

Indian Ocean Futures

Indian Ocean Futures:

Communities, Sustainability and Security

Edited by

Thor Kerr and John Stephens

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Thor Kerr and John Stephens
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PREFACE

INDIAN OCEANS AND SEASCAPES: BLUE ECONOMIES AND COMMUNITIES OR RACE TO THE BOTTOM OF THE SEA?

TIMOTHY DOYLE¹

The Indian Ocean Rim (IOR) is expected to contain nearly half the world's population by 2050. In geopolitical terms, this ocean is moving away from identification as the "Ocean of the South" to the "Ocean of the Centre", and the "Ocean of the Future" (Doyle and Seal 2015).² Its core position in terms of global trade, industry, labour, environment and security is expected to increasingly shape the world in the 21st Century. It is clear that the issues which inspire this volume, including issues of community formation, environmental sustainability and securitisation – in all their numerous national and regional symbolic manifestations – will have profound implications in this vast geo-oceanic space in the next decade and beyond.

The Indian Ocean region is loosely defined by the ocean's water: it includes those countries, communities and cultures which are touched by these waters in both a physical and metaphysical sense, as well as non-littoral states which are part of the broader pan-oceanic community due to trade routes and sea-lanes of communication, many of which have been forged for millennia, long before European colonisation.

At the pan-regional level, there are ongoing attempts to create projects of identity-building in an extremely ambitious bid to celebrate an "Indian Ocean Oneness," an Indian Ocean community. At the most formal level, the Indian Ocean Rim Association (IORA), the leading Track One regional governance organisation with its head offices in Mauritius, is an active player in this pursuit. This aim is wildly idealistic but also inspiring, as the cultural diversity within this region is profound. Here, it is useful to compare the reality of IORA's vision and that of the European Union (EU). Although there are numerous and obvious differences, with the EU

far more advanced in both its development and its political and economic purposes than the more nascent IORA, it is critical to note that the EU's community and identity have always been defined by "Christian" membership.³ Indeed, as a specific example, Turkey's inability to gain membership in the EU – though rooted in numerous factors – is partly due to its lack of a clear, national Christian identity. On the other hand we have the reality of IORA, with its cacophony of cultural and religious voices, which are as diverse as anywhere experienced on the planet. This pursuit of a "oneness" is admirable, but only if it does not prioritise one set of narratives and, in its stead, is firmly based on an increased understanding, appreciation and celebration of shared but differentiated identities. As seen in a number of chapters in this volume, these notions of dominant and alternate identities, traditions and heritage are also hotly contested *within* individual states.

In 2016, Indonesia took over the Chair of IORA from Australia. Under the auspices of the Center for Political Studies in the Indonesian Institute of Science (LIPI), Indonesia is hosting a series of initiatives which investigate these diverse identities, communities, histories and *cultural intersections* across the Rim.⁴ These stories have too often been subordinated by later, post-colonial themes and imaginations. This exercise reveals that the *oceanic* frame itself may be more reminiscent of Northern hemispheric imaginations and scales: a *grand geopolitik* driven by European imperial expansion over the past few hundred years. Alternatively, using a more multifarious framework informed by *the seas* may provide a less homogenising and totalising conceptual vehicle: *seascapes* and *spheres of the sea* may provide us with more understandings at the micro level, allowing us to comprehend identity, community and heritage projects at the sea-neighbourhood levels, within sub-regional frameworks which are more human and less expansionist in scale. Of course, it remains important to pursue these identity-building projects in all these hierarchies of imagination.

The two remaining, broad themes informing this inter-disciplinary collection are sustainability and security. Again, under the auspices of IORA, these two concepts have been brought together in recent times within an agenda of a "Blue Economy" (BE). Broadly conceptualising oceans as "shared development spaces," BE has emerged as a powerful and contested concept in many of those 26 countries which are part of the Indian Ocean Rim Association either as Members States or Dialogue Partners.⁵ The October 2014 IORA "Blue Economy" Declaration signalled a commitment to encourage greater collaboration in a range of priority

areas. Such a vision was encapsulated by principles for the peaceful, productive and sustainable use of the Indian Ocean and its resources.

As the Indian Ocean Region is defined by a “maritime regionalism,” Blue Economy seems ideally suited as a concept accentuating this maritime dimension of the region, in its pursuit of regional geo-economic, geo-environmental and geo-security goals. A focus on Blue Economy draws on the increasing awareness among Indian Ocean littoral states (and islands) of the economic potential of the maritime environment. This political and economic *turn to the sea* is evident in plans being formulated throughout the region to better govern and secure the Indian Ocean’s vast resources. This is a global phenomenon that has partly arisen in the wake of the United Nations Convention on the Law of the Sea (UNCLOS) and partly as a new construction of sea space. As Steinberg⁶ has argued the sea is no longer separate from land, no longer a two dimensional space configured in terms of shipping lane security. It is now understood as a “resource-rich but fragile space requiring rational management for sustainable development.” Understandably, this move requires research which will improve our technical knowledge of the seabed, underneath the seabed, the sea column and the behaviour of those whose livelihoods are dependent on the health of the ocean. As important, however, is research that will generate knowledge on the human relationships and aforementioned communities that are forming and evolving around the emerging political economy of ocean space. Important research must also focus upon the complex architecture of governance required to construct a regional Blue Economy. It will need to concentrate on exploring the multiple strata of governing actors – state and non-state – the networks of knowledge, and ethical parameters which undergird the possibility of a sustainable and secure region.

At the same time, the population of Indian Ocean Rim Countries (IORCs) are in the process of dramatic growth and change, and by 2050, the Rim will include almost half of the planet’s people, fuelled most recently by the rapid geopolitical and geo-economic rise of Africa. The Indian Ocean Rim is of high economic, strategic and environmental significance. Half of the world’s trade already traverses through this region. In addition, the Rim possesses a variety of natural resources, both marine and terrestrial, which are vital for the wellbeing of its inhabitants, trade and environmental stability as well as political security. The scope for development of such resources – including food, livelihoods, tourism, minerals resources, bio-prospecting, the mining of seabed resources and “blue energy” – is being realised especially by coastal and island developing states who are at the forefront of “Blue Economy advocacy.”⁷

Regionally, IORA, as well as many of its constituent Member States, acting alone and multi-laterally, have earnestly begun to place more emphasis on growing the Indian Ocean region in a sustainable, stable and inclusive manner. These emergent definitions of Blue Economy, however, are profoundly diverse, with each state understandably seeking to shape the narrative, in some part, for their own national interests. For small island developing states (SIDS), for example, the potential of the Blue Economy was explored in the Samoa Conference of September 2014,⁸ with the aim “to go beyond sustainability”.⁹ A Blue Economy Agenda is also being developed for India.¹⁰ Its Ocean Policy Statement straddles community, environmental and security matters – proposing the sustainable use of ocean resources to benefit its society.¹¹ Not only did the current Prime Minister of India Mr Narendra Modi in 2014 reaffirm in his swearing-in speech the strategic necessity of developing a Blue Economy, but so too have the Governments of The United Arab Emirates and Sri Lanka. Furthermore, shared maritime and security challenges that threaten aforementioned sea lanes of communication and transportation in the Indian Ocean, including piracy, rising sea levels, drug trafficking and terrorism, are on South Asian BE agendas.

Other Blue Economy issues identified by the IORA Council of Ministers include sustainable development of fisheries, judicious exploitation of minerals, harnessing renewable energy and encouraging coastal tourism, as a means to “stimulate growth and improve food and energy security” as a “common source of growth, innovation and job creation.”¹² Indonesia, with high level meetings and conferences taking place for the last two or three years, also has a strong inclusive growth and poverty alleviation emphasis.

Indonesia, therefore, along with Mauritius, Bangladesh and Seychelles are already in the process of establishing maritime economies. Bangladesh for instance has been active in establishing the Bay of Bengal Partnership for Blue Economy and has organised workshops advancing the proposal around the UN Blue Economy Initiative, involving India, Indonesia, Malaysia, Maldives, Myanmar, Thailand and Sri Lanka. The Seychelles delegation also re-emphasised the importance of defence and security integration and securing maritime “chokepoints” – such as the Malacca and Lombok straits that remain a top priority for Australia’s security cooperation with Indonesia – alongside the task of creating regional networks that link maritime operations and facilitate coordination among regional actors including coastguards, police, customs and judicial officials.

With varied levels of success, Malaysia has also been developing a Blue Economy since the mid 1980s.¹³ While, on the western shores of the Indian Ocean, the South African Development Community has for a number of years been focussed on ocean governance. In addition there are several African-based intergovernmental and NGO actors operating on the maritime sphere – the South West Indian Ocean Fisheries Commission; the Maritime Organization of West and Central Africa (MOWCA) and the more regionally focussed Indian Ocean Tuna Commission (IOTC). Most importantly, the African Union (AU) in 2012 published its 2050 Africa's Integrated Maritime Strategy, which documents the AU's goal to establish a Blue Economy by prioritising the establishment of a Combined Exclusive Maritime Zone of Africa (AU 2012:11). As South Africa takes over the Chair of IORA in 2017, it has already prioritised Blue Economy as its rallying regional call.

In the Australian case, the government established its ocean policy in 1998 to fulfil two aims: the development of rights associated with its exclusive economic zone and to ensure an ecologically sustainable approach to wealth creation in the maritime sphere.¹⁴ Australian enthusiasm for the construction of an Indian Ocean Rim maritime economy is building quickly upon these aims and policy foundation. As well as building links between environmental diplomacy, security, prosperity and peace “dividends,” the Australian Blue Economy agenda prioritises women's empowerment and marine science. This latter approach clearly opens up a considerable space for a contribution from the humanities and social sciences.

Despite these variations, Indian Ocean Rim Countries have come to the understanding that such diverse, profound and over-arching issues cannot be adequately sorted out in isolation or even bilaterally; that there needs to be a powerful commitment to both pan-regional and sub-regional solutions, governance structures and community-building projects. For example, IORA's sub groups – the Indian Ocean Rim Business Forum and Indian Ocean Rim Academic Group – have recently been given much stronger directives to provide expert advice to member states. Secondly, there is an evolving understanding that a secure and safe maritime domain is likely to be a profitable and prosperous one. Critically, littoral states are increasingly exercising sovereign power over coastal sea space. This is being undertaken through Maritime Spatial Planning (MSP): the introduction of three-dimensional zoning techniques, configured largely through technical and scientific innovations (urgently required to build knowledge for planning to occur) that seek to rationalize and control the use of the sea. Far more than simply lines drawn on an abstract map, MSP

is defined by its attempt to secure multiple uses for three-dimensional space – regulating human behaviour on the seabed, the sea column and on the surface of the sea. The prevailing rationale for regulating competition for maritime space is that individual economic sectors in the sea are interdependent. These sectors include, coastal tourism, offshore oil and gas, deep sea shipping, short sea shipping, yachting and marinas, passenger ferry services, cruise tourism, fisheries, inland waterway transport, coastal protection, offshore wind farms, monitoring and surveillance activities, blue biotechnology, desalination, aggregates mining, marine aquatic products, marine mineral mining and ocean renewable energies. They rely on common skills and shared infrastructure, such as ports and electricity distribution networks. Maes¹⁵ observed a growing tendency for fixed investments such as “wind and wave energy, cables and pipelines, coastal defence, port infrastructure, aquaculture and land extension” to be vying for space in the sea with older mobile activities such as “fisheries, shipping, air transport, military use, water recreation” etc. As Smith Maes *et al*¹⁶ argue, static interests are generally more concerned with the use of the seabed, while mobile uses, including pelagic fish and shipping routes, utilize the water column and sea surface. Maritime planning layers ocean space so that multiple functions can be assigned simultaneously to the seabed, the column and the surface area. In addition, a strong environmentalist rationale is attached to the liberal economic model that frames maritime planning and Blue Economies.¹⁷

The need for economic growth in a global recession has doubtlessly fuelled a sudden turn to the political economy of the sea. The 1982 UNCLOS framework came into force on 16 November 1996, has given rise to “a new world geopolitical configuration.”¹⁸ In effect, the Convention offered 36 coastal states of the Indian Ocean (20 IORA Member States) over 7,000,000 square kilometres of sea space to explore and exploit, with archipelago states such as Indonesia, Maldives, Mauritius and Seychelles gaining control over expanses of sea space that far exceed their total land area.¹⁹ A survey undertaken in 2013 found that 58.42 percent of world sea space is now under national jurisdiction.²⁰ Perhaps realising the tension that this legislation gives rise to regarding the understanding of the sea as the common heritage of mankind and the sea as a new site of sovereign jurisdiction, Article 123 of UNCLOS has been used as a legal basis for regional-based maritime spatial planning by states bordering enclosed or semi-enclosed seas.²¹ The legislation provides that such states should cooperate and coordinate with the management, conservation, exploration and exploitation of the sea. In addition it states that such cooperation should occur through an appropriate regional organization.²²

The Indian Ocean is a site where common but differentiated responsibilities transcend national interests – where overfishing, illegal activities, food security, coastal development, climate change and sustainable development implies that structured international cooperation underpins all aspects of a maritime economy. At the pan-oceanic level, IORA, alongside its more francophone partner, the Indian Ocean Commission (IOC), and other more single issue-oriented regional bodies such as Indian Ocean Naval Symposia (IONS), the Indian Ocean Tuna Commission (IOTC), and the Indian Ocean Tourist Organisation (IOTO) have a critical role to play. But as this book makes abundantly clear, notions of sustainability and security also need to be understood, pursued and contested within smaller frames of *seascapes*; ones which acknowledge that valid communities already exist at the sub-regional level, and have existed over millennia, with diverse systems of knowledge. These knowledge systems have emerged from close interactions with social and natural space and phenomena. No doubt the more recent language of sustainable development which has emerged from the affluent world has much to offer future, more globalised generations; but it must also move to respect the generations of the past, rooted in a sense of place.

Although a valid and often inspiring project, not all Indian Ocean Futures can be adequately provided at the level of grand *oceanic dreaming* which, to a large extent, mimics the politics of predominantly land-based nation-states, and re-projects these largely Westphalian holograms of geopolitics onto the more watery canvas of the global South. The dominant narrative of the global North, with its determined connectivity between geo-economics and geo-securities, too often provides a one-size-fits-all, neo-liberal economic model for regional development. As the necessarily inter-disciplinary contributions of this volume attest to, diverse and contested narratives of community, sustainability and security must be given voice (and listened to) across the pan-region and sub-regions – without this, and with the continued rapid insurgence and deployment of the homogenising narratives of neo-liberal economics and securitisation, Indian Ocean Futures may be found to be no more than a desperate race to the bottom of the sea, with wealth only accruing to large corporations with head offices in other oceanic spheres.

But, in this period of grand oceanic dreaming, hopefully, a more positive outcome will be pursued during these relatively early, agenda-setting days: an Indian Ocean region with a Blue Economy, delivering equitable and sustainable wealth to all its citizens who share, draw-upon and replenish the waters of these seas.

Notes

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² Doyle, T. and G. Seal. 2015. "Indian Ocean Futures: New Partnerships, Alliances, and Academic Diplomacy," *Journal of the Indian Ocean Region*, 11 (1).

³ The author's assertion.

⁴ Doyle, T. Personal Communication with A. Elisabeth at LIPI on 8 May 2016.

⁵ Doyle and Seal, "Indian Ocean Futures: New Partnerships, Alliances, and Academic Diplomacy".

⁶ Steinberg, Philip. 1999. "The Maritime Mystique: Sustainable Development, Capital Mobility and Nostalgia in the World Ocean," *Environment and Planning D: Society and Space*, 17 (4): 403.

⁷ Doyle, T. and M. Haward. 2009, "Regulatory and Market-based Instruments in the Governance of Fisheries and Marine Protected Areas in the Indian Ocean Region: In Search of Cooperative Governance," In *Fisheries Exploitation in the Indian Ocean: Threats and Opportunities* edited by D. Rumley, S. Chaturvedi and V. Sakhuja, Singapore: ISEAS, pp. 298-324.

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¹³ Saharuddin, A. H. 2001. "National Ocean Policy – New Opportunities for Malaysian Ocean Development," *Marine Policy*, 25: 427-436.

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¹⁵ Maes, Frank. 2008. "The International Legal Framework for Marine Spatial Planning," *Marine Policy*, 32: 797.

¹⁶ Smith, Hance, D. Frank Maes, Tim A. Stojanovic and Rhoda C. Ballinger. 2011. "The Integration of Land and Marine Spatial Planning," *Journal of Coastal Conservation*, 15: 291-303.

¹⁷ Young, O. 2010. "Institutional Dynamics: Resilience, Vulnerability and Adaptation in Environmental and Resource Regimes," *Global Environmental Change*, 20: 383.

¹⁸ Steinberg, "The Maritime Mystique: Sustainable Development, Capital Mobility and Nostalgia in the World Ocean".

¹⁹ Forbes, Vivian Louis. 1995. *The Maritime Boundaries of the Indian Ocean Region*. Singapore: Singapore University Press.

²⁰ Suárez-de-Vivero, Juan, L. 2013. "The Extended Continental Shelf: A Geographical Perspective of the Implementation of Article 76 of UNCLOS," *Ocean and Coastal Management*, 73: 113-126.

²¹ Maes, Frank. 2008. "The International Legal Framework for Marine Spatial Planning," *Marine Policy*, 32: 799.

²² Maes, Frank. 2008. "The International Legal Framework for Marine Spatial Planning," *Marine Policy*, 32: 797-810.

INTRODUCTION

THOR KERR AND JOHN STEPHENS

In October 2011, Indian Ocean piracy was addressed by the Commonwealth Heads of Government Meeting (CHOGM) in Perth, on the ocean's western edge. The city, normally a quiet backwater of international diplomacy, became the centre of a major security program to protect the many visiting foreign heads of government and their entourages. Parts of the city came under a form of martial law, restricting people's movement and clearing itinerants out of the city centre. Armed security personnel were visible on roof tops at strategic points of the city and precautionary raids were conducted on the homes of known social activists. Mobile phones were confiscated and people were randomly stopped and searched in the street. Clearly the Australian government was averse to any incident that could disrupt the smooth running of the summit or humiliate its guests. Australian Prime Minister Julia Gillard welcomed Her Majesty Queen Elizabeth to open the meeting which was attended by delegates of 54 member states, including nineteen African and eight Asian nations. It was intended that this CHOGM be one of the finest for host and international guests alike.

However during CHOGM a crisis did erupt: not piracy or social activism, but a humiliating expression of corporate power that, nevertheless, disrupted and embarrassed authorities. Australia's national airline, Qantas, was shut down. Qantas Managing Director Alan Joyce decided to ground the fleet and lock out staff in the face of potential industrial action and protest over the threat of outsourcing their operations to Asia. This unprecedented action stranded tens of thousands of Qantas passengers around the world. In Perth, Julia Gillard had the unenviable task of informing CHOGM delegates that many needed to make alternative travel arrangements. One third of the heads of delegations had been booked to fly out on Qantas. Many of the 700 accredited media personnel attending CHOGM were also stuck without flights.¹ News media, of course, had a field day.

This disconcerting threat to economic and political security occurred without warning despite the mobilisation of one of Australia's largest

peacetime security and intelligence operations. The brinkmanship of Alan Joyce revealed the impotence of states to completely control national security. If the state could not protect the economic security of the nation and the convenience of its most important guests from a determined managing director, how could it govern other forms of national security? The disruption of travel at CHOGM illustrates that the greatest security challenges often sit outside normalized concentrations and imaginings of power.

This book opens the possibility of alternative discussions around contemporary forms of community, and their technologies of sustainability and conceptions of security. It raises awareness of threats and opportunities beyond popular notions of communities and their security.

Indian Ocean Futures is prefaced by a discussion of the Indian Ocean by Timothy Doyle, who provides the book with a setting for the themes pursued in subsequent chapters. Doyle outlines the present environmental, cultural and political condition of the ocean, canvassing the diverse actors and organisations engaged in the care and exploitation of this vast body of water. He analyses the effects and tensions that a multitude of interests have on the ocean and the countries that lie on its rim. Doyle voices concern that the sustainability and security of the Indian Ocean Rim communities could be under threat from global homogenising narratives, drowning out the many voices that the chapters in this book examine.

The first section begins a discussion of Indian Ocean community and identity in Perth with Fielding's examination of how the largest independent school in Western Australia (WA) engages the wider challenges and opportunities of education in the Indian Ocean region. St Stephen's School's international education program focusses the development of meaningful partnerships with other educational institutions in the region. As a 'global school' it has partners and educational projects in South Africa, Mauritius, Malaysia and China as well as in the Kimberley region of WA. This facilitates a multilateral exchange of knowledge and understanding of the Indian Ocean community at a quite different and, perhaps, more positive level than is engendered by national and international politics. The school has engaged with the region through its student service learning program, the establishment of the Indian Ocean Rim Education Network and the development of a 'distributed digital learning platform' to export courses into the Indian Ocean Region and China. These help provide a framework for future citizens of the region to understand and engage with other communities and their environments.

The complex relations of communities and environments of the Indian Ocean Rim are investigated in the four subsequent chapters, beginning in Iran with the politicization of its national heritage. Ali Mozaffari maintains that, since the Islamic Revolution, successive administrations have privileged Islamic history, tradition and culture, over all other aspects of identity. Despite this, there has been a counter movement to honour the more ancient Persian identity through a contemporary heritage activism that challenges state representations of community identity. This situation illustrates the tensions and conflicts that exist elsewhere where political interpretations of history and memory are challenged. Heritage is a very political process. Surrounded by the ancient trappings of the Sassanid and other Persian heritage, some Iranians strongly identify with a celebrated past and identity. But the nascent heritage movement in Iran is not just a simple nostalgic longing for a past. It can be – as Layli Rakhsha points out in her chapter – a longing for something that is connected to the future; an important quality of the Iranian debate. In many ways the ancient Persian provides an identity rooted in homeland that the imported Islamic identity does not provide. While there are divisions between the Persian and the Islamic driven by a search for identity, Mozaffari promotes the notion of ‘homeland’ as a meta-framework in which activists for recognition of pre Islamic heritage and the official Islamic identity might converse. Ali analyses the situation using fieldwork and primary sources and he elaborates on the characteristics that define and drive the nascent Iranian nationalist heritage movement.

Heritage has always been suspicious of nostalgia as an emotion that can displace and contaminate history. However it can also be a positive force as Layli Rakhsha shows in her exploration of the effect of nostalgic emotion on the work of immigrant artists. She sees the concept of nostalgia as an emotion of displacement that is explored and exploited by migrant artists working in Australia. Nostalgia is a longing for past or place that no longer exists and is, for all intents and purposes, unobtainable. Nonetheless, Rakhsha contends that nostalgia may also be connected to a desired future; which is picked up again in Stephens’ chapter on the Guildford Hotel. In this context nostalgia is a driver of both an imagined past and an imagined future. Privileging nostalgia as a product of displacement, Rakhsha examines it as an emotional response to memory and experience that can manifest a sense of intimacy with home or a place that could be home. Through an examination of the work of two Australian immigrant artists, Rakhsha considers how identity and culture shape a context in which they work. These artists use particular symbolic objects from their heritage from other places on the Indian Ocean rim so

that culture and homeland are transformed in the new homeland environments forming fresh emotional connections between past and future.

Identity and culture are often overlaid with authorized discourses, which tend to suit established interests and ignore others. Kerr explores the production of authorized discourse in publications for the centenary commemoration of the Australian and New Zealand Army Corps (ANZAC) Gallipoli conflict. Kerr examines how colonial homeland is constructed in Anzac books describing the leaving and returning of troops over the Indian Ocean. This examination of text and images of the official story draws attention to not only conflicts between nations but also the officially untold stories of conflict within and across nations. The official story tends to naturalize the colonial settler as a local hero while ignoring the enduring presence of Aboriginal heroes at home and at war – reinforcing an aboriginal absence in land and heritage. The Anzac books Kerr examines offer the coast and ocean as symbolic forces in defining Anzac representation that normalises aboriginal absence in land ownership and development rights. In a similar vein, Stephens looks beyond an authorized view of heritage offered through state and established heritage organizations that can ignore minority heritages.

Stephens relates how the Guildford Hotel – a small corner establishment in a suburban hamlet – has become the rallying point for arguments about how and why communities may go to great lengths to protect their heritage environment. The continuing decay of a fire-damaged hotel galvanized community into action to save this place by forcing the authorities to act and the owners to restore the local architectural and cultural icon. Stephens argues that heritage can be seen as essentially intangible and the heritage of the Guildford Hotel viewed as a product of a cultural performance of protest. Heritage is what goes on at places rather than the tangible aspects of place itself. The conflict at the hotel site is used to explore how the performance of protest shapes the way that the hotel was viewed as a heritage place in contrast to its official representation through state sanctioned discourse.

The second section of *Indian Ocean Futures* examines different perspectives on discourses, technologies and communities of sustainability. This discussion starts with a comparative case study of community knowledge systems on the Western Australian coast by Stocker and Shaw. Using sustainability as an overarching conceptual framework they argue that their case studies demonstrate a potential for combining explicit, tacit and implicit knowledge types into a fuller understanding that can support sustainable management strategies. Stocker

and Shaw arrive at this conclusion by examining the knowledge of the Whadjuk Nyungar community and the fisher folk of the Abrolhos Island showing how each enact and establish different cultural models to largely scientific master narratives. The chapter demonstrates that analysis of these cultural knowledge systems can provide a fuller understanding of environmental sustainability issues beyond formal scientific knowledge.

Similarly, Stocker, Burke, Petrova and Pokrant examine a process of constructing knowledge socially by bringing scientific knowledge together with other ways of knowing coastal places. The chapter contends that the goal of participatory sustainability can be accomplished through the use of a deliberative mapping technology, which they employ in the City of Busselton in southwest Western Australia. Busselton is particularly vulnerable to sea level rise, storm surges and other forms of inundation, a key concern for the city and its future. In this deliberative process, scientists were engaged with non scientists in a form of democratic decision making. The authors maintain that this transdisciplinary methodology has positive effects on the community's level of knowledge, concern and intended cultural and economic behaviour around Indian Ocean coastal adaption.

Teferi, Newman and Matan argue that more indicators should be considered in models that judge the success of sustainability initiatives. They offer the Extended Metabolism Model that incorporates liveability data alongside resource efficiency data and demonstrate how this model has been applied in slum communities in Jakarta, Indonesia, and in Addis Ababa, Ethiopia. Their model balances out the drive for efficiency with the need for regular social interactions and general happiness. The case studies in this chapter include application of the model in a previous study of people living in the Ciliwung River slum by Alma Arief and a nearby high-rise apartment block where slum dwellers had been relocated. The chapter continues with a more recent study of the model's applicability to the Arat Kilo slum settlement compared to the Ginfla high rise condominium in Addis Ababa that also houses relocated slum dwellers. Their approach highlights the need for integrated policy making in slum upgrades that focus on the quality of life as well as other sustainability issues.

The concept of sustainability accounting, measuring the ecological, social and economic performances of organizations, is taken up by Khan, Hossain and Marinova. This social practice of reconciling human impact on the environment is rooted in traditional Bangladeshi customs that can support sustainable practices around resource conservation, simple living and eco-spirituality. They argue that the principles of kindness, modesty

and resilience embedded in Baul mystic philosophy correspond to three key sustainability aspects, namely economic, environmental and social which can unite ecology and economic activity to enhance sustainable production and distribution. A salient feature of this study is participant observation. Data has been gathered from direct experience of village life and the work of Baul philosophers. This chapter explores how the sustainability accounting approach can be applied to natural resource management in Bangladesh, one of the most densely populated as well as economically and environmentally vulnerable countries in the world.

The third section of this volume canvasses changing landscapes and seascapes of the Indian Ocean in relation to the broad concerns of food, environmental and political security. This review begins with David Brewster analysing the international political landscapes of strategic interests in the Indian Ocean region. He poses questions about strategic influence in the region and India and China's growing ambitions for control against the backdrop of United States military power and influence. This competition relies on the development of infrastructure as a way of gaining influence in key places on the Indian Ocean rim. Infrastructure links are being developed as Chinese sponsored pathways though Myanmar and Pakistan and Indian sponsored routes to Iran, Afghanistan and elsewhere. The chapter argues that despite China's projects to link into the Indian Ocean region, it has large geostrategic vulnerabilities in the region. Brewster closes with a review of the implications of Chinese attempts to influence states such as Myanmar, Bangladesh and Sri Lanka and what it means for the strategic interests of both China and India as the protagonists for authority in the Indian Ocean region.

Emphasising that Bangladesh has the capacity to alleviate poverty and malnourishment, Siddiqui, Hossain and Marinova argue that food security is stymied by corruption, pollution and degraded waterways. Much of this occurred through globalisation and during the Green Revolution of the 1970s which, amongst other things, encouraged expensive mechanisation and the use of chemicals in soils that eventually polluted waterways and wetlands. The rise of larger farms disenfranchised many small farmers, further damaging the country's self-reliance. Restoring the health of waterways, they argue, is integral to returning food security to the nation because the waterways act as both natural resource and food distribution network. The authors point out that food security is achievable in Bangladesh through changing a mindset to more sustainable attitudes and practices, supporting a return to self-reliance, improving the health of waterways and ensuring modest consumption of food and other resources.

Problems of security tend to depend on the construction of knowledge around them. Creagh, Kerr, Cox and Ryder challenge the construction of knowledge around the City of Perth's drive to evict Nyoongar activists from an island within the city, which the state also recognizes as an Aboriginal heritage site. Frustrated by an inability to disrupt popular media representation criminalizing the activists, the authors set up a space in the state library that would encourage an alternative view of the issue. Through the process of designing, implementing and observing visitors to this space, the authors describe five tactics that enabled the space to solicit hospitality to other ways of knowing the city and the rights of Aboriginal people to live within it. These tactics could be employed in other projects to alter imaginings around security crises as well as offering alternative ways to understand them – opening up hospitality to other ways of understanding the world.

This book concludes with a capstone chapter that offers hope for a better future through an innovative way that Indian Ocean communities could collectively find meaning and purpose in stories about their own futures. Using Causal Layered Analysis, Anita Sykes-Kelleher suggests a way that myths and legends of the Indian Ocean could be reimagined to generate new images of futures. Storytelling is central to how people understand their worlds and take action. Understanding how stories relate to societal transitions is a key to illustrating the relationship between stories in use today and likely future action. Sykes-Kelleher explores how mythologies of the Indian Ocean region may be mobilised to promote alternative futures for Indian Ocean communities. Transmedia storytelling could be introduced as a means of reinterpreting the ancient myths of the Indian Ocean region into stories intended to engage younger generations and open their minds to a range of possible shared regional futures. These futures may offer more local opportunities for engagement with the effects of globalisation. A framework using mythology to rethink issues of community, security and sustainability may have the beneficial effect of enabling a more just, peaceful and prosperous Indian Ocean future.

Notes

¹ Orr, Aleisha. 2011. "Visiting PMs Stuck in Perth," <http://www.watoday.com.au/wa-news/visiting-pms-stuck-in-perth-20111030-1mq2m.html>.

LIST OF ABBREVIATIONS

ADB	Asian Development Bank
AFL	Australian Football League
ANZAC	Australian and New Zealand Army Corps
ASEAN	Association of Southeast Asian Nations
AU	African Union
BE	Blue Economy
CBD	Central Business District
CC	Climate Change
CHOGM	Commonwealth Heads of Government Meeting
CLA	Casual Layered Analysis
CP	Coastal Planning
EU	European Union
FAO	Food and Agricultural Organization
ICHHTO	Iranian Cultural Heritage, Handicrafts and Tourism Organization
ICHO	Iranian Cultural Heritage Organisation
ICOMOS	International Council of Monuments and Sites
ICT	Information Communications Technology
IMF	International Monetary Fund
IOC	Indian Ocean Commission
IONS	Indian Ocean Naval Symposia
IOR	Indian Ocean Rim
IORA	Indian Ocean Rim Association
IORC	Indian Ocean Rim Country
IOREN	Indian Ocean Rim Educational Network
IOTC	Indian Ocean Tuna Commission
IOTO	Indian Ocean Tourist Organisation
LIPI	<i>Lembaga Ilmu Pengetahuan Indonesia</i> – Indonesian Institute of Science
MDG	Millennium Development Goals
MOWCA	Maritime Organisation of West and Central Africa
MSP	Maritime Spatial Planning
MSR	Maritime Silk Route
NAIDOC	National Aboriginal and Islander Day Observance Committee

NGO	Non-Governmental Organization
PLA	People's Liberation Army
SGD	Sustainable Development Goal
SGHAG	Save the Guildford Hotel Action Group
SIDS	Small Island Developing States
SNH	Society for National Heritage
SLOC	Sea Lines of Communication
UN	United Nations
UNCLOS	United Nations Convention on the Law of the Sea
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNPO	Unrepresented Nations and Peoples Organisation
WA	Western Australia
WHO	World Health Organisation

