

* 8. Thriving Future: community based research and planning

16238 - Communities without a “future”? “A future without communities”?

Presentation type: Oral presentation

Author(s): Weichart, Gabriele (*Institut für Kultur- und Sozialanthropologie, Wien, Austria / Österreich*)

In this paper, I will present the case of Australian Indigenous communities. The histories of these places are connected to Australia’s colonial and post-colonial history and, more recently, to Indigenous land rights’ movements and struggles for self-determination. In this latter context, ‘community’ was mostly positively connoted and associated with, sometimes romantic, ideas of traditional lifestyles, independence and self-governance. However, few of their original goals have been achieved over the years and for many Indigenous and non-Indigenous politicians and (ex-)activists, but also for many inhabitants in those communities, these goals seem to be further away than ever. The unstable and conflict-ridden conditions many Indigenous communities and their populations are facing today have strongly affected the work of researchers and planners in these communities and the level and quality of local participation and leadership.

- Suggested questions for word-café discussion:

How can capacity building be carried out under conditions described as ‘dysfunctional’? What experiences do we have with community based planning and research in different parts of the worlds and under difficult socio-economic conditions?

- What role does ‘culture’ play in the planning and research processes? Do (ex-)hunter-gatherer communities work differently from others and, if so, how can planners/researchers deal with these differences in their projects?
- How do we deal with ‘community planning’ when the institution of ‘community’ is being challenged in itself?

As I am not entirely sure how you plan to organise the session, I propose an abstract for an introductory paper. However, if you already have pre-selected speakers, I am happy to simply participate in the word-café discussion or act as a ‘table host’

16228 - Place Based Approach to Regional Planning in remote areas

Presentation type: Oral presentation

Author(s): *Harwood, Sharon (James Cook University, Cairns, Australia / Australien)*

In the most land use plans and planning strategies for remote areas tend to reinforce the existing urban based industrial resource economy (eg. mining, fishing and forestry) and the dependence upon external capital and business opportunities. This presentation uses the example of Cape York Peninsula in north east Australia and its statutory Regional Plan to highlight how the development trajectory focuses on the industrial resource economy (in this case mining) with no consideration of the aspirations of local First Nation peoples for future development. The First Nations people are unable to control the granting or assessment of mineral extraction permits, as the control over this process is held by the state government. The Cape York Regional Plan (CYRP) did not consider options for the creation of new local industry and had its focus firmly entrenched in identifying where mineral extraction would occur and what infrastructure upgrades such as roads and ports would be developed. In areas identified for environmental preservation there was no infrastructure upgrades or installations planned, therefore development becomes dependent upon mining. This presentation concludes that in the absence of local control and ownership of land and mineral resources that First Nations people in CYRP area will continue to be at the mercy of government and industry. The CYRP like so many other regional plans for remote areas merely serves to create economic efficiencies for government, yet continues to fail the people most affected by the plan outcomes. The presentation concludes with an overview of a place based approach to regional planning for remote regions that focuses on achieving local aspirations and regional competitiveness.

16099 - The changing futures of the Orang Rimba (Jambi, Indonesia)

Presentation type: Oral presentation

Author(s): *Persoon, Gerard (Leiden University, Leiden, Netherlands / Niederlande)*

The changing futures of the Orang Rimba (Jambi, Indonesia) Gerard A. Persoon and Ekoningtyas Margu Wardani Leiden University, The Netherlands In this paper we will look back on past and more recent predictions of the future of the Orang Rimba (formerly also called Kubu or Suku Anak Dalam). In the past Dutch colonial administrators and Indonesian civil servants, anthropologists, missionaries and development workers made projections about the future of the forest dwelling communities of Orang Rimba in the province of Jambi (Central Sumatra). These people were initially known as shy hunter-gatherers, who were connected with the outside world through 'silent trade'. Since their 'discovery' in the 18th century numerous predictions have been made about their decline or assimilation. Soon they would either go extinct or be 'swallowed' by the rapidly expanding process of civilization. Particularly in the beginning of the 20th century, when road infrastructure was developed and large scale conversion of forest land into plantations started to take off, it was predicted that the forest-dwelling and hunting/gathering Orang Rimba would disappear. The speed and scope of rainforest conversion would even increase in later decades. Not much of the original forest, the Orang Rimba's home and source of livelihood, is left apart from some small protected areas. Surprisingly and contrary to decades of predicting a grim future, the Orang Rimba have not disappeared and they have not completely assimilated into the dominant Malay society either. On the contrary, they have adapted to new conditions in a large variety of ways. They have taken up new sources of livelihood that were always considered beyond possible options for the Orang Rimba. They themselves did not want to become farmers and outsiders always thought that the Orang Rimba were not capable of making that transition. But present day livelihoods include cultivation of oil palm and rubber trees. They also use their rubber gardens as a protection fence (hompongon) against intruders of their land. Some Orang Rimba have also become middlemen. One of them, temenggung Tarib, is a very successful example. The Orang Rimba have retained their identity and even developed a sense of pride in being so much different from the 'ordinary village people'. External support of some government officials and a NGO promoting indigenous peoples' rights are of great help in this respect. Using the example of the Orang Rimba, we will look back more generally on the study of the future from an anthropological or methodological perspective and how this could be done in a more productive manner. The paper is based on a number of fieldwork periods among the Orang Rimba over an extended period, ranging from the mid-1980s until 2014.

16059 - The Ambiguous Art of Ethnotainment Living Museums and Cultural Villages in Namibia

Presentation type: Oral presentation

Author(s): Zips, Werner (*Institut für Kultur- und Sozialanthropologie, Wien, Austria / Österreich*)

In their seminal essay on „Ethnicity Inc.“ (2009) Jean and John Comaroff brilliantly summarized the rampant commodification of „ethnic cultures“ as „a new moment in the history of human identity“. They mentioned the commercialisation and ethnic or „indigenous“ entrepreneurship of San cultures as a key example for this process. This paper focuses on Namibia, namely the first Living Museum of Grashoek (Ju/’Hoansi Living Museum) and the “Little Hunters Museum of the Ju/’Hoansi San in the Nyae Nyae Conservancy close to Tsumkwe. Both museums operate within the context of Community-based Natural Resource Management structures provided by the legal framework of Communal Conservancies in Namibia. However, particular guidelines of the Living Museums Foundation organise the day-to-day operations of the Living Museums. The emerging realm of development/conservation strategies will receive special attention. In which way differ the Living Museums villages from other villages in the Nyae Nyae Conservancy involved in cultural tourism.

The main focus will be on the strategies, processes and economic modes of marketing „traditional culture“. It will also take into account the complex forms of interaction with national and international NGOs prepared to help or assist in this process. The main aim is to view the entire spectrum of chances, potentials and benefits of „ethnic productions“ along with some less convenient or even unwanted consequences. However, over time ethnic or indigenous life-ways transform into what may be coined with „simulacra of indigeneity“. Places like Grashoek offer a “menu” to every visitor suggesting possible consumptions of culture with fixed prices. Such items include „Bushmen walks“, (imitations of former) hunting trips, healing dances and even traditional weddings – meaning ceremonies modelled on San rituals of manifesting marital bonds for the visiting tourists. A traditional village such as Grashoek increasingly takes on the appearance of a business company or even, through the media of international tourism marketing, a small corporation. There is a lot to be learned from such experiences about a general commodification of “culture” on a global level. In many ways these culture businesses resemble Ethno-theme parks as mentioned by „Comaroff and Comaroff“. What is intentionally performed or put on display here is a perceived “original” and “authentic” hunters and gatherers culture. One of the main issues at stake may be seen in the ownership of the reinvented lifestyle and the distribution of benefits.

XXXXX - Lessons from Community-Based Research for Wildlife Management in Northern Canada

Author(s): Brenda Parlee (Department for Resource Economics and Environmental Sociology, University of Alberta / Canada)

Community-based research draws on many kinds of social science methods and tools to address a variety of academic, community and policy goals. The presentation discusses the history and values implicit in community-based research and its growth within the socio-political landscape of Indigenous rights and interests in northern Canada. Case study examples from research on changing barren ground caribou in the Northwest Territories suggests the significance of structured research governance, openness to diverse epistemologies, ongoing capacity building, innovative communication and knowledge mobilization and clear links to management and policy. The interdisciplinary nature of many local scale issues suggests the needs for research networks that are integrative of methods and tools from the natural, social and health sciences; recognition of wildlife management is a social-ecological enterprise rather than simply the problem and responsibility of conservation biologists. Equitable consideration of traditional knowledge and “science” in wildlife management, although a principle in management, is rarely achieved on the ground. Consideration of the meaning and scale of “community” and the perspectives of caribou harvesters is also a critical lesson in ensuring research at the local scale is interconnected and has implications in a more global context. A bottom-up and networked approach to community-based research involving multiple communities, regional organizations and governments can yield “big picture” insights about the sustainability of barren ground caribou in ways that have larger scale policy implications.

XXXXX – “Word Café” Interactive Table Discussions: “doing” participation

The introductory papers in the first slot, will follow group discussions in the form of a “word-café”. In small groups the participants discuss one key question around the overall topic that is moderated by a “table host”. After ten minutes the participants go to the next table and discuss another related question and so forth. In the end each table presents the outcomes of the discussions to the plenary. In this way, the audience is directly involved into knowledge creation and critical thinking.