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Performing the Emancipation of Indigeneity  
from the corporeal politics, through the indigenous agencies

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## **Thank You, Earth**

*Thank you, Earth, for being here.*

*Thank you for your ruby sky.*

*Thank you for the rain*

*That hammers down on me*

*And ripens everything*

*Around me.*

*Thank you for your core*

*That burns like the sun.*

*Thank you for the pounce*

*Of nature all around me.*

*I will never regret*

*The keen blessing that dwells*

*All around us and sneaks*

*Upon me like tears*

*And a heartbeat.*

*Without you,*

*We would never be here.*

## Synopsis

The study examines the reasons of the social problems among the indigenous peoples in the Arctic from the perspective of indigeneity as a spatial setting where the indigenous self-identification and the self-expression occurs. In such analysis, indigeneity appears as an 'operating condition' which refers to a world view, where universal interrelatedness is emphasized over 'social reality'.

The study claims that the social problems among the indigenous peoples in the Arctic, are the consequence of the international practices at the macro-level which have caused the crisis of indigeneity. The conclusion is that 'citizenship' which is emphasized by the recent international paradigm, prevents the fulfillment of a 'social agency' as the basis of indigeneity. For this reason, the study suggests that the 'citizenship' which base on the individual rights, should be replaced with the 'social citizenship'.

Accordingly, the study deals with the 'transnationalism from below' as a gateway to 'social citizenship' which would better enable the intervention to the social problems among the indigenous peoples in the Arctic. From this outlook internationalism and globalization appears as the tools of governance against this background. As such, they are analyzed by means of constructivism which suggests that the colonization process still exists.

On the other hand, the study presents that constructivism should be completed with the political psychology in order to understand the international relations. From the basis of these methodological solutions, the autoethnography and the narrative criticism are applied as study methods for the recognition of the negations of modernization and the understanding of the governmental practices among the indigenous peoples. Finally, the study pursues to prove the theoretical setting of the study by means of the gaming research.

*Key Words: emancipation, indigeneity, modernization, indigenous agency, autoethnography, narrative criticism*

## Tiivistelmä

Tutkimus tarkastelee sosiaalisia ongelmien syitä arktisten alkuperäiskansojen keskuudessa väittäen, että nämä ongelmat ovat seurausta kansainvälis-poliittisista käytännöistä. Tarkastelu lähestyy aihetta 'tilallisen konstruktion' näkökulmasta, jossa alkuperäiskansojen itseidentifikaatio ja itseilmaisu tapahtuvat. Tässä tarkastelussa 'tilallinen konstruktio' näyttääytyy 'toimintaympäristönä' viitaten maailmankuvaan, jossa korostuu yleismaailmallinen keskinäisriippuvuus 'sosiaalisen todellisuuden' sijaan.

Tutkielman mukaan sosiaaliset ongelmat arktisten alkuperäiskansayhteisöjen keskuudessa ovat seurausta 'tilallisen konstruktion' kriisistä. Tutkimuksen johtopäätös on, että vallitsevan kansainvälis-poliittisen paradigman suosima, yksityisiä oikeuksia korostava 'kansalaisuus' jatkaa kolonialismin käytäntöjä. Siksi se ehdottaa 'kansalaisuuden' korvaamista 'sosiaalisella kansalaisuudella', joka muodostaa 'tilallisen konstruktion' perustan alkuperäiskansojen keskuudessa.

Tutkimuksessa nähdään ruohonjuuritason transnationalismi väylänä 'sosiaaliseen kansalaisuuteen', mikä mahdollistaisi paremman puuttumisen sosiaalisiin ongelmiin arktisten alkuperäiskansojen keskuudessa. Tässä valossa internationalismi ja globalisaatio näyttävät kansainvälisen hallinnan välineenä: Niitä analysoidaan konstruktivismiin keinoin.

Toisaalta tutkimus esittää, että konstruktivismia tulee täydentää poliittisella psykologialla 'sosiaalisen toimijuuden' tavoittamiseksi. Näiden metodologisten ratkaisujen pohjalta sovelletaan autoetnografiaa ja narratiivista kritiikkiä modernisaation synnyttämien negatiivisten tunnistamiseksi ja alkuperäiskansojen hallinnollisten käytäntöjen ymmärtämiseksi. Tutkimuksen teoreettinen asetelma pyritään todistamaan pelitutkimuksen avulla.

Avainsanat: emansipaatio, alkuperäiskansayhteisön jäsenyys, modernisaatio, alkuperäiskansojen sosiaalinen toimijuus, autoetnografia, narratiivinen kritiikki

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## Forewords

A research plan of this study got its beginning partly from my interest in science communication. Characteristic for this interest is a recognition that there is a need for popularizing and approachable science as a part of everyday life. Instead, in present situation, science is often experienced as elitist, alienated from everyday life, and scientific vocabulary hard to understand.

A successful science communication requires understanding of the different ways how the reality is made understandable. Furthermore, this understanding has to be based on equal and shared fundamentals of humanity. In other words, a successful science communication can't be based on inequalities such as accessibility of education, epistemological uniformity, or capacity to adapt unfamiliar philosophical knowledge-systems.

The above mentioned highlights a need for the good scientific practices such as responsiveness, participatory, and transparency. Insofar as these practices are translated in terms of science communication, open, respectful, and challenging discussion should be privileged. In practice, this means that meanwhile challenging different perceptions, those perceptions should be recognized and accepted as a part of wider scientific debate.

The problem with this recognition and acceptance is how it's possible to access to completely different understandings with abnormal practices i.e. how to make these practices understandable to outsiders. One of the best alternative for this purpose is storytelling due to its appearance as a universal practice.

Storytelling as science communication is introduced in this essay but, in the same time, it has an important task in considering the status of indigenous peoples during the era of globalization. I dare to argue that storytelling may offer a common ground for the agreement between indigenous cultures and the modern West and make the cultural challenges and differences, if not incompatibilities, understandable for different parties.

Generally speaking, indigenous cultures have used folktales and other folklore for milleniums as a medium for transmitting traditional habits, way of thinking, and cultural practices to the younger generations. They have served an easy platform between older and younger people to communicate in situations where other mutual languages haven't been on hand.

Although storytelling doesn't have as acknowledged status within internationalism as it has within indigenous communities, it could be argued that internationalism as well base on different narratives such as nationalism, sovereignty, and individualism. Similarly, narrative symbols construe our everyday reality which have its wider effect in international life and structure.

On the other hand, this communicative argument have led me to choose autoethnography as my study method. With this I wish to outline the unfulfilled potential of autoethnography in terms of science communication. In my view, this unfulfilled potential is based on autoethnography's effect as a participatory, multiplicity, and including practice which encourage to active understanding instead of a passice acceptance.

In other words, an active understanding include unrestricted discussion which might be aggressive and even challenging but respectful and accepting all the same. As I see it, this kind of discussion help putting unfamiliar constructions into perspective with familiar phenomena and model of thoughts. In the same time, this proportionality doesn't require the abandonment of familiar paradigms. Accordingly, that is the model of understanding this study is reaching for.

## 1. An Introduction to the Study

*A man of white, was hidden by the national puritanism; beyond the hinterland, inside the land of deception. They gathered to squares to hear the anecdote, which forgot the realm beyond the national.*

With these verses Jean-Paul Sartre could have had begun his novel if he had write one about the indigenous peoples. Although he didn't, he wrote critically about a self-projection of a white man which took place through imperialism, colonialism, and orientalism. One such book is 'Black Orpheus' where starting words goes as follows; "*Here are black men standing, looking at us, and I hope that you – like me – will feel the shock of being seen.*" (Sartre 1964)

As Sartre continues: "*...for three thousand years the white man has enjoyed the privilege of seeing without being seen; he was only a look – the light from his eyes drew each thing out of the shadow of its birth; the whiteness of his skin was another look, condensed light. The white man – white because he was man, white like daylight, white like truth, white like virtue – lighted up the creation like a torch and unveiled the secret white essence of beings.*" (Sartre 1964)

It appears to me that with these words, Sartre underlined different roles which a white man has adopted in relation to the Self and the Other; a citizenship, a colonizer, a capitalist, and an owner each could be seen as kind of a role game. On the other hand, in my view these roles ultimately illustrate the hiding of an individual behind the national social structures and narratives. Insofar as I understand, the purpose was guarantee an individual freedom by hiding it.

Practically, I think that these '*hiding practices*' can be said to have made a colonial system possible from the very beginning. Perhaps the best example of this, is an attitude of some colonized peoples where a white man was seen better, a god-like character and the whole colonial system as natural and to aim the best of the colonized peoples.

Indeed, “*the light from his eyes*” may have had blinded some colonized but the most of all, it blinded the colonizers themselves. In other words, the roles and practices which hid a white man from colonized, hid them from each other as well. A part of this *hidden effect* is an antagonism which is included to such roles and practices mentioned above: An antagonism which transfers attention from the Self to the Other.

Hence, a colonization may be seen as an agonistic system resulted from the modernization project as it's suggested during this study. “*White man's burden*”, which is often used explanation for colonization, gets new meanings in this context: a modern society doesn't have come without its price. In other words, the price is a confrontation, if not a grudge, similarly as it's a loneliness and an estrangement.

Therefore, when there are “*black men standing*”, I think that the shock comes from ones who aren't chained by the hiding roles or practices; from ones who doesn't know any other ways of seeing than as what Giorgio Agamben called ‘*bios*’ standing out from the politically corrupted humanity. In other words, standing out from a citizenship, a colonizer, a capitalist and, an owner as a politically corrupted humanity. (Agamben (1998))

Accordingly, the argument in this study goes that these same practices exist in relation to the indigenous people at the present day. In other words, the structures of colonization still exist and it's too early to speak about decolonization or postcolonization. In accordance with an instrumentalism, the reality is perceived through technical applications and structures which hide alternative practices and knowledge systems.

This argumentation forms a background default for the study even though it has to be point out that nowadays there doesn't exist an active denial toward alternative practices and knowledges insofar as a direct violence and assimilation doesn't occur. In spite of that, this study will present that a passive denial still attends to the indigenous everyday practices.

However, a hypothesis of the study goes that the present day globalization gives unequal possibilities for the indigenous peoples to take part to it. In other words, the globalization includes structures which actively causes inequalities. The study presents that such structures are caused by the bias which is a consequence of the state-lead internationalism which distort globalization as a transnational practice.

The study arises from the critical project of the international relations. As such, the study focuses on a knowledge construction in particular which is recently criticized as deeply polarized. Accordingly, the study aims to bring out marginalized stances within the IR and outside of the modern paradigm formed by national states.

An idea about a performative resistance has an essential role on the study. As Sartre said in 'Black Orphans'; "*[A] negritude is portrayed in these beautiful lines of verse more as an act than as a frame of mind...*" For him, a negritude, which is possible to present as a performative resistance in my opinion, is about an active obligation of oneself toward outer reality; in other words, an inner determination. (Sartre 1964)

On the other hand, this act upon oneself translates as a language of emancipation which unravel on such ways as those verses in the beginning of this chapter. As Engin F. Isin have interpreted; "*If negritude was an act, it was one that not only constituted a man and a woman, but also a citizen – a political subject; 'political' because it instigated obligation to the self and other, and 'subject' because it made itself appear in the world.*" (Isin 2012)

Practically looking, among the IR, this theorization links to the on-going paradigm shift where the Western narratives have been questioned. The changing world order has raised conservative narratives which have challenged the Western-style liberal democracy and market economy. Basically, in my view, this struggle has concentrated on corporeality i.e. the human existence in relation to the world.

During the modern era, the Western ethos have emphasized individual freedom, rights, and possibilities which have produced unprecedented well-being. However, the stress of a positive freedom without responsibilities and duties have deepen a chasm between the privileged westerners and the underprivileged Other. In this study, I argue that this chasm has prevent *de facto* the equal and autonomous agency of the Other.

Accordingly, in recent years, there have sparked a debate where the IR have been accused to have failed to react to the need of decolonizing and deorientalizing methodologies. As a part of this debate, it has been questioned whose knowledge interests the IR have served; a western-centered hegemony and a state-centeredness or a general human existence behind these abstract, theoretical constructions.

In relation to this debate, the study aims to highlight the indigenous people's own voice. The purpose isn't so much to emphasize differences among the western and indigenous cultures as such. Instead, the purpose is to seek for the practices which restricts the freedom of indigenous peoples to form their own realm and indigeneity. This doesn't mean that the Western, modern realm would have to yield and give way; instead, the study presents that it's possible to find out practices which make possible multiple simultaneous realms.

In order to do this, the study has applied a feminist outlook in a sense where cultural representations and imageries are on the core. According to this thought, a social reality is formed on interaction where used representations and imageries create meanings. In the same time, feminism assumes that, at the present day, these representations and imageries are falsely taken as granted which chains our thoughts and acts.

Thus, the feminist school of the IR have emphasized a struggle over definition of different phenomena. In other words, what kind of contents have been given to single concepts and by whom. According to feminists, masculinized constructions have made possible such

phenomena as, for example, war or violence more broadly. However, in the same context, a need for knowledge which arise from marginal, have stand out.

A '*cultural gaze*' has a key position in such consideration. In practice, a '*cultural gaze*' exemplifies the degree where culture have become embodied. This degree of embodiment determines how the social events and objects are approached and interpreted. In this sense, it illustrates the cultural and social capital i.e. the amount of trust in a society.

Before it's reasonable to answer the study question, it's relevant to undergo the philosophical basis of this study. In practice, such basis determines the position of the study within the field of the international relations. This has its implications on how the research problem is framed and what kind of ethical choices made. Finally, an interaction between epistemology, methodology, and ethics decides the methods of the study.

### *1.1 The Research Design on Its Ontological and Epistemological Basis*

I remember when I first time heard about ontology at sixth-form college. I was eighteen and had been three years in sixth-form college by then. Ontology was taught as a part of philosophy and the teacher wrote that word on blackboard asking whether someone knows what it means.

The philosophy as a discipline had just came to our study plan so no one knew the answer. However, the correct definition went that it's a discipline of being. It studies whether different entities exist and what are their relation to other existing entities; how those can be categorized according to similarities and dissimilarities.

The above told has a function as a preface to the ontology of this study, the ontology described above isn't quite the same as the one under monitoring here. In spite of that, the ontology, meant in this context, has roots in information science. In other words, it studies the essence of knowledge. From this point of view, the ontology forms a general discourse, a background, through which knowledge takes place. As this suggest, this kind of ontology studies

relations of knowledge toward reality: It tries to find a link between theoretical knowledge formation and direct or indirect observation of reality.

In this respect, the study under construction adopts the premises of a normative epistemology. In practice, this means that the focus of an examination isn't on conclusions or outcomes of knowledge as such; the focus is rather in the practices by which knowledge has been obtained. According to this approach, there are multiple socially constructed norms from where the social knowledge can be derived.

For example, in this study I'll undergo the traditional knowledge of the Alaskan Inupiat. Their traditional knowledge base on direct and deep interaction with the reality but the transmission of knowledge to the younger generation base on storytelling which illustrates indirect formation of reality. The intention is to find '*narrative hubs*' which consistently transmit cultural heritage.

In other words, the epistemology of this study presume that there are symbols to be found within the stories which connect knowledge formation and direct or indirect observation of reality. This logic base on the thought of C. G. Jung that symbols are interconnections between subconscious and consciousness. On the other hand, this study presumes symbols as a unity of ideas or ideologies and objects. (Jung 1964)

Within the field of social science this idea is applied by deconstruction which is a philosophical approach originally developed by Jacques Derrida. Even though there doesn't exist a clear definition, I think that it can be seen as critics toward hierarchic binary oppositions found in the social thinking. In other words, it focuses on the hierarchies among knowledge-systems as well as the irrationalities of such hierarchies.

Accordingly, this study can be seen in relation to gender theorized account of social reality. In terms of discursive understanding, this practically means that symbolic construction of reality decides over understanding, conceptualization, and categorization of the reality and the

differences within it i.e. how the reality is construed. The above told acts as an introduction to a constructivist schema in the international relations which argues that knowledge of reality is a socially determined construction.

According to this view, values and preconceptions corrupt observations of the reality and the knowledge formation. As a result, it's assumed that there doesn't exist any objective or unbiased truth: Instead, knowledge and perceptions are always subjective. Insofar as international relations are under consideration, a hypothesis following the above described theorization, is that the structure of international politics reflect to the outline of the reality and the treatment of the difference.

Thus, the social constructivist approach follows the hermeneutic tradition which argues that every human being are historical creatures whose activities and understanding are driven by the certain type of a preliminary understanding. This forms a basis for the '*hermeneutic circle*' which suggest that every human activity can be understood only through an entirety whereas an entirety can be understood only through the factors of an entirety. In other words, the human activities are the sum of the factors.

For example, considering the practices of the international relations, the attention is directed at the structural factors of the international relations. Consequently, the division between micro- and macro structures are highlighted even though they form a continuum where the motivation of an activity is composed and it gets the content.

Similarly, the hermeneutic tradition forms also a basis for the narrative epistemology of this study. According to Paul Ricoeur, the narrative epistemology base on a temporality of an existence and to a sense of drama as a medium for unification of temporality and existence. In other words, it stresses the plot of a story and the structure of storytelling as a way to give meaning to a cause. Accordingly, I argue that this not only form a key to cultural experience but to a personal experience as well. (Ricoeur 1988)

For example, Ricœur stresses that meaningful storytelling requires kind of a preliminary understanding toward the symbolic systematization of a present cultural district. This means that narrative understanding not only require the understanding of meaningfulness of single symbols but also the cultural web of symbols which are interacting with each other. Thus, a way to cultural experience pass through representation in a personal level. (Ricoeur 1988)

A storytelling as an act is always a personal access to the various contextual phenomena and events. It includes personally given meanings which eventually forms symbols at the cultural level by giving a content to the social marks, rules, and norms. As a result, the cultural experience always happens in coexistence with a given personal importance. Accordingly, a hermeneutic constructivism argues that an observer's construction of a reality is set as an active part of the cultural and intercultural communication.

### *1.2 The Methodology of the Study as an Ethical Choice*

As the above described suggest, a qualitative research approach forms a methodological basis for the study under construction. The qualitative research has come to being as a critic toward the quantitative approach and is linked to a debate between positivism and postpositivism.

The critics against postpositivism and the qualitative studies goes that they aren't able to indicate the causation. The argument for this is that when the starting variable isn't reliably known, the outcome couldn't be proved to be in causation to starting variable. This critic is in accordance with the value-free science and positivism more broadly.

The value-free science is a concept developed by Max Weber. A central requirement of the concept is to demerge subjective values and objective science. For Weber this appear as a technical matter: The value-free science is included to the relation of the scientific tools and the outcomes of science. According to Weber, the responsibility of a scientist requires the admittance of the fact that a scientist is in response only to science. On the other hand, he thought that science

as such doesn't have a social responsibility. Rather, the good of science results from the general regularities which apply to all human beings, as positivism suggests. (Social Science 2008)

In contrast, I think that it isn't reasonable to demerge subjective values and objective outcomes. Human beings aren't measurable objects which means that objective observation doesn't suit well to the social science. Rather than that, the treatment of the social science as value-free would lead a scientist to target his studies to community without a hint of the relevance of studies. In my view, the difficulties of the recognition of the relevance of studies occurs through negations as exclusive formations in communication. Accordingly, the negation-free science would help to recognize relevancies.

As this suggests, a science policy can be seen as a fundamental part of social science. It's important for the credibility of a scientist to take a stance to the subjective values which determine his and his studies position in the field of science. This isn't important only for the relevance of studies but also for accountability and transparency. The problem is that a scientific research can't be made in a politico-ethical vacuum.

On the contrary, I argue that it would be a dangerous approach to demerge politics and ethics. In practice, this would leave out relevant data and, on the other hand, hide the motives and an agenda of a scientist. Thus, it's ironic that positivism criticize postpositivism for the doing of research in such a vacuum. However, I argue that this is so due to differences in used terminology.

It's characteristic for positivism to highlight values such as reliability, validity, and generalizability which suits bad for the postpositivist and qualitative studies. The above mentioned values are supposed to ensure neutrality, predictability, and universality of science regardless of which they aren't adoptable to the qualitative studies as such. Values such as reliability, validity, and generalizability require reliable and exact specification whereas the obscurity of the qualitative studies is the biggest reason why positivism criticize the qualitative studies and which makes it an exact science.

Nevertheless, there have been parities in develop within the qualitative studies. Among these, there are the requirements for the falsification, transferability, and the outcomes of studies. In other words, a scientific theory or a model should be abatable in principle as well as it should be verifiable. On the other hand, I argue that the falsification and transferability decides over the relevancy of theories and the study results.

A relevancy is one of the most important principle among qualitative studies. In practice, it means that a study should serve primarily the purpose of the target. Conversely, it shouldn't base on the interest of a scientist any more than it should base on the interest of a sponsor or other stakeholder. This principle implies the responsibility of consultation with the target of a study.

For example, for this study relevant 'Ethical principles for the conduct of research in the North', underlines the requirement of consultation with communities where studies are directed at. According to these principles a scientist should, in other words, study the local cultures, traditions, and communities as well as take possible feedback into account.

It's clear that these consultative relationships make scientists vulnerable toward lobbying. The requirement of objectivity insists a scientist to recognize these attempts to gain space for agendas of indigenous peoples own. This is one of the reasons why a scientist has to know local cultures, traditions and communities for their appropriate part.

Nowadays the indigenous communities throughout the Arctic aren't passive targets of studies. Instead, they participate actively to planning, reporting, funding, and licensing of studies which raise the responsibility of a scientist to ensure that these roles doesn't give an opportunity to influence on study results. For this reason, a good scientific practice presumes a scientist to make his linkage known.

For example, in this study the data compose a content and interviews which are ultimately made for commercial purpose. Although the second of those commercial parties is completely owned by The Cook Inlet Tribal Council and the licensed story is based on Inupiat

tradition, the purpose of the resulted video game is primarily to make profit despite of an interest to make Inupiat culture familiar and transmit it to the younger generations.

These kinds of conflict of interests are quite typical for qualitative studies and it's needless to say that they should be taken into account also methodologically. On these days, an increasingly common way to do this is a methodological triangulation which is adopted on this study as well. Simply put, this refer to a use of multiple methods in combination for ensuring objectivity and transferability of the study results.

However, a consultation is a useful tool also for a scientist: Whereas indigenous communities get an opportunity to affect studies concerning themselves, a scientist gets an opportunity to test hypothesis and new standpoints to study as well as a possibility to broaden study results to cover a wider field.

### *1.3 A Methodological Triangulation as a Study Method*

Traditionally a role of knowledge has been understood in the manner of a description. In practice, a descriptive science has led to the treatment of knowledge as an instrument in pursuing the scientific ideals and progress. Such instrumentalist perception highlights the knowledge as a practice which make a progress possible.

This positivist or foundationalist approach assumes that there exist multiple universal foundations which are the same for every human-being. These universal foundations are indivisible and form the prerequisites for a social life. Accordingly, this layout makes possible a categorical judgment over the social acts as right or wrong and bad or good, based on these foundations.

Conversely, a prescriptive science, which this study acknowledges, appears as instructional; it can be translated as an explanatory or an understanding study approach. In short, it strives to find directional norms for a human effort. In this outlook, the social process of knowing

gets a primary attention. Practically, this means that a possession of knowledge within the social and cultural structures and intercultural communication is in the core of a scientific interest.

Where a hermeneutic constructivism function as an ontological background for the study, a phenomenology can be said to serve an epistemological bond structure. Accordingly, a practical scientific adaptation can be found from the same thematic layout: A phenomenological research lean on a prescriptive study approach.

In the context of this study, a prescriptive study approach refers to a dialogical deduction. A dialogical deduction entails a necessity for a candid dialog with an opposite party which means that there shouldn't be a pre-decided theoretical or methodological framework; not even data gathering should be decided too strictly. These phenomenological ideals form the guidelines for the study even though they can't be followed precisely in this context. This is so because such the study would be too broad for the purposes of master's thesis.

Accordingly, the study carries out a dialogical deduction in accordance with an autoethnography. An autoethnography is used in terms of the critical research tradition which put under question the conventional social and political structures. In accordance with the Marxist tradition, this means primarily a criticism toward the ideologically colored social reality i.e. power structures which are seen behind an oppression.

In purpose to reveal these ideologically charged structures, an autoethnography demand a dialog with target of a study which is, in this case, the Alaskan Inupiat. The idea is to give them a word about their cultural and personal experiences i.e. how they understand reality and what kind of symbols they have in regard of cultural and intercultural communication.

A vital part of this study method is that a scientist yields to a personal dialog with emerging viewpoints. In regard of this study, this means the dialog between the Western, modern culture as I understand it and the symbolization of the culture of the Inupiat. The idea is that as

part of the western cultural heritage, I represent the present paradigm of internationalism as an ideology.

In other words, with this initial setting, I'm pursuing an intercultural dialog which would help to reveal oppressive structures between internationalism and indigeneity where the Alaskan Inupiat are a part of. This comparative study layout leads back to a phenomenography as a part of phenomenological research trend. Due to the chosen narrative approach this means in practice that I'll consider the symbolization of the reality through the storytelling tradition which the Alaskan Inupiat have adopted. This consideration will be done from the viewpoint of the western narrative tradition. The idea follows the scientific model of a narrative explanation.

This type of explanation assumes an amount of imagination from a scientist which might sound as pseudoscience. Instead, as a part of the narrative explanation, the imagination is used to combine multiple phenomena or significations under the same theoretical model. In this study, this happens by means of the frame analysis which is applied from the viewpoint of rhetorical criticism. This study method base on the idea that reality is framed such a way that it encourages to the certain interpretations about the reality.

Thus, this study begins from the assumption that this '*framing effect*' is unconscious and without any politically or socially oriented motives. The intention is on the consideration of compatibility of cultural meanings conveyed by storytelling. For example, a rhetorical point of view assumes that the framing is a rhetorical act which seems to suggest that the best suitable study method is a narrative criticism.

A narrative criticism is the application of a rhetorical criticism which focus on the meanings conveyed by storytelling. The attention is drawn to a setting, characters, a narrator, events, temporal relations, causal relations, an audience, and a theme of narratives. The purpose of these priorities is to understand the structure which they offer for the organization of the

human experience. This study assumes that this works as a background for cultural and intercultural communication.

Eventually, I'll compare the narratives, which are resulted from the study, to the Western cultural tradition which can be said to give the present internationalization paradigm its characteristics. This comparison will be based on the work of the *Arctic Social Indicators (ASI)*-working group. The *ASI* is a follow-up of the *Arctic Human Development Report (AHDR)* seeking to sketch indicators for a measurement of quality of social well-being in the Arctic.

Basically, this means that the criteria for the above mentioned comparison is in accordance of the principles sketched by the *ASI*-working group. These criteria are 1) Fate control or the ability to guide one's own destiny 2) Cultural integrity or belonging to a viable local culture 3) Contact with nature or interacting closely with the natural world 4) Education 5) Material well-being 6) Health/demography. Thus, this study seeks for narration especially on these areas of social life.

#### *1.4 The Data and the Literature of the Study*

The study uses possibilities of a game research for the testing of the constructed theoretic model. Practically this means, in this context, that the process of the theory formation seeks for several culturally central narratives which are searched from the selected video games by means of a game research. Thus, the selected video games appear in this initial setting as cultural imaginaries. In other words, the approach could be compared to art criticism.

The selected video games are *Valiant Hearts: The Great War* and *Never Alone (Kisima Ingitchuna)*. I've chosen these games with the intention that the cultural narratives around which they are built, are as easily readable as possible. For example, these games are made by means of simple animation and comic in addition to the visual and literal contextual information they offer throughout the games.

As I noted when playing through the Valiant Hearts: The Great War, the gameplay builds on the tragedy of the one German-French family which is separated by the war. The situation where the German father was taken from his family in the French countryside and forced to fight on the German army meanwhile his French father-in-law fights on the French army, is monitored during the four chapters.

As Carolyn Petit puts it in the review of the game “*Set during World War I, the game is more about the personal struggles of its characters than it is about the larger historical details and political realities of the devastating conflict*”. For example, later on, the game incorporates the stories of the Belgian nurse whose father is kidnapped by the Germans and the American whose wife is killed during the German bombings soon after the wedding. (Petit 2014)

In short, the story begins from 1914 when the Archduke Franz Ferdinand has been assassinated and one country after the other are pulled into the war under the guise of an ally. As a result, the multinational family at the heart of the story is ripped apart across the borders of Germany and France as well as forced to make war against each other in the armies of both countries.

As stated on the websites of the Valiant Hearts: The Great War, the story is inspired by the letters of the first world war. Although a story is fictitious, it's based on the actual events of the WW1 meanwhile the memorabilia of the war have at least as central position.

Even though there have been plenty of time since the events of WWI, the choice of the game defends itself as a milestone of modern technical paradigm. Possibly, it's not fair to say that the paradigm began from the WWI but it definitely got a new dimension. Similarly, the WWII can be said to be a consequence of the WWI in many ways and, as such, behind the paradigm of a contemporary international paradigm.

Never Alone (Kisima Ingitchuna), in turn, reach for a global attractiveness for the old Inupiat story called ‘*Kunuksaayuka*’ in order to preserve traditional stories and achieve

intergenerational goals. As Amy Fredeen, a chief financial officer of the E-Line Media and the *C.I.T.C* says; “*Our people have passed down knowledge and wisdom through stories for thousands of years - almost all of this orally - and storytellers are incredibly respected members of society. But as our society modernizes, it’s become harder to keep these traditions alive.*”

Originally the story has been told by Robert Nasruk Cleveland and licensed from him with the permission of his daughter: Minnie Aliitchak Gray. It bases on a traditional folktale of the Alaskan Inupiat called ‘*Kunuuksaayuka*’ where a man begins a journey for finding out the reason for an eternal blizzard. It’s a story about a girl and a fox who reach for resettling the plague while coming across with several puzzles. Although the tale isn’t followed precisely, the authenticity of the video game is guaranteed by the Inupiat elders who have been in close interaction with formation of the story plot.

The narrative contrast of meanings and perceptions will be considered in the light of ‘*Decolonizing Methodologies: Research and Indigenous Peoples*’ according to which the western scholarship have alienated the Western other. According to the author, Linda Tuhiwai Smith, the problem is a consequence of the Western knowledge system and a positivist tradition which is based on the certain, for the indigenous people unfamiliar, social structure.

She continues that the technological development has deepened the effect which is due to technology as a knowledge system. On the other hand, Sonja Foss as well as Sverker Sörlin and Michael Bravo brings forth an impact which technology have to used narration in the intercultural communication on the one hand, and to the center-periphery-division on the other. In practice, the technological paradigm could be seen to create a new spatial setting where the content of the political is reformulated.

Accordingly, Titus Ensink & Christoph Sauer locates the nation-states as parts of the technical discourse as ‘embedded frame’ which guides the use of such discourse. As Foss, Sörlin, and Bravo suggest above, it acts mainly within communication structures classifying it in the

community level and beyond. In this sense, Jodie Anstee inter alia suggests that citizenship generally fits into the communication structures. Such approach describes more practically how the technological paradigm works beyond community level maintaining the colonizing practices of the nation-states.

In this sense, Karena Shaw takes the Westphalian states-system, as the basis for citizenship, as an example of the development which is problematic toward the indigenous peoples. In my view, the Westphalian system can be seen as a part of the technological development and the knowledge system which have put distance between indigeneity and governance. Practically looking, she is moving in the level of constructivism which emphasizes structuralism as an explanation of the international relations as well as the motives of an individual.

Peter Muntigl have given possible explanations for this effect. According to him, the thematic of the political space have diverse meanings and multiple actors. As such, the complexity of the present political space has increased due to proceeding privatization which have caused divergence among political centers. I think that this divergence follows the locations of the techno-economic centers which are physical symbols of the lack of an accountability and legitimacy.

Vaughn P. Shannon and Paul A. Kowert inter alia serves possible explanations for such transformations of the political. According to them, the structural divergence isn't the sufficient explanation for the increased complexity of the political space arguing that constructivism has to be completed with the political psychology in order to achieve such complexity. They continue that this would help forward the integration of an autonomous individual agent to the theories of constructivism.

On the other hand, I think that the Arctic and other northernmost areas stand out from the regularities of the mainlands due to their almost exceptional locations at borderlands. Accordingly, Hastings Donnan, Thomas M. Wilson and Sophia Jung Eun Park sets borderlands

apart from other geographical areas treating them as spatial settings which reformulate the content of objects, subjects, places, and identities as well as spaces, times, visibilities and meaning.

As Jung Eun Park suggests, these simultaneous reformulations require the adoption of a *'hybrid identity'*. In practice, this means a flexibility on the adoption and the transformation of the different spatializations mentioned above. Also, the loss of sense of time and space is threatening those who doesn't manage to apply a *'hybrid identity'*. This threat emerges as the disorder of a cultural experience and a violation of the cultural rights.

This can be seen as a part of the global socialization process which favors the unified social models. Such effect can be seen to exist due to a tendency to make a difference between the technical reason and the social experience which, on the other hand, is a consequence from the position of internationalization process as an omen of a technological imperative.

The social models, which are excluded by the technological imperative, are threatened as a *'standing-reserve'* which locates reality on a transcendence beyond the social experience. According to Alexander Castleton this can be interpreted as a socio-cultural-technical space or a process which shapes anew such cultural defaults as sharing, actors, and space as a framework of the social action in accordance with preliminary criterion such as the technical scripts.

A legal possession and an international law serves an example of this unification process. Martti Koskenniemi and Natalia Loukacheva threaten the international law as well as the polar law as a loose web of meanings and a set of possibilities. Accordingly, these meanings and possibilities get their content in a pre-determined spatial setting which combines historical, social, psychological and technical discourses.

These discourses are generally western dominated and conditioned by an internationalization process. As Loukacheva puts it, the legal discourses are prescriptive and doesn't suit for solving the problems faced by the indigenous people. However, another problem,

according to Lisa Maria Wexler, arise from the differences between individually and communally oriented traditions.

Thus, it can be said that the spatial setting of indigeneity and internationalism as an ideology doesn't meet each other. This notion seeks for support from political cognition as considerably new study field. According to Brian Donahoe, Florian Stammler, and Teun van Dijk political meanings and connections base on the human experience which tend to be biased and the West oriented.

Finally, the argument that the social models and the human behavior generally can be efficiently studied through performances get support from Alice Bell, Constance DeVereaux, Martin Griffin, Daniel Punday, Sabine Flach, Daniel Margulies, and Jan Söffner among others.

## 2. Negotiating the Narrative of the '*Western Other*'

The study begins with the deconstruction of the '*Western Other*'. It's important to the following study to understand that the '*Western Other*' doesn't refer to the allocation to 'us' and 'them'. Instead, the term is used in accordance with the social psychology which sees the '*Western Other*' amongst ourselves. In this sense, the question goes how we construct our identities through reflection.

For example, as a hearing-impaired person, I often come across with the situation where my companion isn't desirable. Rather than that, my companion is avoided more than less blatantly and there exist double-standards for the disabled persons generally and the 'normal' persons. Furthermore, my disability is seen purely as a problem which should be solved technically with a hearing aid, an induction loop, and so forth without its consideration as a benefit which open new perspectives inter alia.

However, Linda Tuhiwai Smith suggests, in this sense, that the contemporary research has appeared as an ethnocentric medium through the history. As such, it has brought

methodologies and knowledge-systems which are located in the certain, Western-based social structure. Thus, the research technology as a knowledge-system is among the most effective colonialist mechanisms. However, she continues that the present technical applications have only deepen such phenomena. (Smith 1999)

In my view, this stance base on the understanding of technology primarily as a discourse which organize meanings and through which the social reality is hierarchically interpreted. In this outlook, single technics represents the practices which convey meanings from the discourse to the social situations by packing them to applicable packages. Similarly, the technical applications apply packaged meanings and values to practice.

Accordingly, the narrative of the 'Western Other' isn't the same thing as the externality in terms of the Westernalization. On the contrary, it's about how the idea of the 'Western Other' is maintained, repeated, and extended. For example, I argue that the recent dispute over the Finnish Sámi sets against this background. In short, the Sámi Parliament have been in the middle of the dispute when the controversy has concerned the question who are eligible to vote the members of the Parliament i.e. who are the proper Sámi people.

The explanation of the frame analysis by Titus Ensink and Christoph Sauer fits into this framework. According to it, the understanding of discourses directed at social situation (frames) and the adoption of knowledge (perspectives), determine our socially orientated, interplayed action. As such, they suggest that communication is as much an interaction between the discourse and discourse participants as it's an interaction between the immediate parties of communication. (Ensink et al 2003, 1-2)

Thus, the mechanism isn't unidirectional. The used technical applications give signals backwards as well when they convey needs for certain organization of meanings and values. As Ensink and Sauer continue, where frames refer to interaction with/within the discourses, the perspectives to such discourses are compromises achieved between the parties of a

communication. Thus, the successful communication requires the shared understanding of how discourses are framed and how they relate to the present social situation. (Ensink et al 2003, 2)

Smith emphasizes, in this respect, that the biggest problem isn't by whom the research is done per se: Instead, her critics is directed at the non-indigenous researchers as well. However, what she is after, is that an indigenous research arises from the marginal of the Western knowledge-system which is in danger to corrupt the research layout at the very beginning. (Smith 1999)

For example, according to Ensink and Sauer, frames corrupt situations by separating them from their environment quite similarly as a frame around painting on a wall. As such, frames give a structure to an object as well as to the perceiving function. However, at the same time they restrict our spatial understanding of the situations by footing the knowledge and the interactivity of the situation. (Ensink et al 2003, 2-8)

In this respect, Smith remarks the inconsistency of the use of the term "indigenous"; while it's important to recognize the sameness of the experiences among colonized people, it's at least as import to put attention to the variety of perceptions within the colonial structure. For the same reason, she puts under question the reasonableness of the 'indigenous' as a term emphasizing multiplicity of the experiences of the colonized peoples. (Smith 1999)

In this context, Ensink and Sauer separate embedded frames as a category of its own alongside the knowledge frames and the interactive frames. In short, these are frames within other frames linked to each other directly or indirectly. For example, the social phenomena are able to be described in terms of immediate or indirect effects which give different footings of a frame i.e. construct the spatiality of a situation anew. (Ensink et al 2003, 9)

As far as I understand, even though frames are the epitomes of postcoloniality in the research practices, the concept of embedded frames, make it possible to affect peoples' footing in relations to the frames. As Erwin Goffman, cited by Ensink and Sauer, point out, this footing often

have linguistic roots i.e. dependent on the used language or a structure of a language. As such, it isn't meaningless for the footing of a social situation how the word 'indigenous' is used. (Ensink et al 2003, 8)

For example, to continue the debate who is eligible to vote in the election of the Finnish Sámi, the present Sámi Parliament have been accused to drive mostly the interests of the Northern Sámi at the expense of the other Sámi groups. In this outlook, the criteria for the acknowledged Sámi people, which the Sámi Parliament drives, look as if the Northern Sámi are occupying the space of the Sámi.

In my view, this seem to refer that the success of communication depends on the interpretation of, and access to, a discourse. This dependency is highlighted especially when acting with/within indigenous peoples. I think that this is due to their incomplete understanding of the social discourse and the function of the discourse within the Western social structure: In other words, the lack of accountability on the Western knowledge-formation and the scientific communication.

However, in the case of the indigenous peoples in the Arctic regions, the 'Western Other', as the matter of a communication outage caused by the conflicting conceptions of the communication between the Western science community and the indigenous communities, have gained more power from the tension between centrum and periphery, as Michael Bravo and Sverker Sörlin suggest. (Bravo et al 2002)

I argue that the effect hasn't ceased to exist. Rather than that, it has mixed with the on-going internalization process which have emphasized the scientific nationalism. This can be noticed, for example, from the disputes over the continental shelves. The scientific paradigm pertaining these controversies, have loaded with the scientific rhetoric and practices over the resource extraction and logistics which have a nationalistic echo. Many parties are seeing the Arctic as a business opportunity where the scientific knowledge are used for this purpose.

On the contrary, I argue that, rather than the nationalistic confrontations would be declining, the narrow geopolitical interests reflecting policy is rising. I argue that this have led to the situation where the Arctic regions have been left as a racing fields of the nation states. I see this as the reason why there doesn't exist new and fresh suggestions for the solution of the social problems in the Arctic regions.

For example, the conversation about development and the global responsibility, deals mostly with the '*global south*' although there is lot of poverty and the development issues in the Arctic regions. This doesn't pertain only the nation states; also the non-governmental organizations are mostly quiet about these issues whereas the '*global south*' is visibly in the agenda. Recently, the Arctic have got attention for its environmental problems but, in spite of that, the silence surrounding the social problems is confusing.

A few years ago I took part to the lobbying event at the Finnish Parliament House for the global responsibility. The event was organized by the Finnish Platform for the Non-Governmental Organizations and I was a local coordinator of the event in Lapland. At one training session I started to speak for taking the Arctic along to the themes of the event and the paradigm of a global responsibility. However, this proposal didn't get a positive response or understand.

I argue that this illustrates a gap between the realities of the Arctic and the Western realms in spite of the geographical closeness and the governmental connections. Thus, the more important seems to be the distance between the two cultural domains which actualize on a temporal and spatial level rather than the physical one. Jacques Rancière calls these temporal and spatial levels as the '*communities of sense*' saying that they "*...are certain cutting out of space and time that binds together practices, forms of visibility, and patterns of intelligibility*". (Rancière 2009, 31)

Accordingly, Karena Shaw suggests that one of the most important discussion today is the reformulation of the political; how it's framed and what kind of content we give to it. She argues

that this is due to lack of accountability and legitimacy which have occurred after globalization. She puts states sovereignty and territorial authority under question also because various movements throughout nineties' have doubted whether modern institutions are capable to improve equality. (Shaw 2008, 1-4)

As Rancière suggests, symbols like sovereignty or authority, are '*spatial settings*' which make phenomena and circumstances understandable in its time and space. According to him, these spatial settings are the result of the relation between politics and art as a '*partition of sensible*' and an act of '*cutting out*'. My experiences in the Finnish schooling system might form an example of such 'cutting out' when it has restricted the consideration of different phenomena in accordance with instrumentalism to subjects which have emphasized '*reductionism*'. Eventually, this have formed to the society a spatial setting which forget the society's contextuality. (Rancière 2009, 32-36)

In spite of its problem, Shaw suggest, sovereignty have formed the main paradigm in the Westphalian era: It has set the spatial setting where the definitions of the political have got its form. Here the problem remains that these definitions haven't took indigeneity into account. Thus, in my view, the problem is the consequence of the biased spatialization of the political. This set under question whether the Westphalian state-system give the indigenous peoples a chance for the self-determination. (Shaw 2009, 1-4; 4-8)

She argues that this is due to the indigenous governance's tendency to reformulate the limits of the political and its practices anew. Rancière gives support to the argument by arguing that the political occurs in the redistribution of objects and subjects, places and identities, spaces and times as well as visibilities and meanings. Thus, as I interpret this, the definition of the political can be found from these redistributions or, in other words, on the formations of the spatial settings like sovereignty. (Shaw 2009, 8-9; Rancière 2009, 32-36)

This set a paradox of the Westphalian state-system, according to Shaw; although it enables the political claims of the indigenous peoples, it continues to marginalize them simultaneously. She continues that globalization has emphasized the sovereignty discourse which lies on the common ground of the identity and the knowledge production. Due to the above mentioned argument about the competing paradigms, such production has to lean on an exclusive policy against indigeneity as the 'Western Other'. (Shaw 2009, 9-10)

I think that Shaw can be interpreted to suggest that sovereignty is the biggest narrative on the internationalism. Nonetheless, besides of that, I argue that sovereignty restricts the accountability of the Western knowledge and make it impossible for the indigenous peoples to embrace it as part of their cultural practices. Practically looking, this lack of accountability disturbs the identity-building, the self-determination and the practices of the self-governance of the indigenous peoples.

For example, when introducing '*New Localism*' as the philosophy of governance, Gerry Stoker argues that the complexities of the institutional structures, the technical approaches, and the social responsibilities built upon sovereignty cause structural obstacles, such as the lack of accessibility, for participating in social activities. In practice, by threatening citizens as consumers, the present globalization and technological ethos have emphasized the technical relation of citizens and the central government. Such attitude has forgotten the value-based dimension of the institutional structures, the technical applications, and the social responsibilities. (Stoker 2008, 1-7)

Basically, I think that with this manner of an approach, the Western hegemony have built a straw man which have caused/is the result of an ambivalence. As I see it, in the case of the Western Other, inclusion to the governance regime under the terms of the Western hegemony, restrict its autonomous identity-building and the self-determination factually meanwhile the

successful self-determination would frame or spatialize anew the space of the political without the full control of the Western hegemony.

I argue that such ambivalence in the Western governance restrict the agencies of the Western Other. As Stoker suggest, the fulfillment of an open space in a community or the commitments to normative projects requires the social capital, However, according to him, the achievement of such capital are disturbed by sovereign preventing the social mobility and the involvement to the social life and decision-making. On the contrary, Stoker argues in favor of the active agencies. (Stoker 2008, 4-7)

For example, Tuija Jartti, Eero Rantala and Tapio Litmanen emphasize the significance of the social accessibility in terms of the social licensing. According to them, the most central for the social licensing and the social accessibility of mining as well as the distribution of knowledge and an active participation to the public discussion. Also, the close relations with various stakeholders have been seen essential in terms of sustainable development, minimized the environmental impacts, and the reduced social implications. (Jartti et al 2014, 23-24)

Jartti et al continues that the rising significance of the practices of the social licensing connects to the changing status of the government: among the mining industry it was general to make agreements bilaterally between a mining company and the state until 1990s. In spite of the recent change in this respect, the lack of opportunities to influence remain due to the numerous parties in decision-making, unclear regulation, and complex technological issues which are typical to the open decision-making. Furthermore, I argue that the change isn't complete. (Jartti et al 2014, 25-27).

### *2.1 Toward the Emergency of a Modern Corporeality*

It's possible to argue that since the preindustrial era started in 17<sup>th</sup> and 18<sup>th</sup> century, a technical ethos has been prominent for the Western social thinking and to the idea of manhood. In this

context, it's important to note that technology in itself doesn't refer to various technical applications. Instead, technology is the state of mind which have made possible certain techniques. An example of this is the '*progressive faith*' or the '*spirit of history*', as Friedrich Hegel might put it.

To continue the story about my experiences in the Finnish schooling system, the degree to which this faith still exist, is illustrated by my history essay at the baccalaureate. I wrote, in my opinion, an encompassing and linear essay which managed to bound together the most central European historical events. Nowadays I understand that it was simplistic and naïve presentation but it appeared reasonable for the progeny of the Finnish lower education.

Daniel Punday has connected the preindustrial technical development and the sophisticated social imagination. He argues that the fictitious concept of the "world" got its beginning along the emerging knowledge about the human reproduction. In other words, as I understand, Punday refers to the developed microscopes and other practices for reaching the alternative forms of life. (Punday 2003, 17-19)

He can be interpreted to suggest that the faith to a progress is the result of a technical development and in relation to the '*possible-world theory*' which assumes a human thought and action as unlimited. In other words, as Punday puts it, "*...certain conditions of the present world can be varied intentionally and in controlled way without changing any other conditions.*" He continues that this thought remains an anti-essential which goes as far as suggesting that there are little, if any, fundamentals for the human identity. (Punday 2003, 25-26)

This can be put another way as well. As far as I understand, this thought connects to the rise of contingency as a discourse. The technical character of the '*progressive faith*' has led to the increasingly accelerated social life which emphasize the ability to stand uncertainty. In the same, technicalisation have been seen as a key for the management of contingency due to '*progressive faith*'. Practically looking, this have meant to an endless cycle where technicalisation produce contingency and contingency produce technicalisation.

For example, medicalisation exemplify this phenomenon when it defines the increasing amount of impediments and other anomalies as a medical problem which should be taken care by medicines. An example of this is the human mood which can be controlled chemically with antidepressants in accordance with, more or less imagined, needs and wishes. In practice, this have increased people's eagerness to define antidepressants as a solution to the multiple states of mind.

This is illustrated by my own experience when I had to use antidepressants recently. I still have those medicines in a drawer even though I don't use those anymore and I've often intended to start the use of them anew due to various reasons even though I don't think that I'd actually need them.

In my view, the information revolution has accelerated such attitude. I argue that we can speak about a '*technical imperative*' or the self-directing technology which guides the implementation of new technical applications and the use of those applications. In such way, the information revolution exemplifies the modern narrative which Punday explains to separate the real and a fictitious world. (Punday 2003, 42-46)

For example, the fast news cycle emphasizes the world "*out there*" without the deeper consideration about how the world touches a reader. Accordingly, I think that in doing this, it has paved the way for the separation of the world and a body which is in accordance with the modern narrative as translated by Punday. Furthermore, as I see it, this separation has opened up a body for the social struggle and made it a battleground. The fast news cycle, among other things, has demanded pudding which doesn't leave room for contextualization and sets aside the appealing half-truths aiming to lead a reader to read of the specific article, column, or news.

Nonetheless, the phenomenon has been translated as the '*hypertext theory*' by Alice Bell who suggests that a reader's position in relation to the text plays a key role. In other words, the news stream doesn't have a completed form in the present digitalized world. Instead, the position

of a reader in relation to the specific news have to be created anew each time. Practically, in a situation where the single news is dripping from multiple sources, a reader is actively forced to decide beforehand where his interests lies, which path to choose for interpreting a news, and so on. (Bell 2011, 63-65)

In my view, the recent terrorist attacks against Charlie Hebdo at Paris illustrated this phenomenon. A caricature of the Prophet Muhammad didn't advance the public discussion and outsourced the responsibility of the media for the freedom of speech as a technical application without the consideration about the purpose of the clause. As such, it required an audience to take stance proactively to the technical character of a 'progressive faith' rather than would have taken a stance as part of the world.

Accordingly, as Bell writes, a reader takes part proactively for the construction of the "*hypertextual narrative*" which forms a '*guiding effect*'. As such, the choices of one between summaries and headlines guides the choices of other peoples and sets them to a certain spatial, temporal, and emotional immersion. In my view, this phenomenon exacerbates confrontations between different 'spatial settings'. (Bell 2011, 66-68)

The 'hypertextual' or the 'modern narrative', formed asymmetrically between different interest groups and the individual readers, takes part to the reconstruction of the modern body. In my view, this happens through the formation of an '*ontological medium*' which comes to being when the meaningful news are sorted proactively among multiple and independent parties.

Accordingly, Michel Foucault suggests that the modern technology alienates subjectivity and the subject's experience of the world. In my view, this alienation actualizes practically through '*conceptual obscurity*' which, interpreted by Martin Heidegger, is the result of instrumentalism which hide the essence of the responsible public life in terms of an efficiency. (Foucault 2000, 232-234; Heidegger 2011, 218-221)

I argue that the above described emphasizes a '*trans world identity*' in practice; a concept presented by Punday. In short, the 'trans world identity' is a prerequisite to the ability to absorb the 'hypertextual narrative' and possible world(s). Thus, the '*possible world theory*', which is on the background of the both, Punday's and Bell's theorizes, requires an adoption of this concept. (Punday 2003, 19-25; Bell 2011, 69-71)

The rise and the expansion of the gaming industry to the multiple sub-divisions of a society is an example of the importance of the 'trans world identity'. It isn't enough to be present at the moment, at one place, and at one reality. Instead, being successful in the digitalized world requires pervasive thinking, the ability to be present at multiple places simultaneously, and the ability to be open-minded.

More traditionally, the matter could be compared to the fantasy literature. I've always thought that my capability in the social science comes from my tendency to fondness to the fantasy literature. As I see it, this affection has developed certain sensitivity toward different spatialities and ways to perceive the reality. On the other, it's easier to test theories in fantasy worlds before application to the real one.

I think that this is the matter of an accountability. The 'trans world identity' can't reach its fulfillment unless an individual have an access to the '*asymmetrical cooperation*' where the 'hypertextual' or the 'modern narrative' get its content. Here, my argument goes that the indigenous peoples or the 'Western Other' have been left out of such cooperation by the modernization paradigm. As a result, they lack of the prerequisites for internalizing the international information flow.

In other words, as I understand it, the 'trans world identity' requires the shared cultural basis and the settled practices of knowing. In this sense, I argue that the mechanisms of orientalism haven't disappeared completely. For example, Mohammad Samiei raises dualism as the basic character of orientalism which, in my opinion, could be seen in the light of the 'possible world

theory'. In other words, orientalism occurs in possible world(s) as well as in the real world in order to expand the fictitious possible world(s) (Samiei 2009, 6-10)

Nevertheless, Samiei continues that even though dualism bases on foundationalism which assumes that there exist certain fundamentals behind every structures. As I understand, this suggest that orientalism and modernization adopt reductionism where everything is possible to restore to smaller factors. For example, Heidegger describes the same phenomenon by saying that "*...the modern technology is something incomparably different from all earlier technologies because it is based on modern physics as an exact science.*" (Samiei 2009, 6-13; Heidegger 2011, 223)

Accordingly, I argue that the general principles of technologies have extended to the community technologies as well. These technologies seek to revamp a society in cooperation with the citizens in order to produce the inner cohesion whereas the modern technologies have their own logic, as the 'technological imperative' suggest.

For example, for me the current discussion over the amount of refugees have appeared against the above mentioned background. The eagerness to control refugees with the exclusion and technical solutions such as the border inspections, fences, arrangement centers, visas, and so forth, have created more and more needs for such technical solutions and exclusion.

In the light of the above presented arguments, I argue that a citizenship is among the most effective colonizing practices. Afforded with a right to have rights and to make right claims, a citizenship excludes from the very beginning those without such righteous position. It defines the acceptable preconditions for the self-government as well as those privileged practices of the self-government which sets the citizens apart from the non-citizens.

Accordingly, I suggest that the community techniques such as citizenship base on the antagonistic, if not agonistic, sets of the partitive practices. As such, these antagonisms and practices are on the background of the colonial and orientalist practices in the present day.

Similarly, I think that an awareness of these partitive practices, or the partition of sensible should be a start of a decolonizing or deorientalizing practices.

For example, Engin F. Isin have cited Jean-Paul Sartre who suggest that citizenship have been dominated by '*negritude*' which Isin defines by saying that "*Negritude was this obligation to oneself and the other. It is for this reason 'the negro's act is first of all an act on oneself.'*" In other words, what he is saying, is that the construction of citizenship, as well as the practices of citizenship, is an active act which oblige us in the relation to reality. (Isin 2012, 564)

Isin continues that a negritude, as the transformation of manhood, have occupied as a special place apart from citizenship which have designated itself as the '*subject of politics*'; "... '*political*' because it instigated obligation to the self and other, and '*subject*' because it made itself appear in the world." To put it other way around, "...it taught us how it functions in differentiating those who are considered as proper subjects of politics and those who are not.", as Isin interprets Hannah Arendt. (Isin 2012, 564)

As far as I understand, the most important in this discussion, for the modern accounts to a body, is how it makes a citizen a distinct subject from manhood. For example, Giorgio Agamben has translated this distinction as the division between the '*political life*' and the '*bare life*'. For him, this distinction forms the basis of the governance of life. (Agamben 1998, 9-10)

I argue that it's possible to conclude that a body is experienced simultaneously as remote and as a threat insofar as it's chaotic and not in the human control. As such, it's an opposite to the '*political life*' which illustrates order and security due to the very reason that it's in the human control. For that reason, the human life can be said to be an endless struggle between the '*political life*' and the '*bare life*'; or the '*bios*' and the '*zoē*', as Agamben would put it.

Agamben's concept about the '*sacred man*' illustrates this agonistic relationship between the two. According to him, the '*sacred man*' "...*may be killed and yet not sacrificed.*" which refers to the confrontation of a body as the "*bare life*" and a body as the "*political life*". A body as

the “bare life” can’t be sacrificed insofar as it’d undermine the “political” yet it can be killed when it doesn’t threaten a subjectivation of political agency as a basis of the ‘political’. Thus, the ‘sacred man’ locates on a center of a social life. (Agamben 1998, 12)

All in all, I argue that the colonized indigenous body base on a body as the modern antagonism. In order to control corporeality and take over it, a body must be characterized. As such, characterization sort out people by placing them against each other and, thus, creates hierarchies which makes possible the modern governmental practices. For example, during my studies I’ve thought couple times that the lack of the subsistence of students maintain hierarchies within a society which slow down the regeneration of a society.

The lack of subsistence affects to ways how peoples take part to activities of a society such as the political participation, the consumption of culture, the family life, the recreation of oneself, and so forth. I’ve experienced that this is highlighted in my case for two reasons: working at the social sector is even more rigid than in some other sectors and my hearing disabilities sets many difficulties in the participation to the social activities. Student’s life requires activity and self-reliance where everyone isn’t as capable as others.

In this context, it’s important to understand that a body doesn’t only refer to a physical existence. Instead, a body is the complex entity and, in terms of control, it has to be killed recently in order to rebirth and redefinition in relation to an environment; yet, not sacrificed which would lead to end of a social agency as the basis of the ‘political’ and the ‘bare life’. Therefore, a cultural or a linguistic control can be said to be as important as a physical control.

## *2.2 Governing a Body as the Spatial-Setting of the ‘Political’*

The ‘sacred man’ may be translated as an ambivalence where a human being is simultaneously a subject and an object alike. From this point of view, a human being appears as a subject by

participating on the construction of a political agency, whereas as an object, he appears as the target of a political agency.

In practice, I think that this ambivalence makes possible the creation of the '*camp*'; the Agambean hinterland which is central for the modern governmental practices since it makes possible the '*inclusive exclusiveness*' or killing without sacrificing. In other words, a sovereign may encapsulate and isolate certain features and phenomena outside a society without denying a body as the '*bare life*'.

For example, I argue that this phenomenon is on the background of the conflict between the Palestinians and the Israelis when Israel can be said to be creating a '*camp*' where the Palestinians are encapsulated and isolated, on the one hand, from the rest of the society, and on the other, from the rest of the Arab world as well as the international community. Practically looking, this means the restriction and the encapsulation of a social agency and an active citizenship. As such, the act is also directed toward its own citizens and their governance as well as the international governance of the issue concerning the Palestinians.

The restriction of a social agency and an active citizenship actualizes by disturbing or preventing a social mobility and the opportunities to reformulate citizenship as the political subject. I argue that such mobility and reformulation occurs nowadays in an international context due to the increased intercultural and the international communication. Thus, the most effective way for disturbing or preventing a social mobility and an active citizenship occurs through the management of communication. In this sense, I see internationalism and transnationalism primarily as the strategies of such management.

Constance DeVereaux and Martin Griffin presents the difference between transnationalism and internationalism. According to them, the narrative of internationalism has traditionally referred to the worldwide cooperation following nationalities and national borders instead of cross border cooperation at a grass-root level, as in the case of transnationalism. They

give Islamic Umma as an example which refers to the community of Islam which doesn't recognize national borders. (DeVereaux et al 2013, 16-19)

A more pragmatic example about the transnational practices, at least from the Western perspective, is my experience as an exchange student in Iceland. An International exchange differs from internationalism in that it isn't primarily organized by the nation states but the civil society. Still, in practice, this kind of the transnational practices are restricted by the nation states in the form of social security number, visas, working permission, and so forth.

In the sense of the international law, Martti Koskenniemi defines how it's dominated by the nation states and how they are the actual subjects of the international law. He states that *"Things, says Hegel, exist in and through the boundaries which delimit them from other things. This applies also to such an abstract thing as international law. Any determination of what might count as 'international law' involves a delimitation of that "thing" towards neighboring intellectual territories..."* (Koskenniemi 2005, 16)

Nonetheless, this doesn't imply only the building of the concrete barriers between the nation states, but also the endeavor for the control of the international subjects. Even though it can't be said that the non-state actors are excluded from the international legal structure, the privilege have been given to the nation states.

To continue an example about my exchange year, a health care is a practical example about how the nation states are restricting the transnational practices and the international social mobility. In the middle of the exchange year I broke my wrist badly from two points when it required surgical treatment. In the most other part of the world this would have been a problem since the public health care concerns typically only the citizens of the country. However, I was lucky enough that the Nordic cooperation have adopted the supranational community of a kind.

However, as far as I understand, the above mentioned definition of the international law can be interpreted to suggest that the idea of internationalism is exclusive and includes the idea

of a 'camp' as a medium. Although there are several conventions, pacts, statements, and so forth, the common denominator to them, besides of being primarily the intergovernmental acts, is that they are organized hierarchically in accordance with their actual strength.

For example, Gudmundur Alfredsson has written about the status of the indigenous rights in the Polar Law Textbook. According to him, although the indigenous rights have been defined recently increasingly sophisticatedly, there is a notable need for instruments in the monitoring and the promotion of the indigenous rights. He sets forth the ILO convention no. 169 as an example writing that although it's an encompassing and sophisticated pact, it's ratified only by Norway and Denmark among the Arctic countries. (Alfredsson 2010, 157-165)

More generally, Koskenniemi writes that the international legal structure is the consequence of the strict distinction between the technical and the social realities. As I see it, this distinction forms the Agambean 'camp' within the international law. In practice, such 'camp' follows from the technical solutions, such as politics and law, which adhere the doctrinal scheme whereas "*...a social experience has been thrown to marginal as a quiet and forgotten stepson.*" (Koskenniemi 2005, 1-4)

As far as I understand, Koskenniemi argues that the international legal structure has alienated itself from individual's social and experience worlds. As such, it doesn't reach individual's '*life-world*' and may leave whole cultural districts outside of it causing problems with legitimacy. To put it simply, the biggest reason for this, is that the model of thought doesn't reach the paradigms from other cultural districts.

Conversely, DeVereaux et al separate the cultural, the political, and the economic integration when they are relating globalization to transnationalism. According to them, the narration of transnationalism seems to highlight the autonomous exchange of the cultural, the political, and the economic much more than globalization which narrative highlights the harmonizing of each sector. DeVereaux's et al analysis brings forth the recent subordinate

position of globalization to the “Americanization” as the way for reaching this harmonization inter alia. (DeVereaux et al 2013, 22-26)

What’s interesting, in my view, is that in the circumstances of globalization, the cultural, the political, and the economic exchange seem to have lagged behind not only in practice but also in narration. This brings to my mind what Said wrote about orientalism; that the most of all, orientalism emerged in the relations of the cultural, the political, and the scientific practices. The relation of these practices was essential due to the fluidity and the discontinuity which kept orientalist system inaccessible for the colonized people (Isin 2012, 565)

I think that this have had, and still have, effects on accessibility when people have frustrated for the lacking possibilities on influencing to the matters pertaining themselves. The equal possibilities for influencing those matters, would require the adoption of various informal discourses which lay below all formal structures.

According to Koskenniemi, this requirement for the adoption is the consequence of the distinction between technical solutions and the social experience among the international law. Practically, this initial setting adopts a single, given truths which order the interpretation of various phenomena or circumstances and predestine the forthcoming progress. (Koskenniemi 2005, 6-13)

Thus, I dare to say that the central aspect of orientalism was the lack of the ability to apply the Western practices of governance as distinct for the social experience of the local people. The above mentioned shows how this same mechanism still exist, at least among the international law, making it hard to take part to the international political life and cooperation among the indigenous peoples and other objects of the contemporary orientalism.

Nonetheless, I argue that during the era internationalism, the national treatment of the indigenous peoples forms prerequisites for the participation of the indigenous peoples. For example, Kimberly Dawn Robertson writes about the *TLOA* (The Tribal Law and Order Act) that

it's rather a continuation to the assimilation process. It forces the indigenous people to absorb and put in use the Western-style legal procedures which violate de facto the indigenous self-determination in order to promote the homogenous and more manageable US-citizenry. (Robertson 2012, 125-127)

Either way, I argue that this illustrates the act of creating the Agambean camp. Similarly, as during orientalism, this happens, practically looking, through mystification which is the result of the practices which didn't meet people's everyday life. The social reality and hierarchies were created by dismantling the administration in sectors which were directed against each other.

In my view, such practices for the mystification of, on the one hand, indigeneity and, on the other, administration form the base for the mystification of the international practices. The treatment of the people depending on their nationality, ethnicity, or which municipality they come from, illustrates how deep mystification goes. The point is that the mechanisms of mystification is more than the practical feature of a society; it's an approach to the understanding of existence in relation to the surrounding reality.

Hence, I think that it's fair to say that inequalities are encouraged, either consciously or subconsciously, with various practices of the '*technical technology*' referring to the instruments of the practices of governing. In other words, the occurred creation of a 'camp' have led to the mystification of the 'political life'. As such, 'technical technology' have made possible the 'inclusive exclusion' or '*desubjectivation*' which define the norm of a society and the Other.

For example, to continue the above mentioned example of the dispute over right to vote in the election of the Finnish Sámi Parliament, I think that it's possible to see in the middle of the dispute the mystified narrative of the proper Sámi. Recently, the Finnish Supreme Court gave its decision concerning the appeals over the abandoned application for acceptance to the electoral register of the Sámi Parliament. According to Martin Scheinin, he one of the clauses to which it based its decision was the self-identification. (Scheinin 2015)

As I see it, at least in respect of the clause about self-identification, the dispute illustrates a distinction of the technical and a social experience. In other words, I have understood that the indigenous peoples don't make a difference between the group-identification and the self-identification unlike the Supreme Court when it decided, as an epitome of the Western and the modern cultural district, to emphasize the self-identification. I argue that with such preference the Supreme Court didn't advanced only the mystification of the content but also the process of decision-making through the distinction between the technical and a social experience.

I argue that the stress of individuality at the expense a social, technical at the expense of experience connects to the broader shift in the Western governance culture from the norm based politics to the neoliberal governmentality. Practically, this meant the actual shift from power as a foundationalist construction to the more situational conceptualizations. In other words, the political started to emerge in the relation of corporeality and the knowledge production.

Governmentality can be seen as the technology of governance. For example, Foucault has put '*subjectification*' to the center of governmentality which base on the control of an individual agency through the reorganization of the relation between the cultural, the scientific, and the political. Basically, in spite of the direct oppression, governmentality acts more sophisticatedly through self-regulation and '*subjectification*'. (Foucault 1997, 223-253)

For example, Marjo Lindroth states in her dissertation that governmentality makes itself known through the '*guiding effect*'. She suggests that, in the circumstances of governmentality, governing takes place over subjects only as the free persons. Instead, such freedom is structured among the indigenous peoples. As such, it highlights certain features at the expenses of other. (Lindroth 2015, 30-31)

This example can be illustrated in accordance with the previous example about studies on exchange. My decision about and the participation to the exchange year based to my status as a free person. In spite of that, it was regulated by the Finnish government as well as the Finnish

education system to what university and to what kind of study I was taking part. For that reason, I wasn't able to take part to the alternative science. On the other hand, as the progeny of the Finnish official education system I wouldn't have been even willing to.

However, in my view, governmentality tends to put indigeneity against the Western spatialities, temporalities, and meanings. Hence, from the point of view of governmentality, indigeneity is seen especially in relation to other cultures and the relationship as such, defines the indigeneity and the indigenous space in the contemporary societies.

As Lindroth continues, an example of such community technique is language. In this case, a question isn't so much about the indigenous languages. Instead, the question is about the practices which portrays indigeneity; amplifies it, and renew it by means of language. More generally, language have an essential task within politics; it constructs and reconstructs the political as a biopolitical space (Lindroth 2012, 31-32)

In other words, as I interpret it, a speak about indigeneity tends to formulate the indigenous space as a single unity even though there are numerous indigenous peoples in the world who lives in the broad and the diversified areas as well as the multiple spatial and temporal realities or the various worlds of importance.

However, the spoken language isn't the only linguistic practice for the spatialization of the reality. Instead, I argue that language is only part of the image politics and the symbolization of the reality is at least as important. In other words, language is only one resource of the rhetorical act.

### *2.3 A Cognitive Account to 'Governmentality'*

To understand governmentality, one must have an insight to the transformation of the political which occurs implicitly in the interconnection between the political structure and the political discourse. The result of the transformation for governance may be understood as a *'governmental*

*transcendence*' and it bases on the political representation among citizens and the mediation of the socio-political understanding which controls political actions, processes, and systems.

Practically, I think that the question is about the politicization processes where politics is expanding into new areas of life. However, these choices must be socially justified taking into account the changing reality of international relations. As such, it has to be understood that politicization doesn't happen in a vacuum; it interacts with an environment and the simultaneous depoliticization processes.

For example, Peter Muntigl presents Ulrich Beck's concept the '*reflexive modernization*' when he argues that the international relations are expanding toward an all-encompassing policy. According to him, this transformation will emphasize the role of the non-governmental organizations, research institutions, technical intelligentsia, citizen's initiatives, different advocacy groups, and so forth. As I see it, in spite of the specious depoliticization, the transformation illustrates politicization and the 'governmental transcendence'. (Muntigl 2002, 45-46)

Accordingly, Muntigl suggests that the above-mentioned transformation has changed the vocabulary of the politics and expanded a political space to the social and the private realities of individuals which have caused a shift from the politics as a discipline to the politics as an act which forces everyone to take stance in a way or another. In practice, as I understand, Muntigl writes that a political space has expanded beyond the individual 'life world' (Muntigl 2002, 46-49)

For example, in recent years, tax refunds from the government have been part of my life. In the same time, the annual refunds hide the fact that every year the government is lending money from the citizens in addition to taxes and without the clear information about the loan rate *inter alia*. In other words, the attitude toward refunds is that they are an extra income which blurs the political nature of such practice. Accordingly, it may be asked is it a coincidence that refunds are timed to Christmas as a major consumption celebration.

Nonetheless, I argue that governmentality is an indirect attempt for the justification of the made politicization and depoliticization choices; or an endeavor to redefine the political and establish the above mentioned political space. As such, governmentality cuts through a society and the '*life world*' in accordance with the '*reflexive modernization*'. Practically looking, this requires to choose the effective way of influencing which can be understood in different political contexts and communities.

In this sense, as I understand it, a spoken language isn't effective in the circumstances of globalization due to numerous different tongues. Instead, symbolization as an unspoken messaging system is among the most effective cross-cultural systems. In terms of the global governance, it makes possible to reach diverse audiences by the means of rhetoric.

For example, Sonja J. Foss has written that rhetoric isn't neither about empty nor ornamental speak. Instead, it's about symbols used indirectly in terms of communication. According to her, it's essential that the symbols have got their meanings in a social interaction where a political representation can be seen as the meta structure for the rhetoric acts which connects to the practical social life; or to the interconnection of a political structure and a political discourse, as I see it. (Foss 2004, 3-4)

She continues that rhetorical symbols organize our understanding of the reality. They persuade other peoples to adopt our understanding about the reality as well as the form of our existence in relation to the reality. On the other hand, according to this thought, the reality isn't a stable environment. Instead, it comprises of multiple ideas which are interpreted indirectly through symbols. Thus, their effectiveness base on communication on the level of consciousness. (Foss 2004, 2-5)

For example, generally speaking, taxes have various meanings internationally. Conventionally, they have appeared as a symbol of social democracy, or perhaps socialism depending on the point of view, and they have been used as the tool of an ideological warfare. As

such, it has conveyed various meanings to societies throughout the history and have been, practically looking, at stake in Greece lately. As this suggests, a tax policy forms an important part of governmentality and the neoliberal governance.

For this reason, I understand it reasonable to emphasize political cognition as a mediator between a political structure and a political discourse. As Teun A. van Dijk presents, the political cognition is about “...*acquisition, uses and structures of mental representations about political situations, events, actors and groups.* As such, it “...*deal[s] with memory representations and the mental processes involved in political understanding and interaction.*” (van Dijk 2002, 207)

Thus, in my view, the political groups and institutions can be seen as spatial settings for the shared knowledge, values, and norms; as places for information processing. Thus, political groups and institutions may be seen to establish forums where individuals and the political systems meets each other. As Muntigl suggests, when reviewing verbal utterances, an agent’s utterance is shaped in these forums by a discourse or a context in the same way as it conversely re-shapes the context or a discourse. (Muntigl 2002, 49-50)

Accordingly, in the context of the indigenous peoples, one may put under question their capacity to act as the self-determination seeking subjects in the institutions where the self-determination as a symbol represents and conveys meanings unfamiliar to them. Also, it isn’t likely that the modern nation states allow the definition of the self-determination anew. This is due to the very reason, that as a symbol, the self-determination represents and conveys broader meaning to citizens internationally.

I argue, in the light of the above mentioned, that the international norms and institutions such as the international law exists for the protection of the symbols like the self-determination as the tool of governmentality. As Lindroth puts it, the norms of the international law require to justify the coming norms on the basis of the existing ones. Accordingly, she

distinguishes the “*norm families*” as the common grounds, or the shared knowledges, where governmentality stem from. (Lindroth 2015, 21-23)

Although the indigenous affairs can't be dealt purely as a normative struggle where states have lost part of their absolute power along the conventions such as the UN Declaration on the Rights of Indigenous Peoples, as Lindroth suggests, the protection of the international structure against the indigenous or other political agencies is normative. As van Dijk presents, a political agency is the ongoing choices of a political representation. These choices depend on the inner mental models and schemas in accordance with the formal political structures. (Lindroth 2015, 23-24; van Dijk 2002, 208-210, 213-214)

For example, Brian Donahoe refers to Foucault's concept the 'subjectification' when arguing that the classification of the indigenous peoples by the nation state occurs due to an endeavor to fulfil the gap within the national administrative structure. He continues that “*Over time, these categories and classifications (often with modifications) are transmitted through processes of enculturation and socialization and become a type of collective representation...*” (Donahoe 2013, 139-140)

Pierre Bourdieu's concept of bodily hexis, translated by Otto Joachim Habeck, may illustrate the point. Habeck writes that “*Bodily hexis is political mythology realized, em-bodied, turned into a permanent disposition, a durable manner of standing, speaking, and thereby of feeling and thinking...*”, “*...Principles em-bodied in this way are placed beyond the grasp of consciousness, and hence cannot be touched by voluntary, deliberate transformation, cannot even be made explicit*” (Habeck 2013, 170)

In this sense Judith Miggelbrink, Habeck, Nuccio Mazzullo, and Peter Koch writes that geographical space have got influences increasingly from the political-administrative-hierarchical organization which have emphasized the technical understanding of space. In practice, this have led to conflicts with the indigenous peoples such as the construction of the Trans-Alaska Pipeline

System in the 1960s and 1970s, the James Bay Project in Quebec in the 1970s and 1980s, the Alta hydroelectric power plant in northern Norway around 1980, or the Baikal-Amur Mainline Railway. (Miggelbrink et al 2013, 4-5)

An important point on the above mentioned is that categorization becomes the elemental part of the '*nation-building*'. In such way the governance affects to the individual and the social information processing as well as the norm-creation. In practice, I argue that the existence of hierarchies within governmentality continues to exist when they come embodied by individuals. The idea may be illustrated with the Finnish way to publish the tax records. In my view, it strengthens the hierarchical organization of the Finnish society and affects to the embodied actions and the experiences of individuals.

In practice, the above mentioned means that an individual political agent regulates one's own acts in accordance with the interaction with a political structure. For example, a political speech gets its content depending on the political arena and, to put it other way around, the content is interpretable through it. In addition to this, the normativity of the protection of a political structure makes itself known through the control of an individual 'life world'.

For example, Florian Stammler connects cognition and experience to each other when he argues that the absorbed technology affects to the individual and the cultural categorization of the human reality. For demonstrating purpose, he cites Everett M. Rogers who separates hardware and software from each other. In this outlook, a hardware serves as the chassis of technology and a software as an interface for the adoption of technology. (Stammler 2013, 221-222. 224-226)

As a community technique, a taxation system serves as an example where money may be seen as a hardware or a chassis for the social idea about taxation. However, in this sense, a hardware isn't the same thing than an idea or a software which includes the organization of an idea. In this example, the '*software of taxation*' refers to an idea of the organization of society.

Stammler continues that “...we can understand the implications of technological change for the people best through narratives, told as a part of people life histories”. In other words, narratives as sets of perceptions tend to change along technological gadgets. Stammler traces this effect to hidden and unintended narratives from “...the people who invented and designed them, who are in turn socialized within their respective (usually Western) setting.” (Stammler 2013, 221-238)

In this context, the ‘*cognitive enclosure*’, presented by Habeck, turns out to be a missing piece. The ‘*cognitive enclosure*’ defines a situation where our understanding or the ability to process information is restricted. He metes out the ‘*spatial enclosure*’ and one which may be called the ‘*corporeal enclosure*’. A former one refers to the ways how relocation affects to the information processing and the knowledge formation whereas the latter refers to the postural restrictions among such phenomena. (Habeck 2013, 155-176)

Habeck raises the sedentarization, practiced by the Soviet Union in the Far North among the Siberian reindeer nomads, as an example of the ‘*spatial enclosure*’. The livelihood of the Siberian reindeer nomads had based to mobility throughout the history which set them to unfamiliar situation along the compartmentalization which occurred during the sedentarization. Practically looking, the compartmentalized social model required the specialized data acquisition and the data processing inter alia, which was strange for them. (Habeck 2013, 157-169)

Besides the ‘*spatial enclosure*’, the ‘*corporeal enclosure*’ occurs in transition from a tent to a house inter alia, according to Habeck. Among the Siberian reindeer nomads, the transition brought the change to the body movements during the mechanic walk from place to place when taking care of the daily routines. Accordingly, the one-sidedness of the movements led to the postural changes and other changes in a body. (Habeck 2013, 172-175)

As these examples shows, governmentality occurs through the sets of perceptions which are conveyed through the modern technology insofar as technology is understood broadly

as a certain organization of things and thoughts. Furthermore, I think that this organization takes place through the individual and the cultural signification of experience which take place in the cognitive understanding.

However, I argue that Stammler can be interpreted to suggest that the modern experience is contingent and corrupted. In other words, an individual or a community may be free to signify experiences but the resulted action is still biased due to the contingent and the corrupted organizational mind. On the other hand, the above mentioned shows that an individual mind is organized around the narratives which set the spatial-setting where the social or the political agency occur.

#### *2.4 Governmentalizing Narratives*

I remember when I got interested in the international relations at my childhood. Occasionally, the appearances of politicians were amusing and it was clear to me that there are unintended similarities between performances or other arts. Even though my thoughts have been advanced ever since, I still think that politics are best examined through the narrative constructions of the reality. An example of this approach is political theology which is used to examination of the political violence among other things.

However, I think that this initial setting can be illustrated with an input-output model where a political structure is seen as a system. In this context, the saying '*you'll get what you order*' actualizes literally when the political focus decides over the outcomes. Although the political aesthetics is practically looking more sophisticated and complex, it doesn't occur in a vacuum.

van Dijk connects the metaphors of the political discourses to the processes of mental representations which may be, conversely, related to the political structures. In other words, the mental representations mediate meanings and contents from the discourse but, as the earlier

chapters have shown, not randomly. Instead, they are in the guidance of the metaphors through which the interpretation of the political occurs. (van Dijk 2002, 204)

Thus, I argue that the metaphors and the mental representations form kind of a closed loop where the metaphors and the mental representations can be seen as the fundamentals of the narrative construction of the reality. This seems to suggest that the metaphors and the mental representations forms the 'hermeneutic circle'.

As I understand it, this seems to support the above presented argument that the 'technical technology' leads to the emphasis of the tools of the representations when the attention adheres to the means of storytelling in spite of the metaphors as the content of narratives. For the indigenous peoples, as well as other anomalies from the Western medium, this basically means the continuation of exclusion and an oppression.

From this point of view, the interactive stories such as *Valiant Hearts: The Great War* give evidences about the 'governmental transcendence' where the governmental becomes mystified by governmentality as the epitome of the 'technical technology'. As such, the interactive stories may reveal ways for the transformation of the 'hermeneutic circle' to a spiral in order to achieve social development.

#### *2.4.1 Governmentality in the Valiant Hearts: The Great War*

As Jens Dahl, Gail Fondahl, Andrey Petrov, and Rune Sverre Fjellheim suggests in the Arctic Social Indicators that the fate control is a complex phenomenon which occurs in multiple individual and social levels. In the case of indigenous peoples, they end up to highlight the importance of a communal empowerment by which they refer to the right of community to make choices over internal and external resources such as natural resources, local administration and institutions as well as "...to transform those choices into desired actions and outcomes". (Dahl et al 2010, 129-131)

As far as I understand this, the emphasis underlines the conflict of the present international paradigm and the fate control of the indigenous peoples. Instead, the paradigm would emphasize the social empowerment, it emphasizes the nation states as the base of a centralized power structure and the organization of the international.

For example, I argue that the *Valiant Hearts: The Great War* illustrates such internationalism when the destinies of the characters are bounded to the fate of the nation-states. In other words, the individual destinies are subordinate to the political decisions in the far-flung nation-state capitals. Even though there has been a slight paradigm shift internationally among the rise of NGOs, as Muntigl has shown, the international cooperation and institutions still base on centralized power structures and administration i.e. nation-states.

For example, Naomi Klein have spoken about the connections between destinies of the states and the financial institutions. In practice, she argues that the connection has led to the trampling of the indigenous rights. According to her, this has made possible the lack of coercive force with which to defend the indigenous rights against the governmental oppression. Aware of this, the financial institutions base their business on such shortcomings. (Klein 2014, 367-373, 375-388)

Klein gives an example where one of the credit rating companies gave the best AAA-rating to the Canadian governments in spite of the debt to the Native Peoples which have caused by the restricted land rights and the rights of enjoyment. This rating took place in spite of the court decision and the validity of the debt. According to the interpretation of Klein, this rating was the consequence of the calculation that the Native Peoples doesn't have power to insist their receivables. The same calculation assumed that the Canadian governments have enough power to forbid those receivables without the distraction of a social order. (Klein 2014, 367-377)

As I see it, such centralized policies cause a modern paradox in respects of cultural integrity and well-being. Even though globalization have unified cultural standards across the

globe, I argue that it has deepened the cultural prejudices and preconceptions. This is due to the tendency of globalized cultural standards to concentrate which gets cultural diversity look as a dangerous extremism.

Nevertheless, I argue that such concentration tends to corrupt a cultural gaze which defines a cultural well-being. Such well-being is more complex than the loss of control over local affairs, as suggested by Peter Schweitzer, Stephanie Irlbacher Fox, Yvon Csonka, and Lawrence Kaplan. Rather than that, it's an ongoing "*...active re-creation of culture and symbols, whose functions in current contexts differ from those they had a few decades earlier.*" (Schweitzer et al 2010, 94)

In other words, as I've argued, the loss of cultural insights along the 'technical technology' has caused a '*holistic blind spot*' which has lost the direct touch to cultural dimension such as "*...language (its use and retention), knowledge (and its transmission), communication (including education and performance), spirituality such as religion and rituals, sociocultural events and media, economic and subsistence practices, social organization, institutes, and networks.*" (Schweitzer et al 2010, 92)

For example, as Valiant Hearts: The Great War suggests, soon after the beginning of the WWI, it was noticed that the war required the organization of the worldwide post network as well as the creation of the systemized structure for the improving of mail delivery. In practice, the systemized structure meant the division of the world in accordance with the technical postal codes. In practice, this meant the loss of touch to events and places which alienated from the communal and the individual destinies. (Ubisoft Montpellier 2014)

For example, it's easy to imagine that the communication got easily biased when soldiers presented their personal and unrequited perceptions. Practically, this may look to exacerbated enemy pictures by deepening division between us and them. I think that the

centralized mail delivery also set mail vulnerable to war time propaganda and censorship which was a rule more than an exception.

On the other hand, I argue that a written word as such alienates from the corporeal experience. As 'technical technology' it forms an intermediate layer between subject and object. This is especially true in the case of war time letters since the sentences and the words had to be reduced in order to express as much as possible in as small space as possible. In practice, I think, the above said gives its characteristic for the interpretation of social and natural events.

For example, Michel Foucault argues that the development of the writing skills transferred attention to objective observation and analysis. The argument goes that the objective and the literary recording of matters alienate human beings from the immediate contact to ourselves which is, I think, also extensible to nature as the allegory of the manhood; where we compare ourselves and fight against it for standing out from it. (Foucault 2010, 225)

Accordingly, Susan A. Crate, Bruce C. Forbes, Leslie King, and Jack Kruse writes in the ASI that the Western man is alienated from the nature although he is as dependent on it as the indigenous peoples. They trace it to be the consequence of the reduction of relationship with nature to an efficiency whereas indigeneity approaches the nature as "*...the basis for clothing, shelter, tools, art, language, education, calendar, status, spiritual fulfillment and, not least, the maintenance of intra- and inter household sociocultural relations through formal and informal codes of sharing and reciprocity.*" (Crate et al 2010, 109-111)

In other words, I think that along the development of technology, the relationship with nature have been approached through instrumentalism. Accordingly, Jaana Leikas presents that characteristic to instrumentalism are specificity, association of the 'technical technology' with the economic interests, an ability to guide the future, implications to a society and an environment as well as the possibilities to adapt the 'technical technology' to multiple functions. (Leikas 2008, 74)

In the *Valiant Hearts: The Great War* this is visible in the manner to handle the nature as an objective scene for the events without a specific significance. While “the battle of the Marne”, “the battle of the Somme”, “the battle of Ypres” and so forth, have got their name from the nearby cities, they don’t have any active role as natural places which give characteristic to the battles or which inhabitants suffers and got damaged. (Ubisoft Montpellier 2014)

This is in deep contrast with the indigenous relationship with the nature where “...[an] *interaction with animals [and nature] is a key element of the social fabric of local communities throughout the Arctic.*” as Crate et al writes. In practice, this links to education among other things. In the indigenous setting education emphasizes “...*respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy.*” as Jo-ann Archibald puts it. (Crate et al 2010, 111; Archibald 2008, 129)

As the above mentioned suggests, the Western education suffers of the mismatch problem. According to Rasmus Ole Rasmussen, Raymond Barnhardt, and Jan Henry Keskitalo, the education has often centralized following the national or the global needs failing to meet with the local necessities which results in, for example, the insufficient scholarship in the Arctic regions. (Rasmussen et al 2010, 67)

On the other hand, this inadequacy results also from the centralization of the capacity of education to urban areas which contribute the mismatch with the necessities of rural areas. Practically, this means the mismatch with the necessities of the traditional indigenous dwelling areas as well. (Rasmussen et al 2010, 67-68)

As I interpret it, this have the practical consequences such as a failure to recognize situated knowledge where knowledge gets it meaning in its context and the social environment. For example, Archibald cites Ellen White who emphasizes the indigenous storywork pedagogy as a framework to make meanings. She continues that the sensibleness of the indigenous storywork is in relation to the indigenous habitat. (Archibald 2010, 133-136)

In other words, as I understand it, the indigenous knowledge may be said to be conditional. It builds on, and adheres to, representations and social imageries which varies along communities and the social district. Consequently, the universal knowledge can't exist which means that situated knowledges doesn't emphasize the content as much as the Western education.

Conversely, the *Valiant Hearts: The Great War* builds in part on the objective teaching of the events of the WWI. As such, it lacks the situational meanings even though the story tells a story of the human tragedy from multiple perspectives. However, I think that those perspectives are general human when they can't be called situational in the indigenous setting. Rather, the fact that the Western education would call such approach situational and biased underlines the differences of the Western and the indigenous pedagogies. (Ubisoft Montpellier 2014)

In practice, I see it that the definition of the goals of education connects to material well-being in that the task of education is often seen to improve material well-being. For this reason, an education is often directed at the needs of formal economic i.e. to produce work force to industry. Accordingly, I think that there exists a tendency to concentrate resources in accordance with the industrial demand in hope of fast profit and income.

Material well-being is often seen as a prerequisite to an education. This is particularly visible in a fact that higher education often favors the proportion of the population who enjoys the higher standards of living, as Rasmussen et al suggests. For example, in the *Valiant Hearts: The Great War* this is visible in the way how the physical conditions and scarcity is dealt with. In other words, the harsh conditions are treated from a distance and more like a puzzle. (Rasmussen et al 2010, 68; Ubisoft Montpellier2014)

As I understand, this seems to suggest that the higher education protects from scarcity by emphasizing the formal economies and vice versa; lower education sets vulnerable to scarcity by emphasizing informal economies. Instead, Rasmussen et al notes that "*It is often emphasized how many Arctic residents have a highly sophisticated grasp of matters important to their well-being,*

*but that their knowledge often does not translate into high scores in terms of adult literacy and gross school enrollments.”* Joan Nymand Larsen and Lee Huskey suggests that, in the Arctic, this have led to a situation where the traditional and the transfer economies are highlighted in the place of a formal economy. (Rasmussen et al 2010, 67; Larsen & Huskey 2010, 49-54)

What I’m after, is that due to a ‘*perspective illusion*’ resulted from the higher education and living standards, the Western conception of the material well-being doesn’t meet the indigenous one; there remain a gap between the formal and the informal economics. Instead, I think that the Western conception restricts the indigenous equivalence due to differences in the definition of material well-being.

Similarly, I think that the same ‘*perspective illusion*’ distort the Western approach to health and demography from the indigenous perspective. The first illusion may be traced to the definition of the Arctic area which is often done on the geographical means though clear-cut divisions, as I see it. I think that rather than that, the definition should apply the practices of a group as well as self-identification regardless of the artificial borders.

Finally, as shown by Lawrence Hamilton, Peter Bjerregaard, and Birger Poppel, this debate connects to a demography which sets the framework of an individual health. As such, the individual health leans on the statistics and the numbers offered by the demographical modeling which, in turn, emphasizes the artificial borders. I argue that the Arctic health care goes wrong at the very moment. (Hamilton et al 2010, 30-33)

In practice, I think that this kind of an approach fails to recognize the importance of a communal health which often forms the proper framework of the indigenous healthcare. In other words, if I’ve understood it right, an individual health care often takes place through the communal health whereas the artificial borders, as a basis of demography, highlights individuals and individualistic approach to the health care.

This have been recognized in the *Valiant Hearts; The Great War*. The borders between the counties are always artificial even though, theoretically, this shouldn't be in the case of the nation states, However, the origins of the health disorders of the characters are transboundary. A worry about the wife and child, a grief about wife who have died, and so forth are mental disorders which occurs transboundary. In spite of that, it has to be remembered that the whole war takes place transboundary causing physical disorders which can't be solved locally. (Ubisoft Montpellier 2014)

### 3. Indigeneity in the Constructivist-Psychological International Relations

Thus far, the study has approached the international relations and the indigenous affairs from the constructivist approach. In other words, the constructivist approach includes the understanding that the international social structure construe on the interrelation of a structure and an actor. However, I've argued that such approach forms an 'hermeneutic circle' which forms a basis for the abuse and oppression of the indigenous peoples.

For example, Vaughn P. Shannon writes that constructivism is in danger to remove the autonomous agency from the theories of the international relations when it ignores the independent identity-building. Conversely, he suggests that the cognitive psychology, among others, offers an escape from the problem by suggesting that agent's perceptions and beliefs are selective supporting agent's own attitudes. In this outlook, a structure offers to an agent a "safety net" to which rely on unstable or insecure situation where an agent doesn't know what to believe or how to perceive a situation. (Vaughn 2011, 9-11, 15-18)

In spite of that, I'll suggest that the constructivism doesn't have to be abandoned in order to achieve the emancipation of the indigenous peoples. Vaughn writes that the political psychology have been criticized for reductionism, universalism and transcultural claims as well as static. According to him, constructivism may offer better answers to changing values, beliefs, and

perceptions where the political psychology take those as given concentrating on individual tendencies to frame political situations and “...*how the process led to a decision is traced.*” (Vaughn 2011, 18-20)

However, Paul A. Kowert writes in his article that the political psychology and constructivism agrees over the basic principle that “...*in a world of our making, the independent effects of ideas (worldviews, social constructions, social cognitions, and so on) are central to accounts of the choices people (and states) make.*” Notwithstanding, I argue that nowadays the imbalance between constructivism and the political psychology have resulted in the loss of sense toward place, space, and time. As I understand, this can be seen especially in the borderlands to which the Arctic regions may be thought to belong. (Kowert 2011, 30)

I don't mean that the loss of sense occurs due to the specialty of the Arctic residents or because of the hatred of a state actor toward the residents in borderlands and the Arctic. Instead, I refer to the weakened state control which have mixed with possibly conflicting outside influences. As such, there doesn't exist a structure which would serve as a “safety net” causing confusion and the feeling of insecurity among the residents.

Accordingly, Hastings Donnan and Thomas Wilson writes that the nation-states pursue to control time and space in borderlands which create stress in combination with the effects of globalization which reduce national structures and increase the mobility of ideas, goods and peoples. As Sofia Jung Eun Park puts it, the occurring loss of sense toward place, space, and time eventually emerge as the disorder of cultural experience and the violation of cultural rights. (Donnan et al 2010, 3-5; Jung Eun Park 2011, 2-6)

For example, my ancestral lineage comes from the town next to the Swedish border. My grandmother was evacuated to the Swedish side during the war of Lapland against Nazi-Germany. The experience, where my grandmother was forced to watch the burning of her hometown from the safe of the foreign soil, was so traumatized that she speaks about it as often as there is a chance

although she is 85 years old. I think that one of the reasons for such trauma was an experience that the homeland couldn't offer safety which was offered by neighboring country.

Similarly, I think that the same effect occurs, for example, with the boarding schools at Siberia. There children are regularly taken away from their parents in the name of the Western pedagogy. In practice, this means the separation of children from their own cultural district in the same way than my grandmother. I argue that also the consequences are as traumatized than in the case of my grandmother.

In this sense, Donnan and Wilson presents the concept of '*frontier effect*' which describes how the above mentioned control set borderlands apart from other regions directly and indirectly. As they suggest, this dissociation is due to the active discussion of the limits of a state sovereignty and the state-building which takes place in borderlands. They continue that these discussions take a special character which give figures to these processes elsewhere. (Donnan et al 2010, 7-14)

In practice, the above mentioned results in the requirement to adopt the '*hybrid identity*', Jung Eun Park suggests that the requirement belongs to the imperative of the postcolonial borderland which pave the way for various cultures to meet in regards of class, gender, and ethnicity. However, as I understand, the above mentioned loss of sense doesn't make it spontaneous or self-guiding which increase the feel of insecurity. (Jung Eun Park 2011, 2-5)

Instead, as I understand, the present international political paradigm makes the meet of various cultures contingent by the endeavors to control time and space. In practice, such meet has occurred under the threat of the above mentioned violence. Recently, the volume of such threat have strengthened along the rise of the modern power politics.

In my view, the modern power politics have meant the shift from the '*hard policies*' toward the '*soft policies*' such as human rights. According to Lassi Heininen, this shift has emphasized interrelations between peace, development, and environment. This new paradigm

underlined the relativeness of a security structure as well as contextual and non-military aspects. He continues that “...civility became a political concept based on an idea of good polity of citizens.” which transformed as the Arctic community in the Circumpolar North. (Heininen 2010, 222-225)

In practice, I think that this interrelatedness has reformulated the linkage of places, subjectivities, and knowledges increasing the amount of communal places as well as gathering together peoples and professionals from different backgrounds and intellectual traditions. As Heininen continues, the above mentioned shift has accelerated by the Arctic community which have managed to keep the military reason outside of the Arctic collaboration. This have led to more civilized and multilateral collaboration which would have been possible otherwise. (Heininen 2010, 231-233)

For example, Jay Johnson and Soren Larsen suggests that these communal places include universities, classrooms, conferences, labs, and field trips. They continue that these communal places bring together students, scientists, administrators, and so on. It's also worth noting that these academics may come from various fields like economy, political science, history, and anthropology resulting in the gender or the indigenous studies to name a few. (Johnson et al 2013, 11-13)

They continue that this development unfolded in tandem with various structural changes in the socio-economy beside of higher education. In other words, the increased exchange of peoples and ideas raised the status of female, the colored people, gueer, and the indigenous peoples forcing the national as well as the international institutions for the adoption of the increased political activity of the civil society. (Johnson et al 2013, 11-13)

As I understand this, the shared understanding toward the situated knowledges can't be said to have resulted purely due to the active political movements. This is the case because the civil society doesn't work in a vacuum. Instead, the adoption of the increased political activity of the civil society have led to the expansion of the political.

Accordingly, I think that geopolitics have expanded to new communal places in the sense that it guides the attention and the attitudes toward the management of the Arctic regions in accordance with the 'technical technology'. In other words, rather than organizing the Arctic operational environment in terms of the local residents which would emphasize the similarity to the inland peoples, the attention and the attitudes is on the forced or the artificial instrumental management which emphasize differences and the "Otherness".

On the other hand, in my view, the high degree of specialization or the numerous communal places serve the '*governmental reason*' by controlling identities and interests where Bill McSweeney provides a definition. The argument that a material interest precedes an identity serves a basis when the attainment of an interest has been bounded by the communication structures which convey meanings and knowledges. As a result, in the same way as these structures construct practical skills and know-how, they promote also material interests and identities. (McSweeney 1999, 175-197)

I argue that the Polar Law works as an example. Natalia Loukacheva refers to this when she notes that there isn't any single, all-encompassing legal codification concerning the Arctic any more than there is a single convention. Accordingly, the polar law as a concept is, rather than a convention or a codification, the complex collection of the international and the domestic legal regimes applicable to the Arctic. (Loukacheva 2010, 13-14)

As such, I think that the Polar Law forms a communal place where the nation states and a civil society meets within the structure which have been decided primarily by the nation states. Even though the civil society have taken part to the collection of the applicable legal regimes, such regimes are still decided under the control of the nation states.

In practice, the matter is highlighted by the concepts such as the Arctic governance. In short, as Loukacheva puts it, there isn't any legally binding content or description to it either. Rather than that, it's a general-normative concept on how matters should be or how they should

be dealt with. It emphasizes the sub concepts such as accountability, transparency, or legitimacy which gets their meaning through the social, the historical, and the psychological discourses, temporalities, and spaces. (Loukacheva 2010, 125-128)

As the above mentioned suggest, a place as a frame for action doesn't go without meaning. Sabine Flach, Daniel Marquies, and Jan Söffner describes this effect with the concept of '*habitus*' which reach for the degree in which an environment has become embodied. As such, it refers to the interconnection of subjectivity and identity-building with the context built in interrelation with an environment. (Flach et al 2010, 7-9)

As this suggest, the question isn't only about the effects for individuals and individuals' agency in community. Instead, individuals' habitus open up the new interpretations of various phenomena which transforms to cultural meanings, practices, trends, and so on. Thus, the habitus as a phenomenon doesn't only modify individuals' existence and experience; also individuals' existence and experience modify a structure.

Nonetheless, Johnson and Larsen suggest in similar way that the object of knowledge could be seen in relation to its environment when the effective understanding of an object requires the understanding of an environment i.e. what kind of meanings, struggles, and interpretations it includes. Accordingly, the awareness about one-self and the environment affects to perceptions. In my view, the transformation from awareness to perception requires a mechanism or a mediating factor. (Johnson et al 2013, 13)

Flach et al gives this task to emotions suggesting that they are *results of* and *guided by* the performative acts which take place in certain environment. In other words, these performative acts construe places where emotions are habituated. This doesn't refer only to physical places but also to the construction of spatialities such as dreams, memories, and other '*mnemonics*'. (Flach et al 2010, 8-12)

Yet, they continue by citing Sigmund Freud and Aristotle when they connect the emotions of the present to the changing habits of remembering which, among other things, decide over the constructions of the reality. This effect is known as '*deferred actions*' which refer to reformulations *a posteriori* in which context Freud has stated, "*memories acquire new forms and functions over the course of time.*" (Flach et al 2010, 12)

For example, my grandmother's experience during the war of Lapland could be interpreted to have strengthened her identification to her hometown as well as to Finland as a bond structure. As such, the memory of the burning hometown could have strengthened memories of the features of the town to a degree where they become part of an identity and may appear as the feeling of guilt. Furthermore, it may guide the future behavior such as voting.

Hence, as I interpret this, changes in an operational environment and the world of experience transforms the techniques of remembering and the emotional bonds toward one's own environment. The changes in these techniques and bonds take an effect on cognition toward the present physical and the mental environment and the reality. Practically looking, this may mean changes made by politicians to the possibilities for self-expression or disruption in the physical environment.

### *3.1 The Indigenous Community-Technologies and the Resistance of Internationalism*

As suggested in the previous chapter, colonization has become a complex ensemble. The post-Westphalian state-system have made possible the increasingly sophisticated assemblies for the implementation of oppression. In the case of the indigenous peoples, the contemporary oppression has meant a placement to the outer social perimeter.

Practically looking, this have meant the treatment of the indigenous affairs as their own in terms of an exception and an emergency. As a result, this have caused the practices which frame such affairs without conditioning them to specific circumstances and contexts. I argue that this

have caused the '*prescriptive effect*' where the indigenous affairs are dealt in terms how they should be from the post-Westphalian point of view; not from the perspective of the self-determination of the indigenous peoples.

For example, the recent scandal about the Finnish nominee for Miss Universe concerned her intent to use the Sámi costume which was bought from the prank store. As such, it would simplify the Sámi under the guise of the freedom of speech without consideration what such a costume means for the Sámi. In reality, it decides over the identity as well as personality of an individual and a family or a clan whereas the Sámi costume bought the prank store such things are fade out.

Heidegger have spoken about '*enframing*' which have a tendency to blur the imminent whereas transcendence and contingency are highlighted. This is so because '*enframing*' puts a man in the middle of the endless technical possibilities without a compass which would give a hint where all the technical know-how should be directed at. As such, I think that it frames in advance the sociological space of the indigenous peoples. Although Heidegger is speaking about technology, I argue that in technology satiated society, the same behavioral model extends to the spheres of a society through the community technologies. (Heidegger 2011, 215-216)

As I see it, the psychological-constructivist explanation for the transformation goes that technology affects to the individual and the social choices as well as the desires by serving ideas and hierarchies about the reality. According to Kowert, the subjective ideas guide the labeling of the reality ideationally and transitively which emerges on identity-building and the intent. On the other hand, such ideas and hierarchies offer a model for the social normativity which serves as a standard for a proper, social behavior. (Kowert 2011, 31-35)

Similarly, this '*technological*' or the '*transcendental existence*' is spoken by Michel Foucault as well. According to him, technology is in relation to the understanding of oneself; to the one's own corporeality, and to the one's own worldview. This relativity connects technology to the

endeavors for the achievement of good life and well-being. Furthermore, in order to answer to such endeavors, technology requires the outsourcing of the self to the position of an observer. (Foucault 2000, 225-234)

At the present days, the '*biohacking*' works as an example of what Foucault is after. To put it simply, the term and the phenomenon defines how we are measuring corporeality and health with different gadgets in order to heal ourselves piece by piece in accordance with reductionism. For example, as an active triathlete I'm following my practice with a heart rate monitor and the *GPS* (the Global Positioning System) and editing the training methods in accordance with such data.

On the other hand, I've noticed that the concentration to such technical and biodata is in danger to transform a sport to performing. As such, it's easy to see an environment as the series of training sites which help in the achievement of training goals. In that case, the world is hardly looked as it is. At least I have to remind myself of the importance to look around me and enjoy of the moment which includes the familiarization to an environment.

Accordingly, Foucault suggests that the observation of an environment is conditioned with the '*technological imperative*'. In practice, as the result of this conditioning, the distribution of a perception occurs in the terms of the '*technological scheme*' which consists of the production, the communication, the power, as well as the self-expression tools. As ethical subsystems, these distributions represent the systematic practices to approach our environment with various technics. (Foucault 2000, 225-234)

As I understand, this refers to the specification of ethics as the basis of a worldview. On the other hand, this specification includes an ambivalence where the perfection of a subject and the subject's experience of the world becomes depended on such specification. As a result, as Foucault referred above, the subject's sense of proportion and a worldview becomes obscured and the ethical subsystems start to define the perception of the world.

For example, Deborah Welch Larson have defined the evaluative mechanism within the international relations and between the nation states by means of social psychology. According to her, it's stigmatized to the international relations that the nation states as kind of groups seek for maximizing the differences toward each other. As such, characterization and the social comparison are central instruments and the means of differentiation don't restrict to power and status only. Instead, I argue that such means are in accordance with the production, the communication, the power, and the self-expression tools. (Larson 2011, 62-65)

This is in a strict contrast with the indigenous perception. As Johnson and Larsen put it, the indigenous communities feel a context as an essential part of knowledge and vice versa; the context-free knowledge impossible and potentially dangerous. In practice, I think that this refers to the perception where the requirement for being systematic in terms of characterization and hierarchies supports the hegemonic paradigm where alternative practices are hidden amongst components and half-truths. (Johnson et al 2013, 8-10)

They refer to this when they suggest that the construction of alternative subjectivities by storytelling and other performances challenge the dominant discourses. Accordingly, by making "*...productive, participatory, and ontological intervention...*" possible, they can reach the identity beyond the hierarchies and the distinction between the 'Self' and the 'Other' which would serve the access to the intent of an individual or a society. (Johnson et al 2013, 14)

I argue that such comprehensive approach is seen as a threat for the modern identity management strategies within the international relations. Larson suggests that these management strategies consist of social mobility, social competition, and social creativity when the first occurs in the circumstances where there aren't obstacles on the way of social advancement, the centermost in in the circumstances where the social boundaries are rigid, and the latter in the circumstances where the social structures appear as immutable. (Larson 2011, 65-67)

In practice, as I see it, each of these base on the negations where the identity management strategies actualize in relation to, and at the expense of, other nation states. In this initial setting, as Larson continues, the social creativity emphasizes one's own strengths over the other, a social competition pursue to create pressure toward a structure for the achievement of a social redistribution, and a social mobility "*...emulate the values and practices of the higher-status group to pass or gain admission.*" (Larson 2011, 65-67)

Thus, the problem of the present international political structure toward the indigenous peoples, as I see it, is that the 'technical technology' cuts off the 'ideational triangle' by highlighting individual's identification with a structure. Conversely, as I see it, the indigenous practices of identification occur in accordance with so-called resistance.

As Norman Denzin suggests, resistance get its meaning from the personal account to the presence and the absence, the embodiment of possibilities, and the historical discourses. It's about what kind of meanings we give to our experiences and how we translate them; how we speak about them and bring to stage. (Spry 2011, 11-13)

For example, Jo-ann Archibald describes the indigenous story work in action. At first, the group discussion about given story is an essential tool for the creation of meanings and the vitality of the indigenous communities since they offer the platform for the presentation of different interpretations. Secondly, the indigenous stories are told in sequences which forces to think of them and the personal account to the message. Finally, these discussions often take place through performances during everyday chores. (Archibald 2008, 116-123)

Conversely, during my childhood and the basic education, a single truth, a single method, and the passive account to them was highlighted. The lessons were distinctively about teacher lecturing in front of the class where the questions and beckons followed each other. This is still the case in universities even though the personal account to subjects is more highlighted. Also, the syllabus in the elementary school is changing in accordance with more active approach.

Still, even though the trendy coding and the information technology, which are in the core of the new syllabus, require active the self-imposed, the self-directing, and the pervasive touch to learning, the threat is that instrumentalism is highlighted while single technics are emphasized. For example, I don't have seen much talk about ethics even though scripts and algorithms decide much of the modern experience.

Accordingly, Tami Spry concludes that the interpretation of our experience is dependent on the practices of knowing as an account to knowledge upon which the performative reflections base. She continues that one of the most important practice of knowing is language which engage us to experience and embody it. In accordance to this, the dialog between a body and language emerges as the most effective resistance. In this respect, she argues that a language is often loaded by the hegemonic metanarratives which disturb the above mentioned dialog between the practices of interpretations and the transformations of an experience. (Spry 2011, 19-27)

As I understand this, the used language is in danger to distort the embodied experience and the knowledge production. As such, resistance, as the performative reflection, doesn't pursue to change used words as much as the words which have been left unspoken. This thought emphasizes untold meanings which not only affect to our acts but also are interpreted through them. In this outlook the above mentioned scripts and algorithms offer reduced and '*enframed*' tools for the social construction, the social identities, and the social normativity.

Accordingly, Spry continues that the dialog between a body and language is an imperative for the productive, the participatory, and the ontological intervention as the ground for the social knowledge production and the resistant practices of knowing. Such interventions expand the limits of the knowledge production and the practices of knowing. Doing so, it reformulates the political where the intersecting and the negotiated body emerges. (Spry 2011, 20-27)

For example, Alexander Castleton has found that the Inuit youth are building, exchanging, and negotiating identities among themselves in accordance with the web sites like Facebook which serves the completed scripts for interaction. Thus, he suggests that these sites are socio-cultural-technical artifacts determined by algorithms which shape anew such cultural defaults as sharing, actors, and space as the framework of social agency. (Castleton 2014, 89-97)

In other words, as Castleton interprets it, even though the present information and the communication technology make possible the relatively independent agency of a user, it also makes a user vulnerable to the corrupted frameworks of a social agency by bringing various stakeholders together and by forcing them to interact within the given interface. In my view, this leads to an identity crisis and the distorted social reality of the indigenous youth. (Castleton 2014, 89-97)

The lack of concentration, shortsightedness, and grumpiness are examples of the frequently repeated outcomes of social media, which are visible on the behavior of the 'y generation', in the Western debate. These definitions are largely the definitions of the previous generation and as such, tells about the fragility of the shared cultural framework and the lack of the mutual language between the generations. In the same time, these are examples how scripts and algorithms as the modern language become embodied and forms experience anew.

Accordingly, as Spry puts it, a body as a performance itself is in the core of resistance. She locates a body and a word to the Deleuzian '*circle of becoming*' where the written word changes the experience of a body and vice versa; a performance changes a word. This circle practically claims that the meanings, which we have given to various phenomena, are performative in nature. For example, Spry suggests, that the norms such as race, gender, class are performances and shouldn't be taken as granted. (Spry 2011, 28-30)

On the other hand, it simultaneously excludes those who it views incapable to take part to such modern project insofar as the Deleuzian '*circle of becoming*' transforms to the wheel of

fate. In spite of this, the resistance could be said to be kind of the social imagination which reach out behind the presence, the absence, and the present subjectivities in order to get out of the 'circle of becoming'. As I understand, the essential tool for this is the emancipation of a social agency.

As such, I see the nation state as a gathering and a unifying force which reaches for the experience of a body in order to implement the identity management strategies which base on the individual need of a reference group for the complementation of the self-identification. As such, the modern policy ties individuals to the practices of the modern nation-building. Practically looking, I argue that this connects to the practices of citizenship.

### *3.2 The Indigenous Agencies and the Modern Citizenship in the Arctic Countries*

I argue that citizenship can be seen as membership in a group as well as a practical instrument for the identity management strategies within a group. At the present day, the importance of such practical instrument have arisen along globalization as a consequence of the multiple and the simultaneous social identities. In such situation, citizenship is used to maintain the inner cohesion of a group.

As such, citizenship conveys ideas, norms, and behavioral models throughout a group which have its implications for the individual interests and attitudes as a consequence of the self-categorization. In doing so, citizenship creates expectations between citizens in terms of social normativity which emphasize the practices by which the normative constraints of citizenship are negotiated. As such, citizenship consists of the negotiation strategies in order to the manage the in-group identities.

According to Jodie Anstee, such strategies focus on the dissemination of social norms in society. In similar way, it tends to increase tolerance insofar as different normative demands occurs. These four strategies include '*dominance*', '*compartmentalization*', '*intersection representation*', and '*merging*' whereas the choice between the strategies depends on the degree

of conflict between different social groups and the corresponding social identities. (Anstee 2011, 84-86)

However, Anstee argues that an endeavor to either draw together or differentiate multiple identities of citizens is the inducement of these strategies. As such, the 'dominance' pursue to designate a superordinate identity and organize the alternatives as subordinates to this. Similarly, the 'compartmentalization' seeks to keep alternative identities as distinct to each other whereas, the 'intersection representation' is in search for new categories which combine alternative identities for their appropriate parts. Finally, the 'merging' would embed different identities to each other without the consideration of possible collision. (Anstee 2011, 84-86)

The problem with such strategies, as I see it, is that they build on the predefined identities without an autonomous possibility for the self-directed creation of meanings to different identities or their continuous reconsideration. For example, I often feel as if being trapped beyond my brain tumor I once had since it has left its mark on me as a victim. Even though the experience is part of my identity, it isn't immutable but continuously construe my worldview to a degree where I see it as strength in spite of its hindrances. An example of this includes the ways it defines attitude toward sports.

However, I argue that such organization of citizenship doesn't reach the indigenous peoples in their own terms. Although they are involved to the formal structures, the informal and unspoken social capital remain as important but also unreachable for the indigenous peoples. In practice, in accordance with the above mentioned example, the present citizenship doesn't recognize continuously changing indigeneity and its strength. As such, I interpret the interdependence between a structure and an agency as a barrier on the way of the realization of an indigenous agency.

I think that this is visible in the incorporation of the interrelationship of a national sovereignty, citizenship, and human rights to the modern citizenship as suggested by Lisa

Dominelli. In practice, such interrelationship includes inclusionary as well as exclusionary practices hierarchically depending on the individuals' value for the nation-building. She continues that this restricts a social agency by tying it with predetermined terms which are bound to an economic struggle and the labor markets. In turn, such bond leads to the conflicting civil and social rights. (Dominelli 2014, 13-22)

As I see it, the disruption of a social justice among the Western paradigm derives from the inability to create meanings without a technical framework, as suggested by Bill McSweeney. He continues that according to the idea known as "*reflexive modernization*", the social agency wouldn't be possible without a structure. Although it doesn't determine directly the content of a social agency, a structure encourages '*implicit knowing*' which stimulates routines, predictability, and unintended consequences. (McSweeney 1999, 138-141)

I agree that, along the 'implicit knowing', there exist a danger that a structure becomes an end in itself. In such case, citizenship as a social membership and agency, receives only instrumental value which primary purpose is to ensure the existence and the performance of a structure. Practically looking, this would emphasize social justice as a technical application and standard which is primarily the feature of a system rather than an act which continuously redefines itself, as in the case of the indigenous peoples.

For example, along the recently risen right-wing extremism, I've easily forgotten that democracy isn't an end in itself but the practice where the democratic values exist in everyday deeds. The moments where it's easy to end up to treat democracy in such way relates to the nationalistic protests where the public space is used for requirements to restrict it from other peoples and their human rights. Such situations have emerged along the increased amount of migration and refugees.

In practice, I think that the problem appears in the '*double hermeneutics*'. According to McSweeney, the modern structure may be understood as the communication structure which

conveys meanings and knowledges necessary for a social agency. However, the structure works to the other way around as well; by managing the communication flow it's possible to guide meanings and knowledge. On the other hand, he suggests that such management requires the control of individuals' practical skills and know-how. (McSweeney 1999, 147-151)

Such control came clear to me when I swapped from University of Turku to University Lapland in search for job opportunities at the Arctic regions. The rising importance of the Arctic was constantly under discuss from the viewpoint of economy and the technical exploitation but not from the viewpoint of needed solutions to the social problems. Such discuss displayed the importance of the technical innovations at the expense of the social innovations.

Conversely, indigeneity approaches social justice as the relation of the human existence and the human act. As Raquel D. Gutiérrez describes, an indigenous agency promotes social justice among the family and the community members at the present, the past, and the future. He continues that a central tool for an indigenous leadership is the reanimation of inhabitants who are gone and who are yet to come. In other words, an absolute egalitarianism gives its characteristic to the indigenous social justice. (Gutiérrez 2012, 97-106)

Gutiérrez refers to the *International Council of Thirteen Grandmothers* when he highlights the meaning of a social justice as shared and flexible. As such, the indigenous social justice locates to the transitions and the transmitting practices where it emphasizes sensuality and situatedness. Practically, this is due to the social practices where meanings are associated with phenomena. In regard of an indigenous agency this means that such an agency focuses on the reaction management and the transformational leadership. (Gutiérrez 2012, 102-108)

For example, this is highlighted by Leslie Brown and Jacqui Green when they introduce a 'Medicine Wheel' which acts as the foundation for the indigenous peoples to resist the normative citizen-subject. It begins from the eastern direction which emphasizes the importance of knowing

who we are and where we come from i.e. which cultural district and how it affects to our activities. Similarly, it urges to share the information. (Brown et al 2014, 222-225)

They continue that the indigenous citizenship emphasizes diversities and the multiple ways of knowing and being rather than the forehanded knowledge model. The southern direction reach for this by promoting the integration of various knowledges as well as strengthen the subject's mental bonds to one's own background. In accordance with this endeavor, the Western direction emphasizes the practices and the protocols of the sharing of the indigenous knowledges without violating the subject's own experience of being and knowing. (Brown et al 2014, 225-228)

Finally, the northern direction of the 'Medicine Wheel' introduce the relational way of being which builds upon communality. As Brown and Green puts it, "This reflects the knowledge that we are all connected, that we are collective. The connected, relational citizen is not the subject that our Western liberal societies embrace. These societies require self-managing, free and individual citizen-subjects to maintain their nation-state." (Brown et al 2014, 221-222, 228-229)

Accordingly, as Archibald explains, the indigenous understanding of the principles of justice such as reverse, reciprocity, and responsibility, decides over the integration to a community whereas the gap between a structure and an agency tend to be a threat for the discovery and the creation of meanings. As such, the degree of integration requires acts such as helping teachers and co-students. (Archibald 2008, 108-110)

Accordingly, Vishanthie Sewpaul brings forth the importance of a personal approach to a structure which means the interpretation of the hegemonic practices in the light of an individual experience. According to her, the reasons for this is an implicit connection between identity, privilege, and oppression as well as between "*...one's understanding of the world and one's structural location in it...*". As such, the interest of the emancipatory scholars is on the social agency and the structural factors which disturb it. (Sewpaul 2014, 241-246)

For example, Archibald pay attention to the existing problems in the transformation of the indigenous educational curriculum to practice. The biggest problem is caused by the perception of justice which is meant to be transmitted through education; whereas justice is embedded in the indigenous communities, it's outsourced in the dominant ones. Similarly, the "*Western concepts of objectivity and fact make oral histories suspect and unreliable in the court's eyes*", as Archibald continues. (Archibald 2008, 101-16)

Jeannine Carrière and Robina Thomas demonstrate the problem with the statistics of indigenous youth taken away from their family, community, and culture. Practically looking, this prevents the positive experimental learning and access to valued subjectivity and inherent aboriginal and human rights as citizens. They pay attention to the dilemma among the state's care of the indigenous children: Membership, rights, responsibilities, and equality of status are taken away from the indigenous children by "*marginalis[ing] children in state care simply because the state becomes the guardian and legally responsible for making decisions in the 'best interest of the child'*". (Carrière et al 2014, 119-121)

For example, I argue that the conflicting approaches toward citizenship and social justice are on the background of the Inupiat youth suicides among other things. Lisa Marin Wexler suggests that rootlessness has its implications on the intergenerational gap and insufficient know-how on language, religious beliefs, and social traditions which take away ground from the shared cultural space and time. (Wexler 2005, 77-80; 189)

Wexler continues that the Inupiat youth have lost their perception toward the historical events also due to the public rhetoric where the problems are traced to the past colonialism and the traumas which offer an explanation without a solution. This phenomenon leads to the lack of understanding of own position in a society which kills the faith to the possibility of the transcendence in a society. (Wexler 2005, 77-80)

Thus, for example, the differentiation of working life, resulting of the modernization process, acts as a disruptive factor. Wexler writes about this when she states that the contemporary practices of hunting among other things, have increased the sense of rootlessness among the youth when the technical applications such as snowmobile, have made their participation unnecessary. On the other hand, the designed social programs against such rootlessness are experienced as unfamiliar, forced, and as an extension to colonization. (Wexler 2005, 197-210)

Basically, I think that the indigenous youth are trapped between multiple identities quite similarly than the children of the transnational migration. As such, I argue that the '*transnationalism from below*' could serve a way out from such crisis what the Inupiat youth undergo. According to Helen Lee, such concept is interested of the peoples' everyday experiences about the transnational processes rather than the macro-level structures such as the governments, the multinational corporations, or the global media (Lee 2008, 2-7)

In principle, I think that the phenomenon is much the same than at the present day when the Finnish conversation is culminated which is the case especially in the Internet. If I follow the discussion there too intensively, the everyday life in the real world starts to feel restricting as if I would be abroad and within the unfamiliar culture. I argue that this phenomenon is the result of feeling that the possibilities for self-expression is restricted i.e. a society lack of the tools of self-expression. For example, the decline of the appreciation of higher education and the academic scholarship in Finland have caused the lack of view among students who are interested of research.

She continues that the territorial borders aren't the primary framework for the transnational second generation. Instead, the transnational social fields have growing importance in engaging to, and constituting of, the transnational practices. Respectively, the emotional and the symbolic bonds direct the socialization processes and the social agency within the transnational second generation. She suggests that, when considering the transnational engagement, the shifts

in the power relations between social groups have to be taken into account because they affect to the experience of racism and exclusions and, as such, to motivations and opportunities. (Lee 2008, 8-15)

On the other hand, Lee continues that such engagement is implicitly depended on transnational remittances while they broaden the transnational social fields and, as such, the transnational practices. In other words, transnational remittances may affect to the status hierarchies, gender relations, price increases, local labor markets, and so on. (Lee, 2008, 15)

However, as I see it, the model of citizenship, as described above, reflects the importance of the close relationship between citizenship and social justice to the indigenous peoples but also to the 'transnational from below', Such relationship actualizes in the '*social citizenship*' which highlights the importance social cohesion and social rights but is in conflict with the contemporary liberal citizenship which emphasizes the civil rights and individual's self-expression.

### *3.3 An Indigenous Self-Expression in the Contemporary World*

As the previous chapters have shown, the production of security, in its various forms, is in central position in the social life. In accordance with that observation, the forth coming chapter deals with the self-expression from the perception of security. More precisely, I argue that the ways how security is produced in the modern societies not only restrict the self-expression and the feeling of security among the indigenous peoples; it also continues the colonizing practices and effects.

As Lassi Heininen argues, security has become more complex in the Circumpolar North after the Cold War. According to him, the contemporary construction of security has got an increasing nuance of human-orientation. In practice, this means the highlighted importance of the relationship between security and an environment. He continues that along such development,

security has got new meanings as a performance which have spread to new social spaces and spatial settings such as the freedom of expression. (Heininen 2010, 221-223)

Peter Hays Gries, Kaiping Peng, and H. Michael Crowson can be interpreted to suggest that this shift pertain to the rise of the ideational security studies. Whereas the structuralist such as the neorealists or the neoliberals “...assume that states are self-regarding, instrumental units that respond only to pre-given material interests”, the constructivists, the poststructuralist, and the feminists inter alia highlight the difference of survival and security. For example, Gries et al cites Jennifer Mitzen who defines the ontological security as “security not of the body but of the self, the subjective sense of who one is.” (Gries et al 2011, 170-171)

In this sense, it must be notified that the neorealists, the neoliberals as well as the constructivists treats a state in the same manner than human beings. In terms of, for example, the ontological security it's quite easy to justify such treatment by noting that the most unstable countries are often those which lack of mutual, national heritage. Similarly, an active contempt or aggressiveness by outsiders toward such heritage and national symbols cause counter-reaction as a result of increased feel of insecurity.

At the individual level, this can be verified with my earlier example about the contemporary, polarized discussion atmosphere in Finland. The situation where the opposing sides are locked in their positions have led to that parties accuse each other for putting words on the mouth of other parties. Especially the extreme right is often accused of stealing the national symbols as well as the definition of nationality. For myself this not only occurs in the lack of view but also in uncertainty and insecurity whether there is a place for me as I'm.

However, the above mentioned development could have been seen to get accelerated after the speech which was held in Murmansk at 1991 by the President Mikhail Gorbachev. According to Heininen, it was preceded by the increasing non-state cooperation in the fields of an environment and the indigenous affairs which started the growth of the importance of the geo-

economics along the transnational flows of capital, tourist, information, and pollutants as well as the increment of civil and military cooperation. (Heininen 2010, 225, 230-231)

In practice, I think that the above mentioned can be seen in the light of the interrelatedness between domain and frame which have been demonstrated by Gries et al. According to them, whether the domain is dominated by the materialist or the ideational perspective, is depended on the framing of situation which produce varying level of (in)security. In other words, as I understand, the (in)security level is determined by the balance between putative gains and losses which seems to suggest that security is used in terms of the risk management. (Gries et al, 173-175, 180-188)

Similarly, Mark Nuttall cites Ulrich Beck who argues that risks as such, are the management strategy by which the hazardous effects of modernization are controlled. Modernization tends to generate hazards and socially constituted risk levels which I understand to refer to calculation between gains and losses i.e. the social framing of a situation. However, Beck can be interpreted to suggest that gains and losses are constituted reflexively through the continuous struggle which creates constantly new conflicts and selecting situations where the balance of gains and losses and framing are in continuous motion. (Nuttall 2010, 153-154)

For example, the contemporary need for the reformation of the Finnish education system is framed through gains and losses. In similar way as the other progenies of the Finnish higher education, I frame the need as a need for the more pervasive civilization instead of the narrow and specified know-how. Critically looking, this is a logical perception since it would ensure my advancement in a society and, as such, increase my sense of security.

However, it must be noted that such framing of the need increases the losses of, for instance, school dropout or the progenies of lower education which ends in the sense of insecurity in a similar way than pervasive civilization increases my sense of security. Such situation appears

through the risk management for the policy-makers which requires the balancing of gains and losses i.e. framing the situation in a way that security and insecurity would be in balance.

As I see it, the '*securitization*' theory is an attempt to do this. According to Juha A. Vuori, the '*securitization*' refers to a security as a performance or a speech act which frames a situation. As such, it can be seen as a risk management strategy which takes advantage of the practices of the self-production while producing enemy images and the perceptions toward security, as Vuori suggests. He continues that the '*securitization*' is not only a semantic act but includes a clear interactive dimension with an audience in terms the cross-cultural practices such as the shared historical experiences in what sense images, a body, silence, and context have to be taken into account while describing a frame, a script, a plot, and the grammar of '*securitization*'. (Vuori 2011, 106-114)

For example, the recent situation with refugees or the wave of immigration is regularly described in the context of the national institutions, norms, symbols, and symbols. In such speeches, the refugees and the immigrants, who comes from the countries as distinct for similar institutions, norms, symbols and identity, appear as a threat meanwhile the '*crisis message*' spreads effectively along the majority population who share the same institutions, norms, symbols and identity. This is supported by my own observation where the fear for institutions, norms, symbols, and identity is repeated.

However, I think that this means the exclusion of the indigenous peoples from the sphere of the '*securitization*' act in which case they are framed outside from the image of a situation. This can be seen as a result of the fact that gains and losses are defined by the social reflexivity which prefer those who are deeply integrated to wider belief and knowledge systems within a society and possess the social network essential for dissemination and receipt of the '*securitization*' act. Accordingly, the '*securitization*' doesn't take place only as top-down oriented but also from the grass-root to a top.

According to David Patrick Houghton, the reasoning for this can be found from the interplay of the '*logic of appropriateness*' and the '*logic of consequences*' as the background for the constructivism and the political psychology. In other words, those distinct logics shouldn't be perceived as separated but as the two-step approach to decision-making which forms the background of the self-expression. As such, the '*logic of appropriateness*' rules out and in possible action strategies and approaches while the '*logic of consequences*' serves possible interpretations about the decisions which take place based on the remaining scenarios. (Houghton 2011, 151-155)

Thus, I think that the indigenous peoples are often ruled out by the '*logic of appropriateness*' which would require the above mentioned integration to wider belief and knowledge systems within a society or, in this case, the international community. In other words, the lack of the '*logic of appropriateness*' prevents the rapid and effective decision-making when the characterization of possible action strategies and approaches fails. On the other hand, the imperfect adoption of the '*logic of appropriateness*' as the first step on the two-step approach makes the reasoning by the '*logic of consequences*', which works on an individual level, ineffective.

The descriptive example can be found from Nuttall when he describes the conflict in Greenland over the regulation and the management of the marine resources. In practice, the local indigenous people feel the official decision-making as a threat to their traditional livelihood. As such, the contradiction between the modern science and the local knowledge is central when the resilience of the natural carrying capacity is approached. As such, the resilience of natural carrying capacity is under dispute as well as the used rhetorical devices. Thus, the indigenous people of the region pursue to convince the stakeholders that the absence of fish isn't permanent and, as such, a threat to the food security which would legitimize the used means of regulation. (Nuttall 2010, 160-164)

In my view, such general description of the conflict describes the 'securitization' in action at the level of the social construction. At that level, the 'securitization' can be seen to act in accordance with the social paradigms, norms, and trends seeking for a social approval. Thus, it adopts the 'logic of appropriateness' in order to reach the analogical practices of the self-production. In such pursuit, the cross-cultural practices are highlighted as an effective pathway to an individual self-production. Thus, a majority of people who are connected by such practices have a key position whereas minorities remain to the position of the 'included exclusion'.

Practically looking, I think that the dominant practices of the resource management have decided an image and the used word along the scientific paradigm which have placed a "stock" in the middle of the dispute, as Nuttall notes. On the other hand, as the aspirations of the local indigenous people to emphasize the nature of a fish shows, the scientific paradigm reach for reducing the body of a fish as subordinate to the modern paradigm. As such, the modern scientific paradigm reach for the control over context and silence.

Contrastingly, Carolyn Kenny can be interpreted to suggest that the subnational catching quotas corrupts the indigenous experience of land which forms the basis of the social cohesion among the indigenous communities. She continues that, as the most central aspect of the traditional lifestyle, the lack of social cohesion connects the indigenous peoples to their ancestors, their teachings, and their guidance in terms of community life and survival. As such, the fish is fundamentally more than a "stock" for them. (Kenny 2012, 2-4)

Instead, according to my own observation about the Finnish conversation concerning the management and the exploitation of fish stocks, it mostly concentrates on the instrumental value of a fish. As such, the conversation often turns to the production and the logistics chains which would the best ensure the availability of a fish to consumer. This highlights the multiplicity and the diversity of stakeholders at the expense of the well-being of a fish. Instead, the attention is directed to well-being of stakeholders.

The instrumental categorization of a fish as part of the food security is as odd for the indigenous peoples as dealing with security separately from an environment. As Kenny notes, such technical approach requires differentiated and hierarchical decision-making procedure which is against indigenous traditions and, as such, destructive for the cohesion among indigenous communities. Instead, their community relations emphasize fluidity and situational where clear authorities don't exist. (Kenny 2012, 5-8)

While the above mentioned logic doesn't get a social approval at the level of the social construction and by the means of the 'logic of appropriateness', it doesn't reach either the 'logic of consequences' which emphasize rationality in the decision-making. From the local level to the subnational level transferring catch quotas reflect the established and the widely spread paradigms which are in contradiction with the traditional, place-based right for catching at community lands in accordance with families and households. As I understand, an individual have had kind of an intersubjective right for catching and as such, the practiced resource management means the restricted individual right to the self-expression and the pursuit of culture.

### *3.4 The Social Approaches of Indigeneity in a Postmodern Setting*

An indigenous storytelling can be seen as a way for catching up the alternative models of subjectivity, the standards of activity, and the various transaction models with an environment. They serve as laboratories for the alternating practices and the theories of the human existence which seeks for harmony instead of dominance.

However, the contemporary technological progress has brought out new challenges for the traditional storytelling. At the present day, different oral traditions are challenged by the modern narratives which are transmitted through the various technological applications such as gaming consoles and media. The problem is that these modern technological applications are, in many cases, more efficiently distributed than the oral traditions.

Thus, the discourse has insisted the old traditions to apply the new techniques of storytelling in terms of an intergenerational exchange. Paradoxically, the present technological imperative insists to expand this intergenerational question to an intercultural one in order to achieve the indigenous youth; otherwise there would be a problem to get enough attractiveness, plausibility, and visibility.

For example, the games I played during this study connected their message to a locale, to a character, or both which help to get their message through. Comparing the experience with the Valiant Hearts: The Great War to teaching in the upper secondary school, the information was easier to adopt as a part of the game and not least due to the motivational dimension.

Accordingly, as I see it, video games are among the most effective forms of media when storytelling is in consideration. This is especially the case with the younger generations which could be seen to have a different language than their parents have. As I understand it, this is highlighted especially nowadays since the children doesn't take part to everyday practices on the way as they did before technical equipment differentiation, hierarchies, and the modern childcare and education.

However, Richard Lemarchand speaks about this approach where world appears as a platform. According to him, the field of arts locates between an object and an observer whereas the interpretation of the field opens up new approaches to the world or to oneself. He refers to Jesper Juul who presents that games, as part of an art field, have their own, aesthetic language which construes the world on their own way. (Lemarchand 2015)

He continues that the language of video games cut through a culture. He justifies this by saying that the simultaneous position of gamers as the interpreters and the authors of an art field makes the language of games unique. The logic behind the Juul's statement goes that games give the countless possibilities for gamers to the rearrangement of words as the elements of game expressing oneself and the one possible linguistic construction of the world. (Lemarchand 2015)

In addition to this autonomous practice of the self-production, the lack of hierarchies and mediums is visible within the player communities, as I see it. In principle, this may advance the expansion of multiple ways of being and understanding. If nothing else, the player communities may serve peer support for the indigenous youth on the open-minded and the unprejudiced self-production.

For example, I remember my own adolescence when it was hard for me to form friendships due to lack of the like-minded people among my age-mates. There was one exception with whom playing over the Internet became central since an elemental part of the gaming experience was chatting during the game. It served as a gateway to like-minded people and the basis for my autonomous self-production for its part.

#### 3.4.1 The Social Space in the Never Alone (Kisima Ingitchuna)

During the gameplay of the Never Alone (Kisima Ingitchuna), I found that the indigenous understanding about fate control differs from the modern one. Generally speaking, it can be argued that indigeneity gives more active role to an individual in controlling one's own faith.

On the other hand, an individual faith connects in many ways to the communal faith control: In the case of the indigenous peoples, it can be said that the individuals' faith control is depended on an integration to a community. However, the indigenous concept of a community is wider than a modern person could think including spirits, the land, a nature, and its inhabitants.

For example, Fannie Kuutuuqa, Amy Fredeen, and Jana Pasauraq describes '*Sila*' on a video presenting the indigenous traditional wisdom. According to them, *Sila* forms a spiritual base on the way of being connected to things and as such, it's presented on activities like collecting berries, hunting the animals, and the exploitation of natural resources inter alia. In other words, "*Sila has a soul*" which might mean helpful spirits as well as the malicious ones depending on the communal and individual relationship to an environment. (*Sila has a Soul* 2014)

In the *Never Alone: Kisima Ingitchuna*, the understanding of the interconnectedness forms the base of the Nuna's journey in order to find the reason and resolve the eternal blizzard, as I interpret. According to my experience of the gameplay, the arctic fox which join Nuna on her journey, is a helpful spirit which come along the Nuna's good relationship to her environment. As if highlighting this spiritual existence, the fox continues its existence as a flying boy after its dead.

On the other hand, in my view, the *Never Alone (Kisima Ingitchuna)* outlines the interconnectedness of language and faith control. The decision to include spoken Inupiaq to the game as a voice of the storyteller isn't only for the retention of the language. Instead, it conveys meanings specific to the Inupiat culture quite similarly as in Finnish there are multiple synonyms to snow such as '*kinos*', '*hanki*', '*jää*', '*lumipeite*', '*hankikanto*', '*räntä*', '*loska*', and '*kuura*'; their understanding requires the experience.

This is recognized in the Arctic Social Indicators (*ASI*) as well. Dahl et al writes that to be successful, the language retention requires "*...a relatively advanced institutional and society framework that extends beyond the development of language curriculum...*" Yet, as I see it, it doesn't consider the language as an epistemological entity. In other words, it takes care of the amount of the Native speakers rather than worry about preconditions for the knowledge construction i.e. social space where the indigenous peoples create and communicate meanings from stories and the environment. (Dahl et al 2010, 140, 143-145)

Thus, the language may be seen to enhance the autonomous control of the '*life world*'; in that world, the experiences get their meanings blending in the social context. In practice, I argue that this process is extremely important to the indigenous peoples giving them a possibility to a faith control in communion with the living as well as the lifeless environment. In other words, the indigenous peoples and an environment live in a mutual '*world of importance*' which why the indigenous language retention can't be reduced to the number of speakers.

In practice, the faith control and the cultural vitality of the indigenous peoples connects to each other through the 'life world'. For example, Cordelia Qignaaq and James Mumigan tells how drumming forms the heartbeat of the Alaskan communities. Practically, those rituals consist of drumming accompanied by singing which connects to lands, animals, human societies, and so forth. It's noteworthy that those rituals convey meanings without specific words or, to put it other way around, communicates meanings only with a voice. (*The Heartbeat of the Community* 2014)

As I interpret this, the indigenous language isn't so much the communication structure as it's an importance system. Hence, I argue that the cultural vitality of indigeneity is primarily about the ability to communicate meanings and produce them in communion with a community and an environment. Thereby, a cultural vitality can't be separated from belonging.

To put it simply, 'belonging' refers to an active existence as far as I understand. Thus, for example, when Schweitzer et al writes about a linguistic vitality as a part of a cultural vitality, the attention can't be directed purely at the number of written publications or the public status of a language. Instead, I argue that the attention should be directed at the qualitative understanding of publications or the use of language which regenerates the shared space of indigeneity and an environment. (Schweitzer et al 2010, 96-100)

For example, the *Never Alone* (Kisima Ingitchuna) can be taken as such publication. As I've made clear above, the way of telling a story is at least as important as the content for indigenous peoples and a video game is an unprecedented narrative method among them. Even though mutual playing and storytelling is mostly a return to the old, it's noteworthy that the new format has potential to be more widespread.

This have its implications on the cultural vitality because it suggests that the modern way of thought isn't the only one. Thus, I argue that a distribution as such doesn't matter for the cultural vitality so much even though the awareness about a culture raises. In other words, a global

attraction isn't enough for the recurrence even though it would stimulate pride and care toward one's own culture among the Inupiat youth.

Nevertheless, as said above, the significance of the *Never Alone* (Kisima Ingitchuna) is on the regeneration of the shared space of indigeneity and an environment. The story plot of the game emphasizes the meek and the balanced connection to an environment which help to defeat the challenges for survival. However, a videogame as such, represents an interruption to the connection toward an environment and the question goes whether it enhances the balance?

As I interpret, such shared space is defined in the game on the character of the 'Manslayer'. According to Fredeen and Ishmael Angaluuk, the 'Manslayer' exemplifies the requirement for a humility toward a community and an environment; or rather, an oblivion of the humility. (*The Manslayer* 2014)

They continue that when the 'Manslayer' becomes involved to a story, a whole community and its subsistence is in danger. In such a situation, one meek person is enough for the defeat of the 'Manslayer'. Hence, he represents the traditional order of things, the interconnectedness, and the mutual survival. Conversely, it could be interpreted that the 'Manslayer' represents chaos, a threat to traditional lifestyle, and to the interconnectedness with an environment. (*The Manslayer* 2014)

Practically, harvesting and consumption of a country food is a way for showing humility toward a community as well as it's a way to maintain and recurrence a relationship to an environment. As Crate et al writes on their rationale for the indicator of contact with nature, the indigenous peoples prefer the country food not only due to the taste or the nutritional quality but also because it maintains their cultural identity, the cultural integration, and social cohesion. (Crate et al 2010, 120-124)

This is in line with '*Subsistence Lifestyle*' where Fredeen, Kuutuuq, and Pasauraaq presents that the subsistence hunting isn't about a family living in isolation but the feeding of an

entire community. Similarly, Pasauraq, Qignaag, Qaiyaan Harcharek, and Joseph Sagviyuaq underlines in *'Sharing for Survival'* that the most central value for the Inupiat is sharing. However, in *'Everything is Alive'*, Angaluuk, Sagviyuaq, Tommy Nageak, and Anna Nageak pay attention to an importance of the respect of quarries. (*Subsistence Lifestyle* 2014; *Sharing for Survival* 2014; *Everything is Alive* 2014)

The comment of Fannie Kuutuuq in the *'Subsistence Lifestyle'* is meaningful in the context of the indigenous education. She says; *"I'd most likely be at the sea. When I'm there, it's a world to me, from which to learn."* Similarly, during the gameplay of the Never Alone (Kisima Ingitchuna), the world appeared to me as the place of a continuous learning. However, the learning process was quite different than in the modern West. (*Subsistence Lifestyle* 2014)

Accordingly, I experienced the learning as indirect and ambiguous. In the most cases, it took place through spirits and fabulous characters which was often symbolic to different phenomena or attitudes. In this sense, I think that the learning could be said to took place in communion with multiple worlds; not just in the visible world.

On the other hand, the phenomena weren't explained blank. To put it other way around, I think that there is a good reason why the indigenous lessons take place as stories; they force to consider phenomena on one's own basis and make meanings autonomously. In that way, phenomena got their context and forms a continuous cycle in which everything connects to each other.

Against this background, I see it astonishing that Rasmussen et al pay attention mainly to the formal availability of education. It's true that they write about the content of education emphasizing the importance of the training which meets the needs of the indigenous communities as well as individuals. Nevertheless, this shouldn't deal purely with the immediate needs but also with the long-term needs with the emphasis on the indigenous ways of perceive the world. (Rasmussen et al 2010, 82-84)

As Rasmussen et al writes, they have put the emphasis on the post-secondary education separating from it the proportion of the students who pursue the post-secondary education, who successfully graduate from it, and those who remain in the indigenous communities after graduation. These priorities seem reasonable from the perspectives of the material well-being of the indigenous communities but I argue that such well-being doesn't guarantee the long-term cultural continuity or vitality. (Rasmussen et al 2010, 82-84)

Insofar as we consider the Never Alone (Kisima Ingitchuna), the material well-being can't be separated from the spiritual well-being any more than the individual well-being can be separated from the well-being of a community. Instead, the spiritual well-being is present on the everyday practices at all around the indigenous realm. This seems to suggest that the material well-being isn't the same thing to the indigenous peoples than the modern Western human-being.

For example, as Fredeen et al says in the 'Subsistence Lifestyle', the community well-being comes first and hunting isn't just about killing, preparing, and freezing the meat. Instead, for the Inupiat, hunting is a ritual and just as Angaluuk et al continues in the 'Everything is Alive', the important part of the ritual is respecting the quarries. In other words, they don't kill more than an environment can give. (*Subsistence Lifestyle* 2014; *Everything is Alive* 2014)

In my view, this refers to the sliding and the flexible standards for the material well-being. Practically looking, this means that those standards lives along the carrying capacity of an environment where the frequency of the subsistence harvest change repeatedly similarly than the amount of catch.

Even though there are formal and transfer economies besides of this kind of informal economy as Larsen and Huskey suggest, I argue that the variation on the subsistence harvest influence to other sectors as well. For example, more meat has to be bought from the formal economy which decrease funds available forcing to use more on the transfer economy and so on.

This is especially the case in the Arctic which is dependent on the primary production, as Larsen and Huskey state. (Larsen & Huskey 2010,47-53)

In practice, this have implications to the indicators used to count the material well-being in the Arctic. I argue that his is especially so in the case of the subsistence harvest per person which is suggested the third most important indicator of the material well-being in the Arctic by Larsen and Huskey. When the amount of catch decreases, the sharing among community increases. (Larsen & Huskey 2010, 63)

It also has implications to per capita household income which is suggested as the most important indicator by Larsen and Huskey; when the bigger share of catches goes to the mutual use of a community, there are less for an individual use. Therefore, as Larsen and Huskey finally note, the Arctic economy must be considered slidably between the formal,the informal, and the transfer economies. (Larsen & Huskey 2010, 62, 66)

Similarly, as up to this point, interconnectedness is highlighted also in health and demography. Hamilton et al gives infant mortality a central task in illustrating health and demographic developments in the Arctic due to its tendency to describe the wider social processes and cohesion. According to them, these processes are, for example, health infrastructure, sanitation, nutrition, behavior, social problems, and diseases (Hamilton et al 2010, 42-44)

During the gameplay of the Never Alone (Kisima Ingitchuna), I came to think that there is a sliding edge between the human life and birth in comparison to the surrounding reality. This thought came to my mind when in the game the arctic fox, who accompanies Nuna, dies and reincarnates in the human form. From this perspective, I argue that birth for the indigenous peoples is more than just one person more in a community; it helps to recurrence indigeneity.

As Angaluuk says in the *'Animal Spirits'* there isn't a hierarchy between animals and human-beings. The case isn't in accordance with the Western paradigm that there is everything

else and after that, human-beings on the top. Rather than that, animals have a human form which they may use if they want to appear as such.

Nonetheless, I think that, besides of a pure technical measuring, it should be considered how indigeneity is reformulated along every birth; what it does to the inner cohesion of a community. This have impact to how individuals position is seen in a community which, in turn, affect to the formulation of an indigenous agency.

#### 4. The Study Results

Narratives and storytelling are often taken as the special feature of the indigenous peoples. In addition, I have found that narratives are at least as important to the Western governance as the indigenous peoples for what reason I have under gone the wide supply of the literal sources. I think that it has make possible to achieve the all-encompassing understanding of how narratives are used in terms of governance and colonization.

The narrative criticism as a study method is comparably new which practically means that there doesn't exist the clear understanding of the mechanisms how narratives take effect in governance and the decision-making. In spite of this, the narrative criticism can be said to be the cross-scientific approach and the gathering method which adopts the holistic understanding toward the social connections in a community. For example, I found the narrative criticism as the all-encompassing gateway to the reflexive interaction of micro- and macro levels.

Notwithstanding, to understand the logic behind the narrative criticism, one must understand constructivism which the study found to act with the 'logic of appropriateness'. In other words, there exist a clear connection between structuralism and constructivism which the 'logic of appropriateness' sees on the background of the political events in the international, the national, and the community level as well as the individual motivations.

In this sense, the used study literature offered a broad overview of the practical interaction between macro- and micro levels. As such, the study didn't pay attention so much on the theory in order to better demonstrate the destructive effect of the present political structure among the indigenous peoples. On the other hand, I did want to outline the importance of a spatial-setting for the indigenous peoples in terms of the self-identification and the self-expression.

In spite of this, as it came up during the study, such purely constructivist approach is in danger to fade out an individual agency. Practically looking, this would make an individual indigenous person to look as a victim of a social structure which, as far as I understand, have been used in some cases to justify colonization. Instead, the aim of the study was to emphasize the capability of an individual indigenous person.

For this purpose, the study found constructivism as insufficient and ended up to complete it with the political psychology. As I found during the study, such approach makes possible the better consideration of the individual emotions, beliefs, and motives as the equal inducement of a community fate among the indigenous communities as well as supranational activities in comparison to a structure. As such, the political psychology was traced to work at the level of the 'logic of consequences' which emphasize rationality and the balance of gains of losses as the motive of an individual.

Thus, in the latter part of the study, the literature of the study pursued to find mechanisms which would explain the operation of the 'logic of consequences' among the indigenous peoples. This wasn't an easy task because the appropriate studies mostly deal with the majority of population while leaving the indigenous people unnoticed. As such, I was forced to pick up the appropriate data from numerous sources.

Whereas the narrative criticism as a study method was aimed to support constructivism, the autoethnography enhanced the theoretical framework which was offered by the political psychology. I had some difficulties with autoethnography since also it is comparably new study

method with which I haven't come across during my studies at the University of Lapland. Due to this I pursued to justify and explain the use of it as a way to catch up the gap between an individual experience and the 'life-world' as well in the indigenous setting as among the majority.

As this suggests, autoethnography can be taken as an account to psychology. However, I found that autoethnography serves a more holistic approach to the psychological affairs than the political psychology as an experimental study which seeks universally applicable explanations in the spirit of causality. Thus, autoethnography proved fruitful in the indigenous affairs because it doesn't leave unnoticed the indigenous practices of knowing or the importance of spatiality, which is depended on interrelatedness as a sense of being, for the indigenous self-expression.

Finally, the game research turned out as the potential method for the future studies in the social sciences. This is the case because, as the study have shown, it enhances the interactivity and the intercultural communication as well as helps to catch the intergenerational gap. As such, interactivity and the gaming industry may serve tools for the autonomous social communication among the minorities. In addition, I have used the game research in the to prove the theoretical framework right and to show that the contemporary research isn't innocent in terms of the advancement of the colonial practices.

#### *4.1 Corporeality as a Frontline*

Cumulatively accelerating technicalisation has given its characteristic to the Modern era forming the all-encompassing discourse. As such, the study has shown the importance of the understanding of technology as the way of thought rather than the matter of technical equipment. As such, it organizes the social life in accordance with the lowest common denominator where an entity is the sum of its parts.

The study showed that such discourse frames the world quantitatively guiding an individual perception to the computable component parts rather than to a big picture. In such way the discourse comes to decide an individual perspective to social situations it have framed. Practically looking, this means that the technology discourse defines what we know about those situations, how we perceive them, and what kind of options there exist to react.

For example, according to the study, an indigenous research often arises from such marginal. Thus, it doesn't take sufficiently into account the holistic approach characteristic to the indigenous epistemologies. Such failure doesn't concern only the description of the indigenous issues but also restricts the applicable alternative solutions. In practice, this continues the abasement of indigeneity for its part.

However, the study suggests that a frame isn't enough due to its generosity. Instead, whereas a frame defines spatiality in wider sense, an 'embedded frame' defines over the spatial-setting of single social situation. In other words, they define the individual policy options and thereby, for example, whereas a frame defines the available scientific tools in the above mentioned example, an 'embedded frame' defines the reasonable tools for a specific issue.

What comes to the construction of 'embedded frames', there doesn't exist any universal rule. In this context, governmentality, which highlights reflexivity, have been raised central but the theory of governmentality comes with critics where it has been argued to suit only to the circumstances of democracy. Such critic, indeed, got support from the study under consideration since the reflexivity requires the freedom of choice. However, the decision to emphasize governmentality defends itself in this case because the indigenous people under consideration in this study, inhabit the Circumpolar North which, in turn, is mainly under the dominance of the Western democracies.

Nonetheless, governmentality generally taken, is individual governance over one's self. In spite of that, as this study has shown, such governance isn't autonomous. Rather than that, it's

the governance of one's own body through the corrupted experience. For example, Lindros have put this into words suggesting that the governance of one's own body is structured. One part of such structuration is that indigeneity has been construed in relation to the Western, modern cultures and that relationship defines its fate.

The importance of hierarchies for governmentality and, thus, in the formation of 'embedded frames' came up during the study. In the technological frame, the hierarchies are crucial for the characterization and the communication of an individual policy options. Because of this position, the hierarchies are elemental also for governance and in maintaining the relevance of the nation-states.

On the other hand, hierarchies are an effective practice for maintaining the mystified effect of the nation-state which hides the fact that it's an essential part of the technological discourse and, as such, a mediator of the communication between a discourse and the discourse of participant. To put it other way around, it frames the social reality and, as a result, decides over an individual perception as well as the knowledge.

In the light of the above mentioned, I came up to the conclusion that the nation-state is one of the most important colonizing practice from the viewpoint of the indigenous peoples. The reason for this is that it advances effectively the identification of the individual to the technical discourse and the 'technical technology'. In other words, especially in the Circumpolar North and the Western democracies, isn't necessarily direct violence but rather indirect and the implicit use of the hegemonic power.

In spite of the lack of the direct use of hegemonic power, the 'colonizing effect' of the nation-state has become more complex and destructive, as the study have shown. This is due to the recent globalization process which has spin around the nation-states and as such, become distorted by internationalization. As an escape from such situation, the study suggests the increment of the transnational practices which emphasizes cross-border cooperation at the grass-

root level instead of either harmonization, as in the case of globalization, and polarization, as in the case of internationalization.

Nonetheless, not only that, the increment of the transnational practices would enhance the autonomous control of the individual self-production as well as the expression. This enhancement comes along responsiveness rather than reflexivity. Thus, the study is suggesting that transnationalism is responsive whereas globalization and internationalization is reflexive.

#### *4.2 The New Pathways for Citizenship*

Throughout the study, I've come to conclusion that a citizenship is perhaps the clearest colonizing concept in the modern policy-making. In order to understand this, it's important to meet citizenship as a practice as much as a legal status. As a practice, citizenship creates expectations or social norms between citizens which have a 'guiding effect' toward the acts of individual citizen. Thus, citizenship can be seen as kind of a communication structure which not only construct the communal places for community activities but also spatialities through which an individual perceive the possible communal places and the shape of communal activities.

As the study suggested, the above mentioned means in practice that citizenship gives the frame of reference for the increased civil cooperation in the Circumpolar North which have occurred after the Cold War. As such, it serves a 'safety net' for an individual on which to rely in unstable or insecure situations. In spite of that, the study came to conclusion that citizenship tend to exclude the indigenous peoples for variety of reasons.

The simplest reason for such exclusion is almost unexceptional location of the indigenous communities at borderlands which modifies citizenship. As the study noted, a citizenship at the borderlands is labelled by the continuous discussion between government and citizens. Practically looking this means varying rights and freedom in a physical manner which create uncertainty about one own status, distrust, and stress.

On the other hand, such discussion sets borderland as distinct from the mainland and tends to stigmatize the inhabitants. This stems from the fact that increased flows of ideas, goods, and peoples set the nation-building and a state sovereignty in question while the state structure decrease. On the other hand, as the study shows, such situation easily leads to the violation of cultural rights and the disorder of cultural experience along the requirement to adopt a 'hybrid-identity'.

From the viewpoint of the indigenous peoples the above discussion inevitably connects to a social justice which, according to the study, is central for citizenship among them. As the above mentioned suggest, the inability to create meanings without a technical frame is characteristic to the Western, modern understanding of a social justice. Practically looking, this means that it's closely linked to the idea of the nation-state and thus outsourced from the relationships of human-beings. On the other hand, such approach to a social justice encourages the passive citizenship and as such, main the colonized structures toward the indigenous peoples.

Conversely, a social justice is understood as functional among the indigenous peoples which means, in practice, that it's implemented through performances within a community and in relationship to other human-beings as well as an environments and animals inter alia. In other words, a social justice isn't seen as foundational or inalienable right: Instead, it's shared and flexible which requires a continuous reanimation of the past, the present, and the future. Practically looking, this refers to the active citizenship as an opposite to the modern citizenship.

However, the study pointed out also another problem in the fulfillment of a social justice among the indigenous peoples. A social justice remains out of reach for them due to the lack of understanding toward a technical discourse on which basis the modern, Westphalian state-structure lies. Practically looking, this means the inaccessibility of the negotiation strategies which citizenship consists of. In other words, the accessibility would require 'implicit knowing' of norms, values, and beliefs. On the other hand, the study suggested that the participation of the indigenous

peoples to such negotiations about citizenship and social justice is insufficient and should be encouraged.

During the study, I found that indigeneity may be understood as resistance. Instead of hierarchies and structures, a resistance emphasizes interconnectedness and interrelatedness. In spite of an endeavor to control individuals' identification through packaged norms, values, and beliefs, it encourages to apply a situated knowledge which make 'productive', 'participatory', and 'ontological' intervention i.e. '*social intervention*' possible and even prerequisite to a social justice.

In practice, the study found that the lack of opportunities for a social intervention restricts the indigenous subjectification and the self-expression in accordance with the 'logic of appropriateness' and the 'logic of consequences'. In other words, the 'logic of appropriateness' can be seen to rule out the indigenous peoples in terms of decision-making because, as suggested above, they don't have access to the 'implicit knowing' of a modern, technical structure. Practically looking, this means insufficient access to the characterization of a dominant and, as such, the lack of view of policy options.

The study also found that due to the ruling out of the 'logic of appropriateness', the indigenous 'logic of consequences', which aim at the justification of reasons, motives, and acts, is implausible. In practice, this leads to the imbalance of the individual gains and losses which is, according to study, on the background of subjectification among the indigenous peoples as well as the Western, modern human-being. The difference is that an indigenous individual perceives the gains and losses through the integration and the social cohesion of a community.

#### *4.3 Interactivity as an Interface for Emancipation*

The study has taken part indirectly to a discussion about the new world order where the Western discourse have been seen to decline. More than anything, this is due to a weakened attraction of the Western narrative which have emphasized individual freedom as a solution to social problems.

Although there has been significant success, this narrative has also created new challenges and social problems as this study have shown.

As we have seen thus far, one of the biggest reason for this, is a failure of the centralized regimes to guarantee the equal rights of freedom and its tendency to unify cultural paradigms. Instead, the Western democracies have been accused of sanctimony when they seem to apply liberal, civil values to their own citizens and in their own cultural district but not much farther.

As this study has suggested, there still exist the legacy of colonization and orientalism in this context. In other words, the Western subject seek for one's own subjectification from the characterization which base on an artificial confrontation. As I found, this characterization is a natural continuum for the Western citizenship model which creates unconsciously a standard for a proper citizen.

In accordance with the study under consideration, it seems reasonable to suggest that the model of citizenship should be separated from the political rights and tied to the social rights. Practically looking, in order to do this transformation abidingly, transnational practices should be increased in accordance with the idea of 'transnational from below' which doesn't emphasize the transnationalism of multi-national corporations, financing institutions, or states as much as the individuals, social groups, or non-governmental organizations.

As this study has suggested, the Western countries should apply the model of a social citizenship and serve it as a global standard in order to enhance the transnational social flows. Accordingly, such model of citizenship can't be based on the "*connection of fate*" between the political rights and social justice. Instead, a social citizenship should base on the fulfillment of social rights which doesn't consist of privileges as much as duties in relation to other social members of a community.

The study in question has chosen the Valiant Hearts: The Great War and the Never Alone: Kisima Ingitchuna as the study data for this reason. As a result, it seems clear that games

generally might advance a global community as a prerequisite for the transnational social flows. As such, they expand the transnational social fields when they spread various social realities and constructions outward from the immediate spheres of influence.

For example, the chosen games, mentioned above, are based on interactivity which forces the player to interact with an environment which the games create. This introduces the players to various operating conditions and circumstances which may enhance the tolerance and the feeling of togetherness. For example, the *Never Alone*, *Kisima Ingitchuna* have caught up audiences around the globe spreading the realm and the social constructions of the Inupiat. As such, they also might help to reveal oppressive structures and practices.

In spite of the possibilities and opportunities video games may create, it must be noted that games generally are about communication which might be unilateral as well. As such, they include problems alike such as completed scripts and codes, as the study have shown. The last example of such evolution are the social media sites like Facebook which has meant a shift on the cultural practices among the indigenous peoples.

Finally, I remember that I got interested of the indigenous affairs due to possibilities and solutions the indigenous peoples have to offer for the international affairs and problems. I was convinced of harmony and peace they seem to have lived in spite of the tight management structure while the modern societies seem to develop through the social conflicts. Thus, I think that the indigenous communities shouldn't be observed through the bounded Western governance. Accordingly, I observed that the ASI didn't quite capture the active and diverse indigeneity perceiving it partly as a passive 'Other' and a victim which is like observing the world through a built straw man.

#### *4.4 Suggestions for the Additional Research*

When I began to plan my master's thesis couple years ago, my research idea was to compare the Canadian and the Russian Arctic policies to each other. Back then, one researcher asked me what's point in that when there is a strong consensus that the Russian Arctic policy isn't as friendly as the Canadian equivalence to the indigenous peoples due to divergent regimes. However, this consensus actually formed the starting of the idea. As such, my idea wasn't to compare those distinct national policies as much as the regimes they represent.

In this sense, my hypothesis was rather optimistic when I'd have pursued to show that it's possible to find something good from both regimes and combine them in order to achieve better practices for the fulfillment of the indigenous cultural rights. Even though the research idea didn't realize due to difficulties to gather the necessary study data, I think that the research idea still defends itself and would be worth implementation.

As a matter of fact, this paper, as the study I finally implemented, can be taken as an introduction to the above mentioned research idea. As such, I think that it has managed to construct a theoretical framework for the more practical analysis about the impacts of the practiced Arctic policies to the indigenous peoples. To put it simply, such framework suggests that the relationship between indigeneity and the 'epistemological control' should be considered more closely as a basis for the implementation of the indigenous cultural rights.

In my view, this study gave evidences of the fact that the Western model of democracy is rather compelling in terms of the 'epistemological control'. In other words, whereas the political rights are actualized at least satisfactory, this isn't so much a case with the social rights which are bounded by the political rights. In spite of this, I'm not saying that there doesn't exist problems with the implementation of the political rights among the indigenous people: Rather than that, the study gave evidences of the opposite.

However, as the study have shown, the indigenous communities and the problems among them are often approached from the viewpoint of the Western tradition and governance structures. For example, as I noted during the study, the ASI develops indicators in terms of the modern structures which still tend to emphasize the quantitative aspect of a social life. This manner of an approach may include the number of written publications inter alia. Instead, when studying the vitality of indigenous languages, more attention should be paid to the prerequisites of the regeneration of a spoken language. This would be meaningful also from the viewpoint of research about the social cohesion and the social justice among the indigenous peoples.

Conversely, I think that whereas the implementation of the political rights of the indigenous peoples doesn't necessary actualize properly in Russia, the implementation of the social rights is another matter. I don't think that this is so much due the amount of care what the state address to the indigenous people. Instead, I would consider the freedom the state pose to the indigenous people so far as it doesn't care. In spite of this, similarly than in the case of the Western democracies, this doesn't mean that there wouldn't be shortages in the implementation of social rights.

Yet, what interesting from the viewpoint of this study, is that the regimes of Canada and the Russian federation seem to adopt different approach to transnationalism and especially to 'transnationalism from below'. Widely known is that recently the Russian federation accepted the law which require the non-governmental organization to register as an 'alien agent' if it receive financial aid from abroad. In addition to this, the activity of RAIPON have been prohibited as contrary to the Russian contemporary laws.

However, the movement of norms, values, and beliefs as well as money is a fact in the contemporary world. On the other hand, the study has shown that the indigenous peoples in particular are vulnerable for such exchange partly due to the location of the indigenous communities at borderlands.

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