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Author(s)	Totok, Hari Wibowo
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Description	Supervisor:Katsuhiro Umemoto, 知識科学研究科, 博士

## ABSTRACT

# **The Emergence of Papuan Tribal Governance: A Case Study of Societal Knowledge Creation**

**Key words:** societal knowledge creation, social movement, institutional theory, self-governance, boundary spanner, knowledgeable outsider.

This case study of the emergence of Papuan tribal governance examines the process of production-and-reproduction of new institution through societal knowledge creation, thereby answering the major research question: “Why and how has the Papuan tribal governance emerged?”

Drawing on recent advances in the studies of social movements, self-governance, boundary spanner, and Papuan movements; the followings were found: (1) Papuan movements emerge as a reaction to the disagreement between civil society and social order, and aim at a social change. (2) There is no past research on the emergence of Papuan tribal governance as an entry to draw a model of societal knowledge creation.

The study presents a chronological analysis tracing the process of how the ideas and policies constructing the new reality came into being, including the key-roles played by *knowledgeable outsiders* as *boundary spanner*. Further, this study discusses issues of re-scaling resource and environmental politics in the region, and the extent to which challenges have been advancing from sub-national to national development agendas. The case analysis found the followings: (1) The Papuan’s determination to revise their primordial concept of continuity with new worldview is the fundamental antecedent for change. (2) There are patterns of interdependencies between Identities, Social capital, and Sense of place. (3) The Papuan, being obedience to their sacred value system, has made reflection on their being, and decided to bring some adjustment to it through a process of self-knowledge creation. (4) There is evident of the involvement of *knowledgeable outsiders* in the preparation phase of the Special Autonomy Law. (5) Two important outcomes of the process of societal knowledge creation are the PDP or the Papua Presidium Council and the Law nr. 21/2001 on

Special Autonomy. (6) The Papuan tribal governance is characterized by better public involvement in policy process that has resulted in better accommodation of public initiatives. (7) There need not be ‘identity behind the action’, but that the ‘identity’ is variably constructed in and through the societal knowledge creation process.

As a theoretical implication, this study proposes a model of societal knowledge creation, which works as follows: (1) *Antecedents*, which is interconnected with *outcomes* (structure) and *identity*, which comprises of residual *sense of place*, and *social capital*, initiate a recursive process of *agenda setting*, *direction setting*, and *structuring*. (2) The *process* stage involves *agenda setting*, *direction setting* followed with *structuring*, whereby each are feedback-linked to the earlier step. This stage begins to work after receiving a hint from *antecedent*, while interconnected with *identity*. (3) The final end of *process*, the *structuring* stage produces *outcomes*, which is interconnected with *identity* and *antecedents*, implies formal processes of policymaking.

As practical implications, this study found that the Umbrella Institutions are a product of *societal knowledge creation*, and the Special Autonomy Law is a product of the Umbrella Institutions through a process of *societal knowledge creation*. Further, references toward multiculturalism are given as follows: (1) It is imperative to distinguish policies that promote tolerance for cultural pluralism from those which cause divisions. (2) Introduce a scheme of ‘handicap’ for a better equity, which aims to increase the number of minorities in mainstream. (3) A ‘handicap’ system offers grace period for minority group to deal with its backwardness and catch up with development. (4) An integrative policy should replace ‘handicap’ system to help minorities integrate into the mainstream after the ‘handicap’ system expired. (5) It is important to distinguish that in some cases, the absence of neutrality is unfair to ethnic minorities, while in other cases it is either perfectly fair or unavoidable.

This study suggests the following future research: (1) Baseline research on the key component of societal knowledge creation, which comprising of: (a) the identification of *acts needed to improve policy area*, which aim at improving indigenous peoples’ life being; (b) Study on *the antecedents*; and (2) Evaluation of the success of societal knowledge processes in terms of their impacts on the well being of the people concerned.