

## 51. Session Organizing Committee

### 17109 - Hope, Despair, and Development: How the Displaced San of the Central Kalahari Game Reserve Conceptualize Their Future

Presentation type: Oral presentation

**Author(s):** *Redvers-Lee, Peter (University of Botswana, Gaborone, Botswana)*

Development is often a discourse imposed by those with power on those who are marginalized. So it is with the displaced San of the Central Kalahari Game Reserve in Botswana. This paper looks at the counter narrative by analyzing what San themselves think about the elements that make up a good life and what constitutes a state of wellbeing. Striving to achieve a higher quality of life is the overt or covert assumption behind much of the theorizing in development studies. In development practice substantial amounts of money are spent on these endeavors. However, often what people themselves want is neglected in theorizing or overridden in practice. San have long been the focus of interest for development practitioners and for every hue of anthropologist. Yet these questions remain largely unanswered: What do San themselves think it means to have a better quality life? What do they envision as a good life and what elements make up wellbeing? And are these ideas different across the various linguistic groups and across other demographic attributes such as gender, age, economic activity, and type of settlement? This project uses the tools and techniques of cultural domain analysis to answer these questions and then to relate the answers to the wider debates about the quality of life in anthropology and development studies. The paper is based on research conducted as a Fulbright Scholar in Botswana between September 2014 and June 2015. The data were collected using ethnographic methods, and analyses of the court transcripts of the trial over the expulsion of the San from the CKGR and other texts.

## 16242 - Culture-sensitivity in linguistic and anthropological research on HG societies

Presentation type: Oral presentation

**Author(s):** *Lukas, Helmut (Institut für Kultur- und Sozialanthropologie, Austria / Österreich); Chindaritha, Pacchira (Thailand)*

Instead of dealing with the language contact of HGs with non-HGs we want to examine the language contact between HGs and linguists/anthropologists studying HG societies. This kind of language contact is an inevitable, but mostly unnoticed part of any linguistic and anthropological field research among HGs. But instead of examining the impact of this kind of language contact on the hunter-gatherers, we would like to show how our usual understanding of language, in particular the highly overestimation of the role of language, tends to impede the research in „non-industrial“ societies in general and of hunter-gatherer societies in particular. Anthropologists and particularly linguists who tend to look exclusively at linguistic representations of beliefs and practices of hunter-gatherers, overlook the fact, that much of human knowledge in general, and among HGs in particular, is fundamentally non-linguistic. If culture is ultimately not “language like“ and if that what people say is a poor guide to what they know and think (Maurice Bloch), if we have to reject the classic anthropological bias toward „declarative knowledge“, i.e. knowledge that can be expressed in language (Lye Tuck-Po), then we will need to fundamentally reconsider our research methods. Above all, we must put fundamental efforts in developing cultur-sensitive research methods which are in line with the mental concepts of the HGs. In this context the concept of implicit/tacit knowledge going back to Michael Polanyi and further developed by Maurice Bloch should be made fruitful for anthropological and linguistic research among HG societies. There is much evidence that the relationship between language and thoughts in many HG societies is fairly loose. This is not only affecting our understanding about the relationship between language and thought, but is also of great importance for our research methods (Dan Everett).

## **16174 - Addressing Discrimination in Access to Healthcare for Hunter-Gatherers: the model of Projet Bwanga**

Presentation type: Oral presentation

**Author(s):** *Lewis, Ingrid (Projet Bwanga, London, Un. Kingdom / Ver Königr.)*

Commercial logging and industrial mining, conservation projects and government policies all put increasing pressure on today's hunter-gatherers to sedentarise. This threatens both their physical and cultural survival, and contributes to increase rural poverty, and a rise in diseases accompanying poverty. A frequent justification made by governments and other actors for sedentarisation policies is to provide such populations with health care and education. However, history shows that the enforced sedentarisation of nomadic peoples can itself have serious consequences on their state of health, with up to 50% of their population dying in the first years of transition (Woodburn 1999:02). This paper describes a strategy to address the right to healthcare without enforcing sedentarisation.

This paper describes the severe discrimination facing Congolese hunter-gatherers when seeking healthcare in the context of increasing sedentarisation. Even when healthcare is provided freely, access to hospital treatments is made difficult by the discrimination hunter-gatherers suffer from majority populations. Project Bwanga provides remote and marginalized Mbendjele hunter-gatherer communities access to health care in their own communities and free from the discrimination they normally experience.

Projet Bwanga provides modern healthcare to Mbendjele hunter-gatherers in Northern Congo through locally selected traditional healers. The project trains traditional hunter-gatherer healers to deliver primary health care through portable mobile clinics in remote forest areas. It encourages continuing consultation of traditional healers, but augments their efficacy in treating common life-threatening conditions such as malaria, pneumonia and dysentery with cheap, safe generic medicines. The use of a revolving drug fund provides sustainability for this initiative. We suggest that this approach would be beneficial to other hunter-gatherer communities to provide access to modern health care whilst enabling them to continue living in the way they want to, providing them the opportunity to maintain their rich culture and forest-orientated way of life.

## **16010 - Japanese Jomon Hunter-Gatherers; Subsistence and Society: Chronological shifts in subsistence strategies on the basis of local characteristics of north Tohoku area**

Presentation type: Oral presentation

**Author(s):** Hosoya, Leo Aoi (Ochanomizu University, Tokyo, Japan); Nakamura, Oki (Ritsumeikan University, Kyoto, Japan); Seguchi, Shinji (Shiga Prefectural Association, Shiga, Japan); Shibutani, Ayako (National Museum of Japanese History, Chiba, Japan)

Broad regional diversities in Japanese Jomon Hunter-Gatherers' culture (13,000-1,000BC) have recently well recognised in subsistence strategies, social organizations etc., so that nowadays we call it "Jomon Cultures". On the other hand, our knowledge of actual local characteristics of each Jomon culture area is not enough, and thus we have no other choice than discussing 'Jomon subsistence' or 'Jomon society' as a mass. This has caused difficulty for developing coherent discussion because the 'Jomon' can take different shapes depending on which part of the culture the researcher is looking at (Seguchi 2014). To solve this problem, we need to develop more factual analyses on each local Jomon culture area. Based on the accumulation of such analyses, we will be able to meaningfully reconsider what Jomon culture was. In particular, reconstruction of local characteristics of Jomon subsistence strategies is much required. Previous research on Jomon subsistence has rather been partially conducted only at sites that happen to have a good preservation of organic remains, nevertheless the results have been discussed as if representing the whole Jomon subsistence patterns.

With this perspective, we conducted local area focused research of Jomon sites in north Tohoku region (the early to late Jomon phases; approx 5,000 to 1,300 BC), supported by JSPS Grant-in-Aid for Scientific Research (C) from 2012 to 2014. This region has several largely studied Jomon sites and a good amount of existing data are available to make it easier for our commencing this new direction of research. In addition, there, while research on artefacts has been almost thoroughly done, there is still a lot to develop in the subsistence study based on botanical remains.

To complete our objective, we developed factual and holistic studies on botanical remains and artefacts focusing on three representative Jomon sites in north Tohoku: Ikenai site (early Jomon), San'nai Maruyama site (middle Jomon) and Korekawa Nakai site (late Jomon). We conducted plant macro remain analyses to find out the trends and its shifts in plant food uses, and ancient starch analyses of processing tools (grinding stones) to reconstruct the state of plant food processing, such as what mainly processed plant food was, processing locations and combinations of specific plants and tools. Moreover, to find out how living patterns and social organization shifted in connection with the plant uses, we also conducted multivariate analyses of settlement and storage pits patterns and processing tools. As the results, we could propose the possibility that, in this region, standardization of routine activities including plant food processing and settlement patterns was developed from early to late Jomon, that can introduce a new insight for understanding of Jomon culture.

## 16007 - Human biophilia -- a glimpse into the past?

Presentation type: Oral presentation

**Author(s):** *Windhager, Sonja (Department für Anthropologie, Austria / Österreich); Atzwanger, Klaus; Schaefer, Katrin (Department of Anthropology, University of Vienna, Wien, Austria / Österreich)*

Humans seem to appreciate certain characteristics of natural habitats. It has been suggested that this reflects evolutionary adapted preferences from our hunter-gatherer past. This “biophilia” draws our attention to features such as water, plants and animals. However, there is still discourse over the question how intensely our preferences for such stimuli affect our wellbeing and behavior in modern cities. The present study examined whether urban Europeans pay increased attention to natural stimuli even in an unnatural environment.

An aquarium was temporarily installed in the window display of a Vienna, Austria, shopping mall and its effect on the responses of passers-by recorded. Direct behavioral observation was used to quantify the duration of stay in front of the window, periods of facing the window, and such communications as pointing in the presence of others. The total number of focal subjects was 1002 out of a total of 12,921 persons observed on the videotapes.

When the aquarium was present, people were considerably (and significantly) more likely to stop (8.5% versus 3.3%) and to use pointing gestures (26% versus 7%). Compared to solitary individuals, a stopping companion doubled the time stayed for the focal subject, whereas a non-stopping companion reduced the duration of stay by about the same amount.

Thus, the biophilic response is actually amplified by the (positive) response of companions. The results of this study suggest that modern citizens are still subject to their evolutionarily shaped response mechanisms. They use social cues for attention orientation and focus on sign-stimuli indicative of environmental conditions favorable to ancestral survival (moving water, plants, and animals). These findings may have implications for the attempt to make modern city environments a more livable place by better meeting these universal aspects of humans’ needs long neglected in urban planning.

## 15980 - Orang Rimba of Jambi

Presentation type: Oral presentation

**Author(s):** Prasetijo, Adi (ICSD & KKI WARSI, Jakarta, Indonesia / Indonesien)

It is an established fact from many studies that the Orang Rimba of Jambi have been over history at the bottom end of the wider political and economic structure of the state engaging in a mixed subsistence economy that oscillates between hunting and gathering, swiddening and nominal cash crop agriculture, mainly rubber.

As such, the forest form the central elements that underlie the social, cultural, and political life of Orang Rimba. It is the source of their sustenance as it defines the parameters of their social and cultural world. Like many other ethnic minorities in Indonesia, the Orang Rimba have always been at the periphery and under the hegemony of the wider social, cultural and political domain. Hence, within the dynamic of the political-administrative structure of modern Indonesia, the threat of marginalization and political dislocation remain the main theme of Orang Rimba history.

As the rain forest of Jambi, like other rain forest in the region undergoes transformation from it being part of 'common property' as a 'source' of a variety of commodities, ranging from game animal to timber and pharmaceuticals, to a source of 'real-estate' and a land bank for commercial plantation, so too are the people in a indirect relationship with the forest.

As in all cases of cultural minorities, the fundamental issue in the relationship has always been the problem of recognition of these rights by the state. Expression of their right is often articulated in the form of social action, with the external assistance of the NGO to present a request for shared understanding of their cultural-ethnic distinctiveness within the specific environment of the rain forest. At the most fundamental level, for the Orang Rimba it is the acceptance of Orang Rimba as an identity by the authorities and the wider Indonesian society that will mark the beginning of a new era in Orang Rimba narratives of self-determination.

This issue does not only involve in the praxis level but also at the level of theory, where the Orang Rimba as hunter-gatherer group type as considered by old school anthropologists as a model of low rank type community in the evolution scheme, where they are considered not to have the knowledge and experience of dealing with dynamic change, especially is modernization. In this modern situation, they have to deal with dynamic change and political situation that need immediately and correct responds.

## 15896 - The Deceitful Hunter-Gatherer anthropological category

Presentation type: Oral presentation

**Author(s):** Désveaux, Emmanuel (*Ecole des hautes d'études en sciences sociales (EHESS), Paris, France / Frankreich*)

The hunter-gatherer category is defined by a deficiency, deficiency of agriculture and animal domestication. The definition reflects a Western conception that gives privilege to the material dimension of social life. It is noteworthy to observe that the category emerged as a paradigm in the late sixties. It offered an opportunity for ecological culturalism and Marxist intellectual traditions to converge and for American and European anthropologies to speak the same language after decades of mutual ignorance or misunderstanding in the respective names of Boasian culturalism and of Malinowskian functionalism. In that sense, it was beneficial to all the discipline. But seen today with retrospect the paradigm appears mainly as the ultimate avatar of primitivism. Like totemism at the beginning of 20th century, it is an anthropological illusion. The ethnographically-known hunter-gatherer populations belong to regional cultural configurations that carry much more weight in terms of designing their worldviews than any determination by means of production. A comparison between North-American Natives and Australian Aborigines will support the case.

## 15868 - "FORWARD TO THE PAST" - MULTIMODALITY OF TEMPORAL MARKING IN EASTERN KHANTY

Presentation type: Oral presentation

**Author(s):** *Filchenko, Andrey (Tomsk State Pedagogical University, Tomsk, Russian Fed. / Rus Föd.)*

In the metaphorical extension from space to time, languages normally code the speaker as facing the flow of time and approaching events, or the events are viewed as approaching the speaker, thus future events are conceptualized as «in front», while the past events are «behind» (Núñez, Sweatser, 2006).

Co-gesturing is a universal phenomenon, which adheres to the same principles of conceptualization and metaphorization as the spoken language (McNeill, 1992; Smith 2003). Co-gesturing supplements the spoken language, and as such can be a valuable empirical resource for the study of cognitive processing of abstract notions, perhaps, even as leading data register (Kendon 1982; McNeill, 1992; Iverson & Thelen, 1999; Mayberry & Jaques, 2000; Kita & Essegbey, 2001; Goldin-Meadow, 2003). Spatial co-gesturing is directly iconic as it operates in the spatial domain: speaker's body serves as a reference point in space in relation (Haviland, 1993; Levinson, 2003). Eastern Khanty consistently demonstrate the metaphoric extension «space»-«time», both in the domain of verbal means (postpositions, adverbs, case system) and in the domain of co-gesturing. Following the methodology for the analysis of co-gesturing in Ayamara (Núñez & Sweatser, 2006), video recordings of Eastern Khanty speech events were used in the study. Spontaneous spatial and temporal co-gesturing was registered in the data within the spoken language contexts, and cross-checked in elicitation, blind to the exact controlled parameters, study objective and hypothesis.

Overall, in co-gesturing, spatial gestures dominating over temporal, and when temporal, gestures prevailing refer to the plain of the Past. In temporal gesturing, prevailing majority are within the sagittal plain (), manifesting , while the minority were . The types and are not registered. Both, the spoken lexical means and the gestured 'forward', were used for coding absolute and relative temporal relations. Eastern Khanty appears to demonstrate the use of a dynamic conceptual metaphor, preferring specifically the construal «Known=Visible» thus «Past=In front» to the construal «Path covered=Known» thus «Past=Behind». The preference is likely associated with the salience within the system of the evidential status of the information. In Eastern Khanty, the key TAM opposition is between Future-Present and Past, that is a typical irrealis-realism dichotomy. The importance of the temporal-evidential status of information maybe seen as an evidence of the visual conceptualization of knowledge (Núñez & Sweatser, 2006). The study is its early stages and awaits further methodological and empirical development. The prospects of the project include a more exhaustive inventory of the spatial and temporal coding means, both lexical and gestural, as well as the aspects of their individual and coordinated distribution. Naturally, extension of the empirical data, both genetically and areally is anticipated.

## **15768 - Food-sharing traditions of Chenchus, India. An attempt to measure equality.**

Presentation type: Oral presentation

**Author(s):** *Ivanov, Alexey (Russian State University for the Humanities, Moscow, Russian Fed. / Rus Föd.)*

Nowadays many hunter-gatherers are forced to give up their ways of life and subsistence practices, and in India, where my field surveys were made in 2010-2012, it is the government policy. Groups of those, who subsist on forest, are called as “Primitive Tribes”, and huge revenue is being spending every year for the resettlement of these people from forests and providing them land.

Having these government programs as external factors, like climate changes, I would like to report how the Chenchus, a small tribe from Andhra Pradesh, cope with their new conditions. Their social structure, economy, polity and even unconscious feelings are being briefly clarified through their tradition of food sharing.

The food in this community is divided into Sacred and Profane, the emic definitions of each type will be given. Each type of food relates with particular event of domestic life and picks up a type of group, for instance Sacred food is cooked from sacrificed animal meat during life-cycle ceremony and shared among clan members, while Profane food is normally shared by nuclear family members daily and it is vegetarian, except of hunter’s take, but in any case any type of food is shared in equal portions among participants.

How does this equality correlate with division of labor, return system and mobility – all these questions I will be concerned briefly. I believe that Chenchus remain the main representatives of hunter-gatherers –they expect their environments to fulfill their needs, they track down their daily job like those in pursuit of wild game, and share their take immediately among group of relatives and guests.

## **15739 - Modern Lessons in Reinterpreting, Reappropriating and Understanding Hunter Gatherer Studies**

Presentation type: Oral presentation

**Author(s):** *Smith, Larissa (University of Illinois at Chicago, Chicago, Illinois, USA)*

Studies of hunter-gatherers have recently garnered less attention than ever before. This has occurred in large part due to a correlation between a reduced number of forager societies and relevancy with such reduced numbers. In effect, there exists a dogma where studying hunter-gatherers is no longer pertinent to today's society, nor to the anthropological subfield. However, my paper begs to differ. In actuality, hunter-gatherer studies, specifically my own amongst modern populations of the Ata of Negros Island of the Philippines, continues to provide fruitful and revitalizing information on hunter-gather studies, complexities associated with dealing with modernity, and most significantly, deeper insights into ways that scientists can understand multi-varied levels of resiliency amongst hunter gatherers diachronically and spatially. My ethnoarchaeological research that combines archaeology with ethnographic, geographic information systems, and historical accounts acknowledges that forager societies still remain resilient, even today, but additionally, advocates that the ways in which they remain resilient is almost uniformitarianistic in nature. It proposes that adaptations to modernity undertaken by forager societies described by researches for the past half-century, not only apply today, but can also be used to elaborate on multi-varied ways that foragers have adapted to modernity in the past. Due to our auspicious ability to tap into these still existing marginalized societies, lessons are still to be learned about foragers and these perspectives may be the keys to invigorating hunter-gatherer studies for the future.

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

Presentation type: Oral 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.