

グローバル COE プログラム「コンフリクトの人文国際教育研究拠点」  
「コンフリクトの人文」セミナー 第11回

地域性とランドスケープの社会構築：「地域の臣民」から「国家の市民」へ

ーエチオピア西南部におけるオモ川下流域の事例よりー

講師：デイヴィッド・タートン教授（オックスフォード大学）

要旨：

本講演では、エチオピア西南部オモ川下流域の人びとのエチオピア国家への参入に関する社会的・環境的帰結を、アパデュライの洞察を用いながら明らかにする。人類学者アパデュライは *Modernity at Large* (『さまよえる近代：グローバル化の文化研究』) で「地域性の創出」議論を展開した。地域性と景観の社会構築について考えるさい、オモ川下流域の事例は二つの理由で適しているといえる。まず、この地域は生態学および文化的に非常に多様であるという点である。このような環境では、生態的多様性、可変的な生態状況への適応、そして必要に応じて新しい「地域性」へ移動する能力の複合が人間の生存にとって鍵となる。これは植民地支配体制の出現以前の東アフリカの大部分を特徴づけた図式である。第二に、国立公園、水力発電所、そしてバイオ燃料のプランテーションが存在するオモ川流域では、経済発展を目指す国家主導の枠組みにより、移動性と地域性が、かつては考えられなかったほどの試練の時を迎えているということである。オモ川下流域は、ほかの地域と同様、バイオ燃料原料の生産に関して、外国資本にその戦略を委ねるといふアフリカ諸政府に広く共有されている今日的な潮流と無関係であり続けることはできなかった。企業により行われる単一栽培のプランテーションは、現地民の生産的資源の喪失のみならず、生物多様性の喪失と脆弱な熱帯土壌の破壊を伴う。国家主導、国際資本を財源とする開発枠組みーアフリカ環境の構築、「現地の」住民の権利、そしてアフリカにおけるいわゆる「グローバル」な資本の役割と影響についての議論ーに反映された3つの異なる議論を考察することで締めくくりにしたい。

講師紹介：

オックスフォード大学教授。難民研究センター前所長。編著に、*War and Ethnicity: Global Connections and Local Violence* (Boydell Press, 2003)、*Ethnic Federalism: The Ethiopian Experience in Comparative Perspective* (Ohio University Press, 2006)、共著に、*Forced Migration* (Polity Press, 2007)などがある。

日時：2008年4月16日（水） 17:00から19:00

会場：大阪大学人間科学部 吹田キャンパス 東館106教室（参加無料）

東館は、万博外周道路側の別館です。大阪大学大学院人間科学研究科（吹田キャンパス）への交通アクセスは<http://www.hus.osaka-u.ac.jp>をご参照ください。

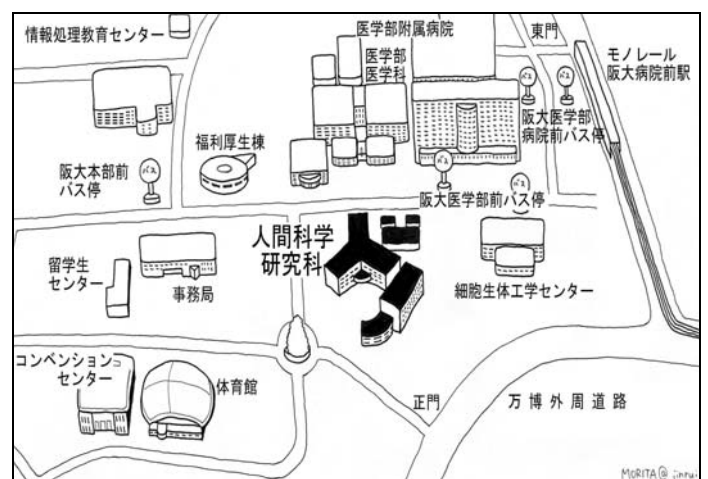
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# The social construction of locality and landscape : from 'local subjects' to 'national citizens' in the Lower Omo Valley, southwestern Ethiopia

Dr. David Turton (Oxford University)

Global COE Program, Osaka University  
April 16, 2008

The lecture builds on an argument about the 'production of locality' developed by the anthropologist Arjun Appadurai in his essay of that name in 'Modernity at large'. My aim is to use Appadurai's insights to shed light on the social and environmental consequences of the relatively recent incorporation of the peoples of the Lower Omo into the Ethiopian state. He points out that, once you treat locality as a product of social activity, rather than simply as a stage for it, most of the behaviour anthropologists write about can be seen as contributing to the process by which a sense of belonging to a specific physical terrain is produced. This includes the building of settlements and the division of fields, rituals of all kinds and the everyday language used to describe the landscape. There are two reasons why the lower Omo provides a particularly good opportunity for a study of this kind.

First, this is an area of great ecological and cultural diversity, in which the key to survival for its human population is a combination of economic diversification, adaptability to changing ecological conditions and the ability to move to a new 'locality' when necessary. This is a picture which characterized much of East Africa before the advent of colonial rule. Second, both the mobility and the locality building efforts of the peoples of the lower Omo are now being challenged, to an extent they have never been before, by state-sponsored schemes for the economic development of the Omo basin, including national parks, hydropower plants, and bio-fuel feedstock plantations.

The Omo National Park was set up in 1966 but has remained more or less a 'paper park' ever since. For the last two and a half years, however, it has been managed by a Netherlands-based multinational company, African Parks Foundation, which is dedicated to stamping out all 'poaching' and to running the park according to 'sound business principles'. Judging by its actions rather than its rhetoric, it believes in a 'preservationist' approach to conservation, according to which local people are a threat to 'nature' and conservation is therefore best left to the 'experts'.

The impact of the national park on the 'locality building' efforts of local people pales into insignificance when compared to the massive potential impact of an extremely ambitious scheme to develop the hydropower potential of the Omo drainage basin. Three dams are either completed, under construction or planned. One of these will have the second largest dam reservoir in Africa and is bound to have a drastic impact on the size and timing of the Omo flood, upon which thousands of people in the lower Omo depend for cultivation.

Finally, the Lower Omo has not escaped the current rush amongst African governments to hand over vast tracts of their countries to foreign companies for the production of biofuel feedstock. As yet unconfirmed reports suggest that three companies will be taking over thousands of hectares of grazing land in the lower basin of the Omo for the production of oil-palm and jatropha. Apart from the loss of productive resources this will entail for local people, the adverse environmental consequences of these monoculture plantations are likely to include the loss of biodiversity and the destruction of fragile tropical soils.

The lecture will end by considering three different debates which are reflected by these state-sponsored, internationally financed (and in two cases internationally managed) development schemes: debates about the construction of the African environment, about the rights of 'indigenous' peoples and about the role and impact of so-called 'global' capital in Africa.