Keynote Addresses

Parting Waters: Seas of Movement

David Theo Goldberg (University of California, Irvine)

The talk will discuss impacts of emerging socio-environmental changes on oceanic conditions, and the implications for global population movements, racially configured.

Colonial Representations and Island Imaginaries: racialised narratives of climate change and migration

Uma Kothari (University of Manchester)

This paper explores how colonial imaginaries pervade contemporary environmental discourses and produce racialised narratives of climate change and migration. Focusing on small island states in the Indian Ocean it begins by examining the construction of a racialised island imaginary. Islands have for long featured in colonial imaginaries simultaneously as idyllic places of exquisite natural beauty with an abundance of natural resources and, as desolate, remote, and either uninhabited or populated by 'uncivilised' people. These representations justified and enabled various kinds of colonial interventions. For example, the entire population of Diego Garcia, was forcibly moved between 1965 and 1971 to make way for the creation of a US military base and more recently in 2011, their right to return was again denied when the archipelago was designated a marine protected area. Perceived as having no or very little claim to inhabit the land, they could be moved without concern for their future livelihoods, well-being or indeed sense of 'home'. This paper shows how these kinds of colonial representations are evident in contemporary discourses of climate change-induced displacement mobilised through, for example, the privileging of expert scientific knowledge and the invoking of a racialised concept of an 'environmental refugee'. However, while a colonising legacy pervades present day representations of climate change and mobility it is not immutable but is being recast through various forms of agency. Islands facing serious environmental degradation are exercising agency to change representations of their islands and at the same time implicating former colonial environmental polices, the impact of over consumption by rich countries and unsustainable tourism. The paper concludes by examining the extent to which this has the potential to unsettle and replace tenacious racialised, colonial representations.

Greenlandic postcoloniality and the predicament of prosperity inducing climate change

Lars Jensen, (Cultural Encounters, Roskilde University)

In my paper I will be looking at how climate change has contributed to the rapidly changing Greenlandic response to globalization. One of the most convoluted processes is the possible opening of a Chinese mine (to be operated by the London Mining company(!)), which has made use of a Greenlandic mining consultant who used to work for the Greenlandic government to collaborate with the Greenlandic self-government. This requires us to think across a huge complexity of race, whiteness, climate change – and the postcolonial condition. I haven't decided on the precise focus yet, as the case is constantly sprouting in new directions. At the time of writing there is in Greenland an intense debate over whether to mine or not to mine. Part of the complexity is that it is a leftwing government that has urged the need to develop Greenland through the extraction of resources, as the only way of ensuring Greenland's independence from its former colonial power, Denmark. In Denmark there has been an equally intense debate, which unsurprisingly is of a very different nature. Part of the debate here has been over, whether Greenland has indeed the right to decide over

its resources, something agreed to in the agreement laying the foundation for Greenland's self-government (2009), another part has been whether Denmark should allow Chinese workers, not working under Danish conditions, to immigrate to Greenland – an area where Denmark can still exercise its sovereignty. And there are, of course, several other dimensions to this debate.

Geologic Politics of Race and the Coming of the Anthropocene
Nigel Clark (Lancaster University)

Recent years have seen rapid uptake of the concept of the Anthropocene: the scientific formulation that humankind has become a geologic force at a planetary scale though impacts on global climate and a range of other earth and life processes. The Anthropocene idea brings new prominence to the risk and actuality of crossing significant `planetary boundaries' - and may be beginning to spark a `geologic turn' in the humanities and social sciences. However, there is cause for concern both in the assumption of a unified `anthropos' and in the potential for discourses of catastrophic change to reinforce tendencies towards a politics of emergency hinging on immunitary responses and securitization practices. This paper draws out connections between the `geologic' incitements of the Anthropocene concept and the biopolitical and geopolitical implications of the increasing likelihood of large scale displacement of human populations – especially from low-lying and arid regions. It asks what thinking through the `geologic' – in particular working human difference though territory *and* strata - might do for racial imaginaries in times of climatic upheaval. On the one hand new geopolitical incitements associated with geographically and socially uneven imperatives for environmental migration might be seen as reinforcing the racialised biopolitics of the 20th and early 21st centuries (along with earlier `moral climatologies'). On the other hand, however, the paper explores the potential to think human difference more deeply though its implication in earth processes over geological time, in ways which complicate and destabilise racialised spatial imaginaries of territory and community. In short, it asks how the empirical, speculative and affective resources of the Anthropocene might be set to the task of rethinking questions of human difference and belonging on an inherently volatile planet.

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Tuvalu, *Fenua*, and Archipelago: Mobile Sovereignties and Identities
Carol Farbotko (Commonwealth Scientific and Industrial Research Organisation, Australia)
Elaine Stratford (University of Tasmania, Australia)
Heather Lazrus (National Centre for Atmospheric Research, USA)

Tuvalu has come to stand for interrelated climate change crises: emigration and resettlement, and loss of sovereignty and territory. For Tuvaluan communities, the predicted eventual inundation of the landmasses that currently comprise Tuvaluan national territory is highly sensitive. To work compassionately with such sensitivities, new ways to speak about and represent climate change impacts—including their emotional geographies – are needed. Sense of place, community, and connection should be accounted for in policy reform. This paper argues that the deployment of two conceptual resources may be useful in this regard: first, the Tuvaluan notion of *fenua* and second, the archipelago. A powerful symbolic and material property of the communities of the Tuvaluan islands, *fenua* is a community, an island and a unique set of customary practices. *Fenua* bundles together people and place in ways that are both fixed and fluid. *Fenua* is a discrete biographical and geographical marker of identity, but also a malleable means of interconnection among the Tuvaluan diaspora. Not dissimilarly, the archipelago holds lessons for thinking about the world in terms of interrelated regions, sequences, and nuances. The archipelago also provides the capacity to think in terms of the bridge, enabling movement of people, ideas, reform and innovation; in terms of repetition, enabling replication and reappearance; and in terms of syncretism, reconciling different and opposing elements. Such conceptual resources can assist understanding and planning for the changing real and conceptual borders of 'disappearing islands', which are too often negatively defined in terms of lost territory, reduced political agency and cultural discontinuity. Debate and policy may be enriched by alternative ideas about mobile sovereignties and identities.

Resource, Environment, and Migration: Colonialism and Post-colonial Continuities
Ranabin Sammadar (Calcutta Research Centre)

Climate Change as Biopolitical Assemblage: How Global Capitalism Produces Racial Difference
Arun Saldanha (Lancaster University)

Building critically on the recent move to understand socio-ecological processes as assemblages, this paper aims to start conceptualising the racial dimensions of climate change, which it sees as intrinsic to the capitalist industrial mode of production. Hence anthropogenic climate change is from the beginning about the structural differentiation of human populations according to mobility, vulnerability, health, access to resources and technologies, and affects like fear, hope, anger and "happiness". This means environmental injustice is never simply a local issue. The most fundamental environmental injustice is, of course, the fact that those historically most responsible for wrecking ecosystems - rich white people - are continuing to make decisions to secure their property and longevity while making conditions ever worse for the darker-skinned majority of the human species. This majority has contributed very little to climate change, and its voices, moreover, carry little weight in what is called, with characteristic cynicism, the international community. Understanding climate injustice as biopolitical and therefore as racialising, but complexly related to the governmental logic of the territorial state, this paper will argue that assemblage theory in its original Deleuzo-Guattarian guise offers a very precise analytical grip on the exploitative flows of money, labour and commodities that go into climate injustice, something subsequent developments of the notion of assemblage mostly abandon. When investigating the postcolonial world's diffuse, impersonal yet systematically denied institutional racism, and speculating about the gloomy global futures neoliberal business as usual is likely to generate, it becomes increasingly obvious that Deleuze and Guattari's passionate calls for a new revolutionary universalism are yet to be properly heeded.

The Biopolitics of Climate-Induced Migration

Julian Reid (University of Lapland)

The pathologization of climate-induced migration in the human world is prefigured by the pathologization of climate-induced migration in the animal world. Consider, for example, the phenomenon of the 'Grolar'bear; the cross between a Polar and Grizzly bear born of the sexualencounter of migrating Polar and Grizzly bears consequent upon the'catastrophe effects' of climate change, specifically the breaking up of the Arctic sea ice. A team of ecologists lead by Brendan Kelly of the National Marine Mammal Laboratory, in Alaska, argues that with this phenomenon of the 'cross-breed' so 'endangered, native species' such as the Polar Bear from which the Grolar Bear is emerging will soon disappear. Furthermore 'the speeding up evolutionary pressures, the forcing of animals into rapid adaptive modes, may not produce biologically favorable outcomes'. Quoting Kelly from an interview with Live Science: ""This change is happening so rapidly that it doesn't bode well for adaptive responses." This cult of mourning for the coming death of existing species life, consequent upon the movement of the earth, migration of species, and fear for the nature of the new forms of life to come, expresses perfectly the ways in which the securitization of climate change is underwritten by a biopoliticized fear of the transformative effects of life's movement upon existing species; 'pure' and 'native' forms threatened by the emergence of impure, foreign, maladapted ones. Yet these movements of life and world, while portending the destruction of our own and other species, are wondrous expressions of the transformative and contingent nature of the relation between life and world. No doubt the human, like the Grizzly and the Polar bear will die off. But that process of extinction will be, and no doubt already is, a creative one. Climate-induced migration is fundamental to that process. Why is it that at this momentous beginning of our end time, we do not have the courage with which to actively welcome and celebrate it? What is itabout a civilization or a culture that manages to turn the wondrous phenomenon of the emergence of new forms of life, consequent upon these dramatic changes in a milieu, into a problematic of insecurity and threat? This paper addresses these questions and in doing so argues for a post-biopolitical approach to the phenomenon of climate-induced migration in both human and non-human contexts.

Negotiating Climate Change and Migration in the European Union and the Pacific

Dipl. Geogr. Johannes Herbeck, Dr. Silja Klepp (Artec | Research Center for Sustainability Studies, University of Bremen)

Given the apparent discrepancy between historically high greenhouse-gas emissions by the OECD-world and expected higher impacts of climate change in countries of the global South, debates on climate change and migration bear the potential of demanding recognition for people impacted by climate change and potentially forced to leave their homes. An increasing institutionalization of the debate offers new arenas of negotiation, in which struggles of ecological and post-colonial justice are fought and new rights are negotiated.

First, the paper analyzes policy papers of the European Union, concluding that up to date, environmental migration is mainly framed as extraterritorial development and security issue, thereby weakening links to 'climate justice' and human rights debates. Rather, the debate is easily connectable to the criticized tendency in European migration policy towards an increasingly externalized 'migration management', that facilitates 'desirable' migration and hands over the delicate prevention of 'illegal' migration to the responsibilities of third countries.

Building on concepts of a 'legal anthropology of emergence', the paper then widens the view geographically and actor-wise and discusses negotiation processes around migration strategies and new rights for 'climate change refugees' in Oceania. Here, the anticipation of rising sea-levels has pushed forward debates about suitable ways in which the citizens of low-lying atoll states could prepare for the future. Based on field work in Kiribati and New Zealand, the article analyzes regional debates and already existing migration programs connected to climate change discourses, which often feature a much clearer focus on human rights and climate justice.

Of Shipwrecked Islands and Spectators: Thinking through Climate Change with Blumenberg

Arne Harms (FU Berlin)

Islands, particularly of the Global South, figure prominently in discourses about the past, present and future, present of anthropogenic Climate Change. This relates not only to dramatic consequences felt and envisioned especially on low-lying islands inthe Global South, but also to powerful imagery of islands. Scattered in vast ocean sand seemingly far beyond the knots and flows of a corrupting modernity, islands tend to be constructed as Eden; as small wholes and laboratories; and as particularly volatile nation states. In a complex interplay of ethical implication, anxiety and symbolization the threat of their subsidence and ensuing displacements looms, as has been repeatedly argued, large. In this paper I will add a further layer to this fascination with sinking islands and fleeing populations. To do so I will draw on patterns of a metaphorology as envisioned by the German philosopher Hans Blumenberg. He understands, what he calls 'shipwreck with spectator' (*Schiffbruch mit Zuschauer*) as one particularly powerful metaphoric conceptualization of the world and the stance of man within it.

As a metaphor for existence (*Daseinsmetapher*) it entails patterns of figurative thoughts and words that transforms the chaotic world into a coherent and meaningful order. I will apply this notion to the recurrence of islands and their purportedly fleeing populations in contemporary debates. Writing within the anthropocene, embattled and fragile islands can, for one, be understood as quintessential spatial (recon)figuration of this metaphor. But for the sake of this paper I am more interested in the other part of the metaphorical bind: the distantly on-looking, now climate-interested audience.

I will, therefore, elaborate on alterities constructed and articulated through these imageries. Two related modes seem particularly important. That is, one, the inscription of disastrous deteriorations into certain world regions. Beyond the orientalist tropes (in a narrow sense) this produces, I will go on to argue, a reassurance of the absence of fundamental threats for Western observers; but serves he fascination with existential struggles and disasters in an actualized fashion.

Deciphering the Image of "Small Sinking Islands on the Other Side of the Planet": Distance, Alterity and the Dynamics of an Emerging Climate Change-Induced Migrations Paradigm in the South Pacific

Emilie Chevalier (University of Limoges)

The possibility of people being forced out of their land because of climate changes, especially in poorer countries, is the cornerstone of pleas supporting the creation of a "climate refugee" status. Small Island Developing States (SIDS) of the South Pacific are an interesting case, as they are often presented as "hotspots" for climate change-induced migration and displacement.

However, for the purpose of my master's thesis (which focused on the links between climate variability and out-migrations) and during the first months of my PhD, I conducted an extensive survey of political, media and scientific literature (In particular the work of Carol Farbotko in Tuvalu), 150 qualitative interviews carried on in Europe and in the Pacific region (Tuvalu, Fiji, French Polynesia, New Zealand and Australia) as well as a review of several historical sources from the Gilbert and Ellice colonial censuses. This research led me to the hypothesis that the physical processes associated with climate changes are not the only factors in the complex logics of scientific, political, militant and media discourses on climate change-induced migrations and displacements.

Adopting a geographical approach, distance can be considered as a form of alterity. This being said, it is possible to argue that the dynamics of distance underlying most of the First world's representations of South Pacific islands can contribute to explain the image of SIDS as archetypical victims of sea-level rise and candidates for international protection.

Looking at the case of SIDS in the Pacific, several configurations of distance appear to be shaping the concept of climate change-induced migration as an international matrix of thought and policies. First, geographic distance (From continents and large groups of populations, between islands….) contributes to cognitive distance and thus to a lack of knowledge of Pacific Islands among key actors of the international community. The variety of these islands' physical environments, the complexity of the geo-morphological processes in question and the dynamics of local societies often remain unknown among many actors that influence the Climate Change agenda. It often leads to vague appreciations of the exact nature and temporalities of environmental changes as well as simplistic appreciations of Pacific populations' mobilities or reactions to environmental changes and finally to fragile interpretations of the links between climate change's impacts and migrations. Secondly, in a globalised context Pacific Islands are often considered as peripheries, distant from the various "centers" of the globalised world from a geo-economical and geopolitical perspective. In other words many actors stress the fact that Pacific island states are economically and politically powerless. This systemic distance seems to exacerbate the "great divide" between the "North" and the "South". Consequently, the idea that the SIDS of the Pacific are entirely victims of global changes caused by rich countries and at the same time dependent on the North in order to cope with this crisis is widespread. With regard to climate change-induced migration in the case of the South Pacific it implies for instance that Australia or New Zealand should grant asylum to fleeing Pacific islanders. As a result, alternative forms of mobilities, within or between archipelagoes are often overlooked. A third form of distance can be found in the perception of cultural alterity. South Pacific islands are often seen as "exotic paradises" in Europe. As a consequence, two types of attitudes have developed. On the one hand, local populations are perceived as indigenous and traditional communities acting as a group. On the other hand, given the relatively young governmental structures of recent independent states and the asymmetrical nature of international power relations, policy makers and researchers tend to relate to governance and policy models forged in dominant countries at the international level. In both cases, alterity and individuality seem to be denied in favor of top down and international level policy options to deal with climate change-induced migration.

These hypotheses will be tested in the coming years through more field research in Vanuatu and French Polynesia. However preliminary findings suggest that distance and alterity and relevant concepts to study the assumptions and actions that may be forging an emerging climate change-induced migrations paradigm. Beyond these concepts, post-colonial and post-modernist approaches to this issue seem to be cornerstones of a reflexive methodological framework.

Environmental Chaos, States of Exception and the Language of Affect in Multiracial Communities

Katherine E. Russo (Università degli Studi di Napoli "L'Orientale")

The paper aims at intervening in the debate on the representation of climate change-induced migration. During the last decade, media have intensified their role as a channel for the collective modulation of affects (Massumi 2009), contributing to trigger and circulate feelings of anxiety, vulnerability and alarm in the face of such events. The mediatised and cultural contract with citizens is often secured through the investment in affect, which modulates the circulation and distribution of worry and fear, not in order to prevent and prescribe them but to intensify them through the lexico-grammatical features which regulate appraisal, affect and evaluation (Martin and White 2005). It is the contention of this paper that media coverage of climate change often conveys feelings of anxiety, vulnerability and alarm, where the perceived threat engenders the promotion of a set of common values which de-centralizes the political authority of citizens and on the other hand isolates the affected populations. The re-irruption of xenophobic discourses in the aftermath of environmental disasters and environmental exploitation arguably demonstrates how the capacity to raise the myths of chaos and security to the status of truths in order to create internal consensus lies on the bedrock of discursive representation. In this sense, the fantasy of race and borders control is connected to the affective state of paranoia – a perception of injury where "worrying" becomes the dominant affective mode of expressing one's attachment to a community or a nation (Hage 2003). Based on such premises the paper will focus on the ways in which anglophone media channel information on climate change, disasters and exploitation, in order to suggest and spread awareness on new cosmopolitical models of sustainability and conviviality in the face of climate change.

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