultant and professor in the field of regional economics at the Institute of Economics, Zagreb, Croatia, specialising in island development, spatial planning and local development programming. He holds a MA degree from the University of California Berkeley and a doctoral degree in economics from The University of Zagreb.



He was a senior research fellow (now emeritus) at the Institute of Economics Zagreb and Head of the Department of Regional Economics. His activities span from scientific research, mentoring, preparation and evaluation of local and regional development strategies and programmes, advising ministries and government agencies to teaching on a number of postgraduate studies at universities of Zagreb, Rijeka and Split in Croatia.

He is one of the founders of the International Scientific Council for Island Development - INSULA, a non-government organization for promotion of small island research and development founded in 1989 in Brest, France with headquarters at the UNESCO in Paris. In the 1990s he advised the Croatian Ministry of Development and Reconstruction and coordinated the preparation of the National Island Development Programme (1997) and the Island Act (1999).

REMOTE: Rethinking Remoteness and Peripherality

16-19 January 2017, Longyearbyen, Svalbard

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

Conference call for papers:

This international, interdisciplinary conference explores the concepts of remoteness and peripherality. Although important concepts in a wide range of disciplines, little attention has been given to clarifying what remoteness and peripherality mean in practice, especially from the perspectives of the people and communities deemed to be remote and peripheral. 'Remote' and 'peripheral' presume a centering of (potentially colonial) power elsewhere and tend to be defined in terms of accessibility to major urban areas.

Are remoteness and peripherality essentially relative concepts, which can only be understood with reference to the near and the central? Can remoteness and peripherality ever be experienced internally, or are they simply projections from the outside? If political, economic, and social power rest with the big cities and centres, is it fruitful or is it damaging to cast some

communities as remote and peripheral? Notions of ‘remote’ and ‘peripheral’ connote economic stagnation, decay, and underdevelopment (or absence of development) and are associated with a lack of connectivity, indicating a local state of de-globalization. And yet ‘remote’ is not univocal. Might it be possible to reclaim remoteness and peripherality as drivers of societal creativity, innovation, and resilience?

The field of island studies in particular has hosted important debates regarding peripherality, with scholars arguing for a recentering of research to the perspective of ‘peripheral’ island peoples (Hau’ofa, ‘Our Sea of Islands’; McCall, ‘Nissology: A Proposal for Consideration’; Baldacchino, ‘Studying Islands: On Whose Terms?’). More recently, urban island studies scholars have further problematised concepts of remoteness and peripherality by arguing that seeking to reclaim the peripheries by cutting out the centres may present remote communities as self-centred and otherworldly – without necessarily succeeding in placing them at the centre of discourse (Grydehøj et al., ‘Returning from the Horizon’). The conference will further advance scholarly and practical understandings of the remote and the peripheral.

Conference presentations will concern all aspects of remoteness and peripherality. The conference is open to researchers, policymakers, NGO representatives, and community representatives from around the globe. You are also welcome to attend the conference without giving a presentation. This Island Dynamics conference is organised in collaboration with RMIT University’s School of Global, Urban and Social Studies – International Development & International Studies. The deadline for abstracts is 30 April 2016, but to ensure that you have the opportunity to take part in the conference and have the time to seek funding from your institution or government, we recommend that you submit your abstract early. (Due to the logistical challenges arising from the conference’s ‘remote’ location, only a limited number of delegates can attend, and we will be accepting registrations on a ‘first come, first served’ basis.)

About Longyearbyen, Svalbard.

Longyearbyen (population 2200) is the world’s northernmost town, the main settlement on Norway’s vast, largely ice-covered Svalbard archipelago. The polar night, when the sun never rises above the horizon, lasts from late October until mid-February. Most residents stay for only a season or a few years, and even those who do remain must eventually return to their homelands: The Norwegian state provides no health and social care, with the result that it is colloquially said that ‘In Longyearbyen, it is illegal to die.’ Furthermore, the risk of attack by polar bears means that people are only permitted to leave town in the company of someone with firearms training.

Longyearbyen is iconically remote and peripheral, but the town is also highly cosmopolitan, hosting residents from over 40 nations, an active cultural life, and an economy based on tourism and mining activities. The community is young, close-knit, and diverse. Longyearbyen is thus the perfect place to explore the contradictions and paradoxes of remoteness and peripherality.

About the conference.

16 January is devoted to an optional day-long tour of Svalbard’s spectacular arctic landscape: Participants will travel to a glacier by dog sled and enter the mysterious realm of an ice cave. On 17 January, delegates will explore Longyearbyen’s community, speaking with representatives

from government, local businesses, and cultural organisations. 18-19 January will feature conference presentations by delegates, held at the Radisson Blu Polar Hotel Spitsbergen.

For more information, contact convener Adam Grydehøj at agrydehoj@islanddynamics.org.

I land you land we land (on drowning shores)

By Daniel Graziadei

I land
you land
we strand
is this sand on watery ends
gone in the wink of a rising sea
like a trace of a footprint erased by the surf ?

Is this still *1.5 stay alive*
and why does it smell like 3.0
nowhere to go ?
Tell me now
was this it ?

Is the last headland
drowning in tears ?
Remains there any
thing when everything sinks ?

Last peaks turning
one island into many
into foul muddy waters

Floating garbage sinking bodies
writing into the sea one last time

Then everything rhymes in the splash of crests

Symposium on Climate Change Adaptation in the Pacific Region

Lautoka, Fiji, 26th-28th July 2016

Call for Papers:

The Pacific region is affected by climate change at different levels. According to the 5th Assessment Report by the Intergovernmental Panel on Climate Change (IPCC), current and future climate-related drivers of risk for small islands during the 21st century include sea-level rise, tropical and extra-tropical cyclones, increasing air and sea surface temperatures, as well as changing rainfall patterns, among others.

The future risks associated with these drivers, according to IPCC, include loss of adaptive capacity and damages to ecosystem services critical to lives and livelihoods in small islands. In addition, sea-level rise is mentioned as posing one of the most widely recognized climate change threats to low-lying coastal areas on islands and atolls. Furthermore, given the dependence of island communities on coral reef ecosystems for a range of services including coastal protection, subsistence fisheries and tourism, there is high confidence that coral reef ecosystem degradation will negatively impact island communities and livelihoods. Given the inherent physical characteristics of small islands, AR5 reconfirms the high level of vulnerability of small islands to multiple stressors, both climate and non-climate. These elements illustrate the fact that, in addition to the necessary measures in the field of environmental mitigation, adaptation approaches are urgently needed.

The above state of affairs illustrates the need for a better understanding of how climate change affects the Pacific region, and for the identification of processes, methods and tools which may help the countries in the region to adapt. There is also a perceived need to showcase successful examples of how to cope with the social, economic and political problems posed by climate change in Pacific countries.

It is against this background that the “SYMPOSIUM ON CLIMATE CHANGE ADAPTATION IN THE PACIFIC REGION” is being organized by The University of Fiji, the Research and Transfer Centre “Applications of Life Sciences” of the Hamburg University of Applied Sciences (Germany) and the International Climate Change Information Programme (ICCIP). The Symposium will be a truly interdisciplinary event, mobilizing scholars, practitioners and members of governmental agencies, undertaking research and/or executing climate change projects in the Pacific region.

The “SYMPOSIUM ON CLIMATE CHANGE ADAPTATION IN THE PACIFIC REGION”

will be held on the Campus of The University of Fiji, situated in Lautoka, which is around 25 Km away from the international airport in Nadi, used by most international flights arriving in Fiji. The Symposium will focus on “fostering resilience and the regional capacity to adapt”, meaning that it will serve the purpose of showcasing experiences from research, field projects and best practice in climate change adaptation among countries in the region, which may be useful or implemented elsewhere.

The key dates are as follows:

- Deadline for submission of abstracts: 30th January 2016
- Deadline for submission of papers: 30th March 2016
- Deadline for the submission of revised papers: 30th April 2016
- Deadline for registrations: 30th May 2016

Since the conference book is expected to be launched shortly after the event, the deadlines need to be followed.

Abstracts -up to 200 words- describing the rationale and aims of the paper, the initial results and the preliminary conclusions, along with the full contact details about the author(s), should be sent to in a word (.doc or .docx) format to: info@iccip.net. Further details and a flyer can be seen and downloaded at:

<http://www.haw-hamburg.de/en/ftz-als/veranstaltungen/pacific2016.html>

Contact Co-Chairs:

Prof. Walter Leal (HAW Hamburg, Germany & Manchester Metropolitan University, UK)

Professor Prem Misir, The University of Fiji

Joint contact e-mail: info@iccip.net

Island life at 20 degrees N - 48 degrees N

By Gail Richard (gailrichardinterp@gmail.com)

I am fortunate to be able to live on two distinct islands - one in the midst of the bright semi-tropics of the Pacific Ocean, the other in the cool wondrous Salish Sea. I am living in these two similar and dissimilar places in harmony with the seasons, the people, and the animals - the pulse of life. The natural beauty of these two islands is staggering- they rival every place I have ever

traveled to, and hold my attention endlessly. But it isn't just this idealism which fascinates me- it is also the challenges.

The San Juan Islands are a group of many in the Salish Sea, a part of Washington state in the United States, just a few miles from Vancouver Island, British Columbia, Canada. The islands are a part of a chain which had been disputed by Britain and the United States. In 1872, after a peaceful twelve year military occupation by both countries, the boundary was determined and the San Juans became part of the United States. The difficulty had been the confusion over where the 39th Parallel, the diving line agreed upon, actually lay. It was finally determined that the boundary should be in the Haro Straits, rather than the more easterly Rosario Straits dividing all the islands between the two nations.

My home is on San Juan Island, the county seat, and the most developed. Yet with approx. 6,500 people living there, an hour ferry ride to the mainland, and a real "island mentality" (many refer to the mainland as America feeling they live in a world of their own) government and commerce don't feel quite so important. Taciturn is a word sometimes used when describing locals; reclusive is another. Like many island destinations a large number of people choose to live there to get away, to be left alone, to live off the land and exert their independent spirits. And like most places that fit this description they are kind, good people who care for their own.

Indigenous peoples no longer occupy the islands and although there is a long tradition of fishing and farming, it is tourism which keeps many employed today. All of the usual problems of a tourist driven economy on a small isolated island exist, lack of affordable housing, infrastructure challenges, transportation, high cost of living, and in this case, an aging population. It is how the community copes which holds my attention. Then of course there are the environmental issues we all face everywhere, extenuated by the isolation of a small island.

Tourists come for the beauty, serenity, nature and of course the animals! Eagles, fox, otters, seals, a variety of ducks and at the top of the list the mighty and majestic killer whales abound. Endangered, these Southern Killer Whales live off a dwelling food source- salmon. And they live too near developed areas, in warming waters less pure than should be.

Maui, part of the Hawaiian Islands also has a tourist industry largely influenced by whales- humpback whales. Seasonal just as the killer whales are these "gentle giants" are thriving. Their waters are relatively healthy; their prey is far away in Alaska (the humpbacks do not feed in Hawaii but come to breed and give birth before returning to their feeding grounds). The tourist industry for whale watching as well as all water sports and terrestrial action activities (including getting married and drinking mai tais!) is well developed. At a population of 144,444, this popular tourist destination has long been a mecca for developers who build large complexes to house those who want to get away from a cold winter. And the same issues persist- lack of affordable housing, high cost of living, and infrastructure, just to name a few. However Hawaii's history lends more complexity to the comparison.

A highly developed culture and monarchy existed before the colonization by the United States and subsequent statehood and many cultural influences luckily have survived. Even a haole like myself knows that pono (uprightness, morality, righteousness, etc), kuleana (personal sense of responsibility) and of course aloha (affection, peace, compassion etc.) have true meaning and are deeply embedded in the culture. The way in which people think and live on their small island remains mainly Hawaiian in nature- with emphasis on family, a sense of responsibility for the environment and the people. I believe, largely but certainly not exclusively, these positive attitudes contribute to meeting the challenges this island faces in the most remote part of the world. Note the state motto- Ua Mau ke Ea o ka 'Aina i ka Pono – The life of the land is perpetuated in righteousness.

This article is simply an introduction of the islands I know and love. The views are my own, they may be inconsistent with those of others and I have not gone into depth at this juncture. This is a brief glance at two special places.

My profession is Interpretation Trainer for Nature and Heritage. After many years teaching at the university level in language acquisition and cross cultural communication I turned my attention to communication skills for naturalists, interpreters of history and heritage and what we call in America, docents- those who interpret in museums. Interpretation in this case does not mean language; rather it refers to communicating and understanding our environment, history and conservation challenges. I have taken a specific track in my work- how do we interpret life on small islands? How do we come to understand it and help those who visit to appreciate it beyond the superficial? How do we help those who live on these islands view their own issues and unite to find solutions? It is an ongoing and fascinating pursuit.



San Juan Island



Killer Whale



Sunset in Maui



Humpback Whale



Island Studies Journal (ISSN: 1715-2593) was set up in 2006 as a freely downloadable, peer reviewed, scholarly and interdisciplinary journal dedicated to the study of islands and island life. **ISJ** is institutionally housed at the Institute of Island Studies, University of Prince Edward Island: www.islandstudies.com

ISJ is since June 2012 the official journal of ISISA and since 2013, the official journal of RETI.

Manuscripts to be considered for publication welcome at: isj@upei.ca Website: www.islandstudies.ca/journal

ISISA: 15th ‘Islands of the World’ Conference is set for Kangaroo Island, South Australia during 2-8 July 2017. We are looking forward to welcoming you all to our southern Island for a week of authentic and unique experiences during the conference. Please visit the website for the conference to access more information, read about the themes, paper submission and general travel information at www.kangarooisland2017.com or visit the Facebook page at Facebook.com/kangarooisland2017.



The International Small Islands Studies Association, ISISA announces the 15th Islands of the World International Conference:
Small Island Communities: Models for Global Survival

The conference will explore how small island communities can contribute models for global survival, by: empowering communities for peace and productivity; preparing people for the world of to-morrow; nurturing the human spirit; protecting nature and feeding the world; and developing solutions for self-sufficiency.

This will be a conference of academic excellence that also offers attendees the opportunity to be connected with and immersed in an island community and environment. We aim for our conference to leave a lasting legacy for our community from the wealth of expertise attending, but conversely to also share our Island story, heritage and learnings with those attending from afar.

For more information about the upcoming conference, please visit our website www.kangarooisland2017.com



Island Studies goes to Orkney

By Laurie Brinklow, Co-ordinator, Institute of Island Studies, University of Prince Edward Island, Canada

This past summer, I was thrilled to be part of the University of Prince Edward Island contingent that attended the RETI Conference and Summer School June 26-July 1 in Kirkwall, Orkney Islands.

In the Island Studies family, RETI, or Réseau d'Excellence des Territoires Insulaires, is a relatively new kid on the block, originating at the University of Corsica in 2010. Consisting of 26 member universities – all based on islands – RETI offers academics a space to discuss issues relating to tertiary education on islands, and to develop common projects. Conferences and summer schools have been held in Corsica, Canary Islands, Lesbos, Sardinia, Prince Edward Island, and now Orkney. Next year's will be held in tandem with the ISISA conference in Lesbos, Greece, in May. ISISA President Godfrey Baldacchino is Chair of RETI's Scientific Board, which has been tasked with creating an operational plan for RETI.

This year's conference and summer school, hosted by the Centre for Nordic Studies at Orkney College and the University of Highlands and Islands (UHI), focused on the "Impact of culture heritage on economic development in small island destinations." The conference included two days of papers by over 40 presenters, a dinner featuring local food (and a wee dram, of course!) and entertainment hosted by the Orkney Islands Council, and a field trip which included the western Europe's best preserved Neolithic village, Skara Brae (which is older than the pyramids or Stonehenge), and standing stones at Stenness (erected approximately 3100BC) and the Ring of Brodgar (from between 2500 and 2000 BC). For someone who is from an island where the oldest building is only a couple hundred years old, it was awe-inspiring to be in the presence of remnants of buildings and standing stones built over 5,000 years ago. Indeed, all three are recognised by UNESCO as part of the Heart of Neolithic Orkney World Heritage Site.

The Summer School featured modules on innovative energy solutions from Orkney, arts and culture in the Shetland Islands, a review of Island Studies at island universities and the opportunities the offerings present, commodifying "islandness," and tourism and island economies.

ISISA awarded scholarships to three graduate students to present at the conference: Maria Kotzur (Germany), Erin Rowan (Canada), and Abigail Franco Vazquez (Canada). Congratulations to you all!

One of the highlights for me was hearing students other than MAIS students referred to as "Island Studies students": they were the dozen or so students who are part of the MLitt in Island Studies offered by the Centre for Nordic Studies, UHI. It was like meeting long-lost cousins – family who share the same roots and passion for islands. It was a pleasure, too, to meet the

director, Dr. Andrew Jennings, who is based in the Shetland Islands. Dr. Jennings is a Viking scholar, whose particular expertise, through the Nordic Centre, has been of great assistance to Orkney's Highland Park Distillery as they create a new line of whiskies that reflect the Orkneys' Viking heritage. Helping out with names and descriptions and images that feature in their marketing campaign, offerings include special bottlings of Highland Park "Leif Eriksson" and "Odin" whiskies, and the Warrior Series – Einar, Harald, and Sigurd – three lines of whisky named after some of the fiercest warriors in Viking history. This high-profile work carried out by Dr. Jennings and his colleagues has made for a significant increase in UHI's reputational impact rankings.

We are grateful to Dr. Donna Heddle and her team at Orkney College who put together such an impressive program of presentations and social events. And, to top it off, the sun shone for over half the time we were there – an Orkney miracle that did not go unnoticed by several of the locals!



The UPEI contingent at the RETI conference in Orkney Islands, including Master of Arts in Island Studies (MAIS) students. Back row: Erin Rowan (MAIS student and ISISA scholarship-winner), Cheryl Carmichael (MAIS student), Abigail Vazquez (MAIS graduate), Dr. Godfrey Baldacchino (President of RETI's Scientific Board); front row: Katharine MacDonald (MAIS student), Dr. Laurie Brinklow (Co-ordinator, Institute of Island Studies), Dr. Jim Randall (Co-ordinator, MAIS program), Pooja Kumar (MAIS student), and Robert Gilmour (Vice-President, Research and Graduate Studies, UPEI).

At the Standing Stones at Stenness (BACK ROW): Laurie Brinklow, Daniel Graziadei, Johannes Riquet; (FRONT ROW): Maria Kotzur, Britta Hartmann.



Drums and volcanoes: island exotica in Japan

Stephen A. Royle
Visiting Professor,
Kagoshima University Research Centre for the Pacific Islands, Japan

I am taking every opportunity to visit the islands of Kagoshima Prefecture, the southern part of the island of Kyushu during my time at Kagoshima University. Thus I attended the 2nd Kagoshima University Regional Development Workshop, 'The future of Island Infrastructure: from hard to culture' held on Iojima in November 2015.

Iojima is one of the three islands of Mishima Village, part of the Osumi Islands, which include the much larger Tanegashima and Yakushima. The three islands share a ferry which calls three times a week, rendering the islands unusually isolated. Iojima, 11.6 sq km, has a volcano and as could be observed from the plumes of smoke rising from the crater and numerous vents on the side of the conical 700m mountain, it is very active. The volcano occupies the eastern part of the island, west is another small, perfect cone and a much larger collapsed caldera, the southern edge of which has gone, providing an anchorage and flat land for the settlement. Iojima means 'Sulphur Island' and sulphur was mined until 1964, when the population was over 600. Now it is little more than 100 permanent residents. Other ventures were tried and failed, especially a tourist resort owned by Yamaha from 1973-1983, which has left a small airstrip now just used occasionally by charter aircraft. So Iojima has a challenging environment, is very isolated and its population has declined, a not unusual island story. Except for the drumming.

The tale, briefly, is this. A noted *djembe* drummer from Guinea, Mamady Keita, was the subject of a Japanese television programme and was brought to Japan to introduce his drumming to a village environment. Iojima was the place chosen. From this serendipitous event, twenty years later there is an established *djembe* school on Iojima and the music is now firmly associated with the island, participants including local schoolchildren. So, as we approach after the four and a half hour crossing, when the sea has changed colour to bright orange thanks to iron deposits from the volcano, on the dock playing us in is the drum school. It is splendid, frenetic, and fabulously exotic. We are taken to the *Djembe School* itself where the conference is taking place and activity becomes more quotidian for an academic.

Most of the next day was spent with drummers, for the conference coincided, deliberately with a *djembe* festival. There is a concrete stage backed by the wall of the caldera, rising perhaps 70m straight up behind it. The island population has turned out to see the performance. Mamady Keita was present himself, still has quick hands and he gets and deserves rapturous applause. He is delighted (in French) at what he has achieved. On the way to the conference session I spot feral peacocks, descendants of those brought to Iojima for the failed hotel project. After the conference we are paying guests at the *djembe* festival barbecue by the harbour. There are people frying things both animal and vegetable, beer, shochu (the local spirit made from sweet potatoes), a man slicing a big fish into sashimi. Hundreds of people, several times the island's population, are there. And as it is the festival's barbecue there are dozens of musicians to perform. First up, though, is a geisha, properly dressed: white face, button sized red lips, black hair put up with long sticks, wearing a pink kimono with a broad obi, white toe socks on platform shoes. She dances slowly

and gracefully with two fans. Japan's culture acknowledged, then it is mostly *djembe* drums, almost a metre tall, waisted so they can be grasped between the legs, though supported, too, by shoulder straps. There are played with hands slapping the drum skin, often remarkably quickly.

Next day island realities kick in. In driving rain, we wait on the dock in the way of islands everywhere for the lifeline that is the ferry. I spot the geisha, now without her costume and its context; just another unremarkable face in the crowd. I board and lie down on the carpet – you do not get seats on Japanese ferries. All around are Japanese, with that rhythm of speech with which I am now familiar, though I know few more words than I did. Oh, and visible through the window as we glide past is a smoking volcano.





Dr Roy Smith, Nottingham Trent University, UK and Council member of the Pacific Islands Society of UK and Ireland <http://www.pacificislandsuk.org/> with members of the Kiribati Tungaru Association of UK and Ireland dance group <http://ktaweb.org.uk/> at the Commonwealth Fair held at Kensington Town Hall, London on Saturday 7th November.

A report on the conference in Nuuk.

By Guy Gillor.

Between 30 September and 4 October 2015, 35 participants from 15 countries gathered in Nuuk, Greenland, for Island Dynamics' conference on 'Indigenous Resources: Decolonization and Development'. The conference was dedicated to various aspects of Indigenous struggles for decolonisation and self-determination, and to the myriad of ways Indigenous peoples utilise resources to increase economic and political autonomy.

The question of Indigenous self-determination has been central to a number of fields of social inquiry, and this conference reflected the multi-disciplinary nature of the topic. Papers presented discussed Indigenous issues around the world, from a wide variety of disciplines – including geography, sociology, political science, and public health. There was a focus on island communities.

The full conference opened with a day of sailing in the surrounding fjords, which gave delegates a chance to experience the natural environment first-hand. The day of sailing helped contextualise the following two days, which included an in-depth study of Greenlandic society, politics, economy, and culture. Delegates visited key local institutions and met some key staff

members in each organisation, which offered a real insight into Greenlandic politics, society, and culture, from different perspectives.

The institutions visited include the Greenlandic parliament, the local municipality offices (Semersooq), Nuuk's Cultural Centre, a local church, and a Greenlandic co-operative supermarket (Brugseni). Delegates also visited a local high school, and heard directly from the students about life in Greenland. As part of the cultural immersion, delegates also had a chance to taste some local delicacies, including narwhal mattak (raw whale skin and blubber), and reindeer meat (which was clearly more popular among delegates).

The final two days of the conference were dedicated to presentations from delegates about their own work in various Indigenous contexts around the world, in the lovely campus of Ilisimatusarfik/University of Greenland. Papers presented discussed relevant issues from a large variety of places across the globe, and covered a large number of Indigenous issues from a large range of countries, from Europe, Asia, North America, Caribbean, Australia, and Pacific islands. Having the “academic conference” part after the 3-day learning experience really enriched the discussions on the final two days, as delegates were able to relate their own experience and knowledge in the context of the familiar-but-unique circumstances of Greenland.

The final session of the conference included a screening of *Sumé: The Sound of a Revolution*, a recent documentary which traces the history of Greenland and its push for increased autonomy in the lead-up to Home Rule in 1979, by focusing on the story of Sumé, a highly influential Greenlandic rock band. As one of the locals who attended the screening explained at the end, before this documentary existed, people had to read several books just to get the same historical overview. Some of the topics covered by the film helped delegates find the commonality with their own work. It was the perfect way to conclude a truly special conference.



The Importance of Tourism for the Cook Islands Economy, and its Contribution to Socio-Cultural Resilience

By Colin Mellor

1. Introduction and Background

Cook Islands is a Polynesian nation located in the Pacific Islands Region (PIR) and has strong links to New Zealand; it uses the New Zealand currency, and Cook Islands citizens are eligible for New Zealand passports. This means that Cook Islands has no independent monetary policy, and emigration is easy; in addition, with open access between New Zealand and Australia, both countries are easy to access for Cook Island citizens. In many ways, it is best understood as an “island enclave” of New Zealand.

The country has a large EEZ of 1,830,000 sq. km, but the land area is small, just 240 sq. km spread over 15 islands. Some islands are relatively high volcanic islands (such as the main island, Rarotonga, where the capital city, Avarua, is located), others are atoll islands, and some are raised atoll islands, typically with an interior lake. Aitutaki, the second island, is both a raised volcanic island and an atoll.

The resident population in 2015 is 12,900 persons, and has been declining for years. The population of the outer islands has declined markedly, as people move to the “bright lights” of Rarotonga, then often emigrate. Visitor arrivals remain strong. The implication is that Cook Islands is losing its indigenous labour force, as workers go abroad in search of more lucrative employment. This gap is partly filled by immigration of other Pacific Islanders, especially from Fiji, and labour recruited from elsewhere, such as Philippines. But labour costs remain expensive, leading to Cook Islands being a relatively high cost tourism destination.

This paper examines the emergence of tourism as the leading economic sector, its dynamics, and its contribution to socio-cultural resilience.

2. History of Economic Development Efforts in Cook Islands

Before 1945, Cook Islands was a remote colonial outpost, with a modest economy. After 1945, effort was directed towards production of fruits for export, including citrus, pineapples, and bananas. This was successful in the 1970s, but subsequently declined until completely finished by the 1990s. The reasons are apparent; local production was heavily subsidized and undertaken on a small-scale basis, high transport costs to New Zealand, and sold into a protected market. When New Zealand opened up its economy, the industry became unsustainable.

The next phase of the economy can best be described as a MIRAB economy (being Migration, Remittances, Aid, and Bureaucracy). Other whimsical observers described it as a MIRAGE economy (being Migration, Remittances, Aid, and Government Expenditure). This model was equally unsustainable, and led to financial and economic collapse in 1997.

In the meantime, some other economic sectors in Cook Islands had been growing, in particular the marine sector and tourism. The marine sector includes fresh sea products for export, as well as the black pearls industry. But there are major constraints on this sector; fish processing factories are unrealistic, given high labour costs in Cook Islands, amongst other constraints. The black pearls industry is of some significance, but relies heavily on imported labour (typically from Japan) for seeding the cultured oysters. Hence value-added is not great. A minor industry was offshore financial services. However, the driving economic sector had become tourism.

3. The Tourism Industry in Cook Islands

Since 1960, the tourism industry has developed, despite many constraints, in particular air access. Probably the halcyon period was in the 1980s, when up to six international airlines flew to the country, including from New Zealand, Australia, USA, and from Fiji. Since then, most have stopped services, except for Air New Zealand and a new service from Australia via Auckland by Virgin Airlines Australia. Regional airline services are non-existent, despite potential operators indicating interest. This limits notions of promoting multi-destination tourism with adjacent countries (Samoa, Tonga, French Polynesia, Fiji). Domestically, Cook Islands is well serviced by Air Rarotonga.

Visitor arrivals to Cook Islands have grown from in 1970 some 10,000 arrivals pa, 100,000 pa in 2010, and 120,000 pa in 2014. Most visitors are from New Zealand and Australia; with others from Europe, USA, Japan, etc. Average visitor stay is nine days. While this sector is the leading economic sector, a concern is that 50% of earnings “leaks” overseas.

Efforts have been made to boost the sector, by national tourism master plans. But fundamental constraints remain: limited air access; inadequate runway to take wide-body long-haul flights; no deep water port for cruise liners; infrastructure constraints; limited labour available; land tenure constraints; international marketing costs; strong competitors (Fiji, French Polynesia, New Caledonia); cyclone damage, and potentially tsunamis. Efforts to promote large-scale hotel projects proved fruitless. The Master Plan, 2005, accepts these constraints, putting forward an environmentally-friendly, community-oriented, and inclusive approach (“geo-tourism”), with no focus on visitor arrivals unlike earlier plans.

Socio-Cultural Resilience in Cook Islands

Socio-cultural resilience remains strong, despite the large influx of tourists. Various reasons combine to lead to this fortuitous result. First, Cook Islanders are well-educated, and sophisticated with respect to international visitors. Earlier concerns that the tourist influx would “destroy” the way of life, social mores, and vibrant culture, have erred. Second, tourism provides financial support to local culture, through funding of cultural displays (the dynamic Polynesian dancing), and purchase of handicraft products and art works. Third, tourism boosts employment in tourist establishments, and production of food, drink, etc. This retains the population in the country, and lessens the attraction of emigration.

Conclusion

Tourism is now the leading economic sector, despite efforts to promote alternative export industries. The industry is focused on small accommodation facilities, and in the absence of serious

external shock, seems sustainable, with prospects for growth, albeit gradual. Against the conventional wisdom, socio-cultural resilience is boosted by the industry.



Rapanui: Big trouble on little Easter Island

Grant McCall

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Rapanui is the name Easter Islanders give to their language, themselves and their remote homeland, located in a temperate, even slightly chilly, part of the southern Pacific Ocean.

The Rapanui signed a “Proclamation” and a “Cession” in 1888, the Islanders believing it was a protectorate being offered, the Chileans convinced it was an annexation. That difference of opinion, has provoked problems since 1888 and is coming to a painful head as you are reading this article: the Rapanui feel forced to pursue a path to independence owing to the prevarication of the Chilean government.

Now, when someone asks me what I do and, then, inevitably where I dig up bones and treasure (!), they are surprised when I tell them I work on the history and culture of the people of Easter Island. They are surprised because they mostly have seen images of a desolate and people-less landscape, devoid of anything other than brown grass and elaborated stones.

Have another look at a contemporary photograph of Rapanui: they are easy enough to find through Google. Does the countryside look familiar? If you live in New South Wales, it should. Since the 19th century the Rapanui countryside looks more like New South Wales than it does an island in the Pacific Ocean.

And that is because in 1871 a Frenchman named Jean-Baptiste Onésime Dutrou-Bornier imported from Sydney most of the grasses and (gum) trees on the island today. Bornier had the

idea that he could run a temperate zone ranch on Rapanui and sell his European style produce to a burgeoning middle class in French occupied Tahiti. What he set in motion continued until ca 1965. So for nearly a century Rapanui was a New South Wales looking livestock station, although the Chilean-based entrepreneurs who took over the place after 1888 did not sell to the west, but to Chile. Their target for the annual wool clip was Britain.

The result of this enterprise was that, while there were some 60,000 head of sheep on the island, there were few Islanders, having been reduced by slave raids (1861-2) and subsequent disease to only a few hundred for much of the 20th century. The solution? The ranch developers penned up the islanders rather than the sheep! And to keep their exploitation of the Rapanui a secret, forbade them to leave their island. Actually, they were forbidden to leave their pen, that survives today (without the restrictions) as the main village, Hangaroa.

And, as the gums and grasses were Australian, the entire place was set alight on a rotational basis every year, in order for seeds to open and plants to grow, just as in Australia.

That's why Rapanui looks as it does today, with its native flora and fauna almost gone, surviving in a few pockets safe from the sheep ranch depredation.

By 1965, the Rapanui had had enough and rose in revolt against their South American masters, resulting in concessions, such as the island becoming part of the Chilean State and the Islanders becoming Chilean citizens. This was accomplished by the 1966 Chilean law DL 16,441.

In spite of the 166 km² island having only just under 2,000 people in 1966, Chile created it as a Province, within the Region (like an Australian state) of Valparaíso, the mainland port to which the island had been tied since it fell under Chilean influence.

For the first time, the Rapanui could travel as they wished, although they were still confined to only one small corner of their land, the rest being a combination government-owned "experimental farm" and a national park, the latter because of the many monuments strewn over the land, for which the island is so well known (minus people!).

Valparaíso is a city more than 3,500 km from Rapanui and it became soon clear that administration from such a distance was problematic. In one measure, the local time on Rapanui was declared by Chile to be only two hours different from the mainland; it actually should be something like four hours.

In the meantime, Rapanui were getting educated in a variety of fields, including law and engineering, in institutions in Chile and elsewhere in the world. There is a special program of the New Zealand government for Rapanui university students. Owing to regular air connection from 1970 and Chile freeing up its customs regulations, tourism by air and cruise ship burgeoned.

With those connections came Rapanui marriages with people from most European countries and North America. Today, about a quarter of the Rapanui live off their island, often with offspring born overseas.

As the twentieth century was coming to an end, these once remote Islanders came to know about other First Peoples who were struggling against colonial overlords. They were picking up ideas, developing their own and bringing them to Rapanui.

In the 1990s, Chile discovered its “indigenous” people and, in 1992, passed “The Indigenous Law” (DL 19,253) defining who was (and wasn’t) indigenous. This led to the establishment of CONADI (the acronym from the Spanish, “National Corporation for Indigenous Development”), opening offices throughout the country. These CONADI offices are intended to manage indigenous affairs; they also offer some employment to many of Chile’s Mapuche and Aymara, amongst others recognized since.

One major task of CONADI was to conduct a series of “work tables” around Chile to enquire about “The Historical Truth and New Treatment”. People such as the Rapanui flocked to tell their stories and show evidence of poor treatment in the past and what could be done in the future to improve their condition. Voluminous reports were compiled after exhaustive discussions and public presentations of the results (ca 2002).

The Chilean Parliament considered all this material about Rapanui, even calling for representatives of the Islanders to address them in committee. Some new structures strictly concerning development were established as consultative, but not really governing bodies. Rapanui aspirations for local autonomy were frustrated, although hopes for such emerged in flourishing government speeches, often delivered personally on the island itself.

Finally, the Chilean Parliament passed DL 20,193, that includes autonomy for offshore Juan Fernandez Islands, for no other reason than that the lawmakers did not wish to single out Rapanui for special treatment: they are both grouped as Chile’s “Oceanic Islands”.

But, as several protests, books and articles in Chilean newspapers show, DL 20,193 has not yet been enacted! That is, nothing has changed for Rapanui (or the entirely Chilean population of Juan Fernandez, for that matter).

2015 saw Rapanui frustration come to a head with the actions of the 2001-founded community group, “Rapanui Parliament”, to promote local autonomy, even independence.

The Parliament blocked the roads to Rapanui’s famous monuments, only letting those tourists accompanied by a Rapanui guide to pass. Others had to pay an extra fee. There are a couple of thousand Mainland Chileans who have escaped Chile’s poverty to install themselves on the island and take people around. There are over a 100 taxis for the 5,000 population, many driven by Mainlanders. Rapanui say those outsiders offer cut rates and make up stories for visitors.

The Parliament erected the barricades at the beginning of 2015, increasing their demands to control immigration and, even, to take over the running of the Unesco World Heritage (1995) listed National Park that occupies about 7,000 hectares (42%) of the 16,628 hectares of the entire island (<http://whc.unesco.org/en/list/715>).

The barricades were widely reported in the Chilean media and, in August, officers of the Parliament were arrested and the modest office ransacked by the police, the latter being rather unnecessary as what the Islanders wanted or what they hoped to achieve was never a secret.

At time of writing, some Parliament officers are still under house arrest, whilst others have dismantled the barricades. One of the Parliament leaders not detained has visited Bolivian officials to encourage them to accuse Chile of oppressing the Rapanui; and to urge decolonization of their homeland. Rapanui have taken legal advice to get Rapanui put on the United Nations “Decolonisation List”, through the “Committee of 24” (<http://www.un.org/en/decolonization/>) .

The Chilean Government’s response so far has been to mention its own DL 20,193 passed 2007, but to promise to consider making Rapanui a “Region” with a direct relationship to the Chilean capitol.

However, the Chilean Government remains adamant that, as the first paragraph in the Chilean (1990) Constitution holds, all citizens and all parts of Chile are the same, with no exceptions (<http://www.leychile.cl/Navegar?idNorma=242302>). That is, Rapanui cannot be exceptional; cannot have local autonomy; cannot control immigration; cannot decide on their own affairs.

What most Rapanui really want is what people increasingly call “administrative autonomy”: to be able to decide their own local affairs. Because Chilean Governments over the years have not been able to find a way out of their self-imposed unitarian conundrum, this has pushed many Islanders to want to separate from Chile altogether.

For those who understand Spanish, there is a 2014 Chilean television program called “El Informante” (The Informant), dedicating 53 mins on national Chilean television to a diversity of Rapanui opinions: <https://www.youtube.com/watch?v=-WDEv5AnB0g>

With the island’s high global profile and ever growing (and most welcomed) tourism, Rapanui could do just that: become a sovereign state, free of Chilean control.

The Rapanui Parliament barricades the roads to the island’s monuments

Source: *El Mercurio* 13 September 2015





Rapanui gather in protest outside the Governor's Office, waving Rapanui flags that were outlawed until 2001

Source: <http://www.soychile.cl/Valparaiso/Sociedad/2015/08/28/343011/Detuvieron-en-el-aeropuerto-de-Santiago-al-empresario-y-lider-Rapa-Nui-Matias-Riroroko.aspx>

Insula does not mean insular

By Ilan Kelman

Madeira - the island of hills and holidays, of cable cars and cruise ships, of painted doors and Portuguese culture(s). An isle encapsulating so much exploration, history, and dimensions of insularity and of connectedness. From 19-21 November 2015, Madeira also served as the most welcoming location for an exciting island studies conference: The 1st Insula International Colloquium.

Titled "Peripheral Discourses of Modernity(ies)", presentations ranged from Irish literature to Madeira's disaster vulnerability to tourism images. I was privileged to have been invited to give a keynote on "Why islands and disasters? Peripheries and centres for vulnerability and resilience".

The colloquium was conceived and organised by CIERL (Research Centre for Regional & Local Studies) at the University of Madeira. Energetic staff and students provided the hospitality and framing, encouraging deep and intensive discussion of history and modernity as viewed through peripherality and centrality.

Islands, naturally, comprised the core, with mainland ideas on the periphery, but skilfully integrated. Many presentations and the contextualising of others, quite rightly, focused on Madeira, giving insight into the conference's locale.

The colloquium was especially impressive for its local content. The audience included non-academics from the island while local artists presented and performed, in addition to one evening screening a film on digital art by a local film-maker. Conference partners included local galleries and local businesses.

Participants were given the opportunity to present in Portuguese, Spanish, French and English. Many opted for Portuguese, leading to vibrant flavours of local culture and insights while ensuring inclusivity for an audience who might not be fully comfortable in other languages.

The venue in the capital Funchal was the Jesuit College, which now gives some space to the university administration. The building dates back to the sixteenth century with a gorgeous courtyard for the breaks and shelter under old stone archways in case of inclement weather. This historical ambience fostered discussion about the island, its role in Portugal, and the islanders who made the conference.

Papers are now invited for a special issue of [Urban Island Studies Journal](#) on the conference theme 'Peripheral Discourses of Modernity'. The submission deadline is 31 January 2016 with the full call and submission instructions [available](#).

Join us in the discussions for understanding Insula and beyond!



The conference's main lecture hall.
Photo: Ilan Kelman



A flood channel in Funchal, Madeira's capital.
Photo: Ilan Kelman

You can also reach ISISA through:

Listserv: isisa@yahoogroups.com

Facebook page: <https://www.facebook.com/pages/Isisa-International-Small-Islands-Studies-Association/126009170815354>

Twitter: <https://twitter.com/intsisa>

ISISA website: <https://maui.hawaii.edu/isisa/>

Coming Soon: New ISISA Website: www.isisa.org

*Season's
Greetings*

The text "Season's Greetings" is written in a red, elegant cursive script. The word "Season's" is on the top line, and "Greetings" is on the bottom line, with a large, sweeping flourish extending from the end of "Greetings" that loops back under the word. Interspersed between the two lines of text are several sprigs of holly, featuring green leaves and clusters of small red berries.