

## **41. Impacts of Resistance: New Ethnographic Approaches to Indigenous Movements**

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La Autonomía Clandestina: The Rise of the Bolivian Cocalero-Sindicatos, its Roots and its Emergence as a National Political Force

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The syndicates of the Tropic de Cochabamba were founded as a local self-government in absence of the state by farmers and mine-workers originating from the highlands. They are multicultural in character, with very strong indigenous – Quetchwa/ Aymara - characteristics. With the boom of coca production they diminished in influence during the early and mid 80ies. Shortly after this period, a process of politicisation and of regaining strength in resistance developed, that opposed to the efforts of the National Government and the international community to eradicate the coca bushes.

While they never formally demanded autonomy, they were autonomous from the beginning of the colonization process: a de-facto autonomy. When they developed into what can be seen as one of the strongest movements of civil society in South America, they obtained the character of an Autonomía de Resistencia. While the process of municipality (in the mid-90ies) resulted in contradictions all over the Bolivian countryside, in the Cochabamba Tropics, the new Municipios where absorbed organically in the existing syndicate structures.

Ethnic context and local response to Maoist Movement in central-eastern Nepal

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The formation of new local bases of the Maoist movement mainly depends on the cooperation of local authorities. The access to the source of infrastructure is one important factor of the movement's fortification in the last decade. The support and the mobilisation of the rural population has its basis on a shared discontent with the current economic and socio-political situation. As a consequence of this, the local people adopted some of the Maoist's ideals and visions.

The main intention of this paper is to explain some aspects of the network's structure built by regional authorities and Maoist activists and to analyse the interplay between regional and Maoist politics. The documented self-reflections of the local people, their interpretations of the modern world, their arguments for discontent and their considerations about future perspectives are based on recently collected ethnographic data.

In this context the paper deals with aspects of social change, the way current notions of reasoning and motivation differ from that of the recent past, the decline of traditional social cohesion and the role of progress-orientated ideology focusing on the idealisation of a "new" and "modern" world.

Puailiggoubat *Untuk Kebangkitan Masyarakat Mentawai* (For the awakening of Mentawai society)

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Whereas access to information is widely considered crucial, not only to general economic and social development, but also with regard to processes of democratisation, the current globalisation of information and communication technologies is believed to contribute to the progress of developing countries and the empowerment of marginal population groups. With regard to the latter an interesting debate about the empowering forces of the media, especially the streaming media, for so-called indigenous peoples is currently taking place. While some – especially international NGOs – are euphoric about the possibilities of the new media, others tend to be rather sceptical. Indeed, the discussion about whether the new media are leading to the empowerment of citizens, indigenous peoples in particular or to an even greater concentration of power in the hands of few, is still very speculative. In an attempt to illuminate the issues raised, I would like to present a case from the Mentawai Archipelago, where Yayasan Citra Mandiri, a local NGO, has developed a newspaper, Puailiggoubat.

Yartsa Gunbu and the Maoists in Dolpo, Nepal

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Dolpo is a remote district in Nepal bordering Tibet in the North. The Maoist 'peoples liberation movement' in Nepal started in 1996 and spread from its centre in Rukum south of Dolpo. The Dolpo district headquarter Dunai was attacked in 2000 and in 2002 the only airport of the district was destroyed.

Initially the Maoist movement was welcome to fight the corruption of the police and the government representatives. The population was in favour of the resistance against the current government and the King. Currently local sympathies have decreased and only few people from Dolpo have joined the Maoist forces. At present the main reason for the visits of the Maoists in Dolpo is an economic one. Above 4000 meter a special fungus called Yartsa Gunbu is flourishing. It is a parasitic mushroom feeding on larvae said to raise energy, power and libido. The plant is sold in Tibet for a high prize with the demand growing yearly. The Maoists arrive during the Yartsa Gunbu picking season and collect business taxes on each kilo.

In my paper I wish to consider how the growing business with the plant connects to the local influence of the regional and national Maoist movement.

Forms of Resistance in Andean Context

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The paper deals with the way of interaction currently realized between the proponents of indigenous movements and the local people within a specific area. The presented case study refers to the inter-Andean valleys, the Charazani-region in general and to the community of Upinhuaya in particular. In the last two decades indigenous movements have strengthened their influence in the Andean regions of the Bolivian

territory and they have learned to respond to the different attitudes caused by the discontent of peasant community members.

Following their interest of concentrating political power, the local based movement's proponents intend to act on a common platform of indigenous identity. For the local people, the situation presents its internal logic in a different way: they do respond positively to the elements of a shared cultural heritage but they also follow the traditions not accepted by their political leaders: the excessive use of alcohol as a medium of interlocution with the ancestors, the chewing of coca-leaves and the practice of nocturnal rituals for example.

Regarding the context formulated above, I would like to present recently collected field data and to analyse it within the topical frame of ethnisation and the development of citizenship in a pluralistic society.

