As transnational companies turned the land surrounding Bu Sra commune into rubber plantations, Bunong villagers increasingly asserted their right as an „indigenous minority“ to preserve it. But those among them who identified as Protestants were told by government officials that because they had converted to Christianity they were not genuine „indigenous peoples.“ This reaction not only hints at the exclusionary aims of the officials, but also raises the question of how the Protestant activists dealt with a rights discourse premised on a pre-defined, standardized conception of animism. In this politically charged context, how have Christianized indigenous militants articulated certain spiritual relations and „traditional“ instruments within their markedly Protestant as well as distinctly Bunong worlds?

Institutskolloquium Ethnologie
Dienstag, 23.01.2018
17-19 Uhr, Werkstattgebäude

Alle Interessierten sind herzlich eingeladen!

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