

## Postersession

### 16217 - Food security in Bwabwata National Park: Khwe San stories and perceptions

Presentation type: Poster presentation

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The Khwe San indigenous people of the West Caprivi are amongst the richest traditional ecological knowledge holders yet also amongst the most food insecure groups in Namibia. Once living as nomadic hunter-gatherers in vast areas in the landscape, today they are settled and confined to only a small piece of land in the Bwabwata National Park, where they have to comply with imposed park regulations and adapt to sedentary lifestyles. Their livelihood opportunities are very limited, for a number of reasons, e.g. restricted allowance of natural resource use, strict zone regulations, frequent wildlife- human conflicts on their cultivated land, and few entrepreneurship or job opportunities. There have been a number of community development efforts in the region aiming to promote livelihood diversification. Some have brought economic benefits to the communities, but these have been momentary and quite insignificant. The Khwe San people currently live in extreme poverty and face food shortages on a daily basis. Too often, development aid is imposed from the outside, with little or no regard to local knowledge, culture, preferences, values, or propositions. Such “western minded” solutions to food insecurity – whilst possibly effective in the short-term – are likely to have negative consequences in the long-term, particularly with regards to cultural identity and sovereignty. In contrast, designing projects together with local communities may open pathways that allow for traditional ecological knowledge as well as culture to be integrated and applied both to meeting livelihood needs as well as to the sustainable management of wildlife in protected areas such as in Bwabwata National Park. In fact, livelihoods and stewardship of the environment are deeply interrelated in the Khwe San tradition.. This study aims to assess past and present projects and initiatives addressing food security amongst the Khwe, with the aim of identifying both reasons for project failure as well as best practices, through the lens of Khwe perspectives. , An initial ethnographic research period (April 2015) will be carried out in three villages of the Bwabwata NP. Methods include the Most Significant Change (MSC) technique, as well as semi-structured interviews and focus group discussions to capture a) livelihood changes that have taken place, b) the current state-of-the art vis-à-vis food security, and c) future visions and opportunities. Complementary interviews will be carried out with other stakeholders (e.g. park managers and employees, NGOs, etc.). The findings of this research will not only help give a voice to the Khwe and their perspectives, but may also help draw lessons from the past to better inform decisions and initiatives for the future, to meet both livelihood and conservation goals.

## **16176 - Sharing experience and building intimacy: Scarification culture and mobile life among the Baka women in southeastern Cameroon**

Presentation type: Poster presentation

**Author(s):** Peng, Yujie (*Kyoto University, Graduate School of Asian and African Area Studies, Kyoto, Japan*)

The Baka women have many simple tattoos on their faces, arms, breasts, abdomens, low backs, legs, and many brands on their arms. My previous research showed that designs of the Baka's tattoo have no obvious difference between either regions, clans or ethnic groups of neighbors. It is suggested that their flexible performance of tattooing and frequent traveling reduced those gaps above. This paper focuses on the Baka women's interaction, and highlights three group practices among the Baka women: ① tattooing, ② traveling, and ③ gathering activities. Also, it discusses the people whom they would like to do/go with for certain practice.

As suggested, the Baka women are willing to do/go not only with their actual close kin, but also the relations that based on their clan, the concept of 'ye'. How they choose to share experience defines the intimate sphere of the Baka women. It is a case of sharing issues of the post-hunting-gathering society.

## **16161 - Collective Hunting of Camelids and Pastoralism in the Peruvian Andes**

Presentation type: Poster presentation

**Author(s):** *Inamura, Tetsuya (The Open University of Japan, Chiba-shi, Austria / Österreich)*

In the ancient Inca Empire, the chacu, a kind of collective hunting of wild animals was widely practiced. It was a system of use, control and preservation of wild animals. In particular, as the wool of the vicuna was so fine, when captured, vicunas were not killed but released alive after the wool was cut. The chacu disappeared after the empire fell, but since 1993 it has been revived. The purpose of this presentation is to describe the ancient chacu, the process of its revival, and to discuss some issues that studying the chacu raises, such as characteristics of Andean pastoralism, rethinking the dichotomy between hunting (wild animal) and pastoralism (domesticated animal).

## 16139 - Cooperative Infant Care among the Baka Hunter-Gatherers

Presentation type: Poster presentation

**Author(s):** Ito, Saori (Hokkaido University, Sapporo, Japan); Yamauchi, Taro (Hokkaido University, Sapporo, Japan)

In our modern society, greater emphasis on nuclear families and weakening communities have isolated families with infants, and increased the burdens of childcare. Breastfeeding mothers face the dilemma of having to make trade-offs between using their energies for childcare activities, for outside employment, or for domestic responsibilities. In traditional societies, where cooperative childcare involves having someone other than the mother attend to the children or to the housework, this dilemma is alleviated. Childcare coordinators help maintain a balance in the distribution of energies within the whole group through each of their roles and activities. This study documented observational data regarding childcare activities among the Baka hunter-gatherers who live in African tropical rainforests. The aim of this research was 1) to ascertain in quantitative detail the form of childcare used by the target group, and 2) to investigate the effect of childcare activities on both adult and child caregivers' physical activities.

Anthropometric measurements were taken of five infants (estimated to be between 10 and 18 months in age), and their 57 caregivers. In addition, 30-second observations of childcare activities were documented over three consecutive days (for a total of 15 person-days and 16,200 30-second observations). Caregivers' physical activities while providing childcare were estimated using an accelerometer and a built-in pedometer.

The number of cooperative caregivers, including birth mothers, averaged 16.8 persons per infant per day, and included a range of ages (adult/child) and blood relations. Both males and females participated. Children spent more time participating in childcare activities than adults, and played a vital role in the cooperative childcare. Older children in particular performed childcare activities that resembled those typically provided by birth mothers, in that they simultaneously performed simple food preparation and other work, contributing at a similar level as mothers. Meanwhile, adults took more active responsibility for agriculture and other livelihood activities than for childcare. In this way, the division of labor between childcare and livelihood activities helps to maintain efficiencies in the life of the whole group. Cooperative childcare was primarily conducted in cohabiting groups, and the extent of the sharing reflected the size of the group. The larger the group, the shorter the time spent by each caregiver on cooperative child caregiving. A significant negative correlation was found between the time spent as caregiver and the number of steps taken ( $r = -0.8$  to  $-0.5$ ,  $P < 0.05$ ), revealing that infant care activities had a negative effect on the number of steps taken, that is, on the physical activity of the caregivers.

## 16044 - Recognition and citizenship of the Pygmies of the rainforest of Cameroon

Presentation type: Poster presentation

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**Keywords:** cultural difference, recognition, citizenship, liberal universalist model of citizenship, multiculturalist model of citizenship .

Citizenship is not a natural identity, nor a simple legal statement. It is a permanent conquest, a dynamic construction built in space and time. The “Pygmies” of the rainforest of Cameroon are living at the State margins. The conquest of their citizenship is based on this configuration. It depends on the nature and the quality of their recognition within the Cameroonian society. It takes the appearance of an odyssey, that is to say, a hectic adventure, maid of ups and downs, certainties and uncertainties.

The three “Pygmies” ethnic groups named the Baka, the Bakola-Bagyeli and the Bedzang, are about 60 000 people, that is above 0,4 % of the population of the country. The Baka live in the Eastern and Southern regions, the Bakola-Bagyeli dwell in the Southern and the Bedzang in the Center region. Irrespective of this diversity, the Pygmies share a number of social and cultural values around which their identity is perceived. This relates to a deep attachment and dependency of the forest. This is not conducive to helping Pygmies to integrate and adapt to the liberal universalist model of citizenship constructed and promoted by the State.

The denial of citizenship that Pygmies are facing consists of a lack of adequate recognition of their cultural difference, the effectiveness of their civil and political rights and their access to land and forest resources. The Pygmies are fighting for their “identity and statutory recognition” (Nancy Fraser) and for a “multiculturalist model of citizenship” (Will Kymlicka). But it is still a long odyssey to go...

## **16028 - Middle to Upper Palaeolithic transition in Moravia as raw material supply change**

Presentation type: Poster presentation

**Author(s):** *Moník, Martin (Palacky University, Department of Geology, Olomouc, Czech Rep./Tschech. Rep.); Hadraba, Hynek (Institute of Physics and Materials, Brno, Czech Rep./Tschech. Rep.)*

There has been a shift in raw material procurement in Moravia (Czech Republic) between Middle and Upper Palaeolithic. This must have meant a change in behaviour as regards supply expeditions and raw material preferences. The question remains to what extent was this change practical or "utilitarian", i.e. whether the "newly" preferred material was of objectively better quality than the "old" one. To answer this question, raw materials were quantified for selected cultures of Middle, Early Upper and Upper Palaeolithic in given territory and mechanical tests were carried out for two materials used to variable extent in the two periods. As the "local" material of presumably lower quality the chert from Krumlovský les area (southern Moravia) was chosen whereas the "high-quality" imported material was represented by Baltic flint, frequently encountered in Moravian moraines.

Mechanical quality of chipped stone material can be represented by several criteria. For this study, microhardness and impact toughness were selected. As the results indicate, no material is objectively better than any other, just better suited for a specific function/technology. It seems that, from archaeological point of view, the technological transition from Middle to Upper Palaeolithic in Moravia was conditioned by raw material supply change and with it the action radius of local hunters-gatherers.

## **16012 - Sergei Bogojavlensky's Field Materials on Angunniatuat- and Mauqsatuat Hunting among the Bering Strait Eskimos**

Presentation type: Poster presentation

**Author(s):** Lobanova, Elena (*Independent Researcher, Anchorage AK, USA*)

This topic is based on the data of the late American anthropologist, Sergei Bogojavlensky, who spent 15 months in 1960's living with the Bering Strait Eskimos of King Island, Little Diomed Island, and village of Wales. Sergei Bogojavlensky presented his work in his PHD thesis "Imangmiut Eskimo Careers: Skinboats in Bering Strait" at Harvard, Social Anthropology Department. He called his dissertation is a sociological study. The wide breadth of the work encompasses history of the region, language, settlement patterns, social relationships, politics, culture and an in-depth look at hunting, the basis of native economy. He described and presented analysis of methods, technology, economy, structure and ecological aspects of hunting of Bering Strait Eskimos. He categorized two kinds of hunting: on foot - mauqsatuat and on boat - angunniatuat. His findings will contribute to the documentation of cultural heritage of Alaskan natives. Sergey's widow, Yelena Lobanova, fulfills his wish to make these materials available to the public and further research.

## **15983 - The United Nations Declaration on the Rights of Indigenous Peoples: Struggles and Chances**

Presentation type: Poster presentation

**Author(s):** Groh, Arnold (*Structural Analysis of Cultural Systems, Berlin, Germany / Deutschland*)

The adoption of the Declaration on the Rights of Indigenous Peoples in 2007 was a landmark after 24 years of struggling to define rights to be granted to Hunter-Gatherers and other indigenous peoples within the International Rights. However, the implementation of these rights is still a matter of disregard and conflict, as states are reluctant to give up their self-defined privileges and to transfer them to the traditional users of the land. Yet, with the Declaration, a foundation has been laid to claim acceptance and respect of Hunter-Gatherers' lifestyles, the use of their territories by themselves, the passing-on of culturally specific knowledge to the next generations, and other aspects. The new situation of International Law also brought along consequences for any external person contacting a Hunter-Gatherer culture, be it scientists, tourists or others.

The presenter was involved in the preparation of the Declaration on the Rights of Indigenous Peoples from 1999 to 2006. The paper to be presented analyses the obstacles of effectuating the rights granted in the Declaration, and it points out strategies to ensure that these rights be respected. This is done in the light of practical experiences with fieldwork in African, Indian and Latin-American Hunter-Gatherer cultures.

The situation of Hunter-Gatherer peoples can be ameliorated by concretely supporting their autonomy. Especially as academics, we have the obligation to observe ethical principles. As it is also clear that we have to adhere to the law, we should be eager to contribute to the implementation of the UN Declaration and thus to the protection of Hunter-Gatherer culture. Moreover, with regard to research, the observance of the Declaration implies minimally-invasive field research with total immersion into the Hunter-Gatherer culture, which is very much in accordance with methodological precepts.

In general, Hunter-Gatherer societies often are not even aware of the rights they have been granted, because governments usually do not endeavour very much to communicate these rights. Academics, as well as activists, can play a central role with regard to the implementation of the UN Declaration. Nevertheless, to play this role effectively and without causing further damage, it is essential to take cultural-psychological processes into account, in order to understand the mechanisms, which determine the claiming, realisation and implementation of the rights.

## 15907 - Experimental ethnoarchaeology

Presentation type: Poster presentation

**Author(s):** Carracedo-Recasens, Robert (Universitat Autònoma de Barcelona, Bellaterra, Spain / Spanien); Garcia-Piquer, Albert (Universitat Autònoma de Barcelona, Bellaterra, Spain / Spanien)

A lot of archaeological studies have discussed the adaptations and the subsistence of Hunter-fisher-gatherer societies (HFG-S). But it has been frequently considered and argued that social relationships are not visible in the material record and thus that there is no possibility to have archaeological access to social organization. This implies that for a lot of scholars the study of prehistoric social organization remains in a speculative field that is fed consciously or unconsciously by inferences derived from analogies. Some biased or particular observations and explanations are transferred uncritically into the past. As a consequence, a static and fossilized view of modern HFG-S is built. Furthermore, given the inevitable archaeological reliance on analogy, it is important to ask whether conceptions of hunter-gatherers are based on contemporary societies restrict our comprehension about past diversity and about how these HFG-S have changed over the long term.

A huge corpus of middle range theory and experimental archaeology has been built in the field of technical features and procedures. The problem arises if we admit that social organization is not synchronized with subsistence and therefore cannot be derived automatically from the evidences of the management of resources, moreover if we hypothesize that some changes in HFG-S are indeed the consequence of the mismatch between strategies for acquiring the subsistence and those strategies of social organization for reproducing the society.

Thus archaeology has to focus on a deep methodological research, not just empirical investigation, to be able to reach a complete knowledge of the development of any society and to formulate hypothesis to explain both changes and stability. This re-statement of our discipline must be done on the basis of a reflection of the theoretical bases from which we depart. The methods have to be calibrated; that is, to set up, evaluate and cleanse archaeological methodology, verifying at the same time explicative models or general laws of HFG-S mode of production. Contrasting the results of the archaeological method with the ethnographic records on a historical case of study would allow formulating an appropriate methodological approach to the integrated socio-economic study of HFG-S. Our research team has been doing this Experimental ethnoarchaeology, defined in a broad sense as an interface for methodological development of Archaeology, since 1986 studying the HFG-S of America southern tip. The results obtained by the contrast between the ethnographic image and the archaeological record on different types of sites (settlements, sepulchres and ceremonial contexts) of the same societies, allowed to gain insights and some relevant conclusions about the essential features of the mode of production and reproduction and the social relations of HFG-S materialized in the archaeological record.