



Political Ecology of Forests: People and Natural Resources

(Anthropology/Ecology)
Spring Semester, 2011

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COURSE OVERVIEW

This course explores the ethnoecological and political relationships of humans and forests. Most of the course will be conducted in upland forest-dwelling communities in Thailand's northwest corner of Mae Hong Son, the domain of Karen ethnic people and forested mountains from which they derive their existence. Tropical forest ecology, the Karen adaptation to this environment, and the conflicts over forest resource access and management form the thematic backbone of the course. By living, farming, discussing, and traveling through the forests with the Karen, students will learn firsthand how the Karen livelihood is intertwined with their forest world.

The majority of this course occurs in the field. Students are required to be flexible and motivated learners, working to study and to understand the material while working in upland rice fields, backpacking through rugged terrain, and living in materially poor mountain villages. Discussions will take place within the context of the learning environment. By reading about the relationships between people and forests, and then experiencing life in the upland forest, students will be able to articulate the ongoing struggles to define and to control legitimate uses of this region's land and forest resources.

OBJECTIVE

By the end of the course, students will have an in-depth understanding of the major issues surrounding political ecology of forests, with specific knowledge about and understanding of the complex human-forest relations in northern Thailand, local ecological knowledge, dynamics of rotational cultivation practiced by the Karen, and the efforts to strengthen communities in the dramatic mountainous forest terrain they call home.

LEARNING OUTCOMES

Students on this course will be able to:

- Outline the key issues in forest political ecology
- Describe tropical montane forest ecosystem dynamics
- Explain people's socioeconomic as well as cultural adaptations within forest ecosystems
- Outline the sociopolitical dynamics of Karen upland rotational agriculture
- Recognize significant plants used in rotational plots and significant forest products used
- Carry out basic ethnographic studies of Karen ethnic people and their cultural adaptation to the rapid changes in Thai society
- Implement forest survey methods related to both ecosystem and local knowledge of forests
- Use the tools of field research via forest and village surveys, and conduct basic socioeconomic research in Thai
- Identify the alternative forest classification and management systems established for each particular socioecological context
- Summarize the factors involved in creating sustainable communities and people's movements
- Articulate the struggle for the recognition of local rights to manage community forests
- Demonstrate proficiency in backcountry travel in mountain and jungle environments, including river crossings and appropriate travel on steep terrain
- Develop and use self and group leadership skills in an experiential learning setting.

GRADING AND ASSESSMENT

Participation

10 %

Participation in this class means doing the reading, participating in discussions, and being an active member of the course. This is not limited to the time in the formal classroom or during seminar! Participation means taking initiative to talk with villagers, asking questions, involving yourself fully in the field activities and work, and playing an active role in the host families and communities of which we will be a part.

Expedition skills

10 %

Expedition skills entail: being competent in working together in a group, demonstrating technical skills, appropriately managing risk, sharing the leadership, and being an active follower, as well as being able to safely travel and learn in the varied environments where the course takes place. Additionally, during the course, you may have the opportunity to co-lead the group for a multi-day block as a designated "Leader of the Day." Leadership at ISDSI means timely, appropriate actions that guide and support your group to set and achieve realistic goals. Great leaders create an environment that inspires individuals and groups to achieve their full potential. Students designated as Leader of the Day will join the EFC Instructor Team in facilitating the day's activities, managing peer dynamics, and leading reflective group meetings.

Field guide

10 %

Each student needs to complete a personal field guide of at least 8 forest plants and 2 animal species encountered during the course. Blank field guides will be handed out as a separate book at the beginning of the course and should be filled in as you encounter flora and fauna. Another of your activities will be a forest transect of a hike; see the sample in the appendix.

Each student also needs to complete the "Institutional arrangements" matrix as much as possible in at least one setting during the course (e.g., Huay Hee on the mid-course seminar hike, Huay Tong Kaw flooded rice fields, based on the community map, or another community forest), together with one-two other students. With guidance from the field instructors, students will have opportunities to learn about these issues in group settings, and you can supplement these data by individual interviews and observations. Present your findings in the table or another visual form.

Field notes

5 %

You need to take legible, well-organized field notes, complete with information about the location, event, and speaker(s) that provide your data. When using field note data in your assignments, you must cite your notes to clarify the source of your information as follows: (Field notes, Date, Event/ Speaker). This is an important skill you will learn on the course, and field notes should be taken for both ecological and socioeconomic information. You need to record in a consistent way what you are observing each day through descriptive observations, and demonstrate that you are able to process and to understand your experience by interpretative analysis.

Reflections (5)

10 %

Five times throughout the course starting with your departure from Chiang Mai, students should write two pages per entry, as below:

- Choose a single topic or event that shows direct links to a main course theme.
- Write succinctly and coherently in paragraph format.
- Go beyond descriptive summaries; aim for interpretive analysis.
- This is not a personal diary. Write about course themes, not just your individual feelings.
- Cite field notes and other sources used.

Focused Reflections (5)

10%

On five days throughout the course, a topic will be provided by an instructor. These "focused reflections" should be 2 pages in length and address *some* of the questions in the following prompts. #1-2 are due *before* the mid-course seminar, and #3-4 should be written *after* the mid-course seminar. #5 is a self-evaluation of your expedition competencies and challenges with regard to leadership.

Focused Reflection #1: Identify an environmental narrative you heard during seminar week that has also been mentioned in the field so far. Identify the narrative in a simple phrase or sentence, and consider the following: who mentioned it, and in what context; possible source(s) of the speaker's ideas; and possible policy outcomes or implications of this narrative.

Focused Reflection #2: Write a natural history of one forest plant species (other than bamboo) that you have seen people use. For example, you may start with a plant product in your host family's

home and ask from which plant it is made, or observe something unfamiliar to you planted in their garden. Give details of where and how it grows, the plant's life cycle including propagation and harvest, factors that affect its growth, relative abundance in the nearby forest, and parts that are used.

Focused Reflection #3 (Field Module 2-3): Describe the annual cycle of the *rai* and the multi-year uses of the fallow fields in the Karen upland rotational agricultural system. Focus on some of the following aspects: What are the major tasks in using the *rai*, and when are they conducted? What stages are the busiest time periods for villagers? What do villagers do with a *rai* after harvesting its annual crops? Do they use special terms for various stages of regrowth? How do they decide where to open/re-open a *rai*, and how do they assess a given area's readiness for planting annual crops again? Use a timeline or circle diagram if helpful.

Focused Reflection #4 (Field Module 3): What impact does relative proximity/access to urban areas (or other external influences) have on life in the communities where you are staying? Choose one aspect of life (e.g., family dynamics, formal education, health care, presence of government officials, economic status/opportunities) and compare the urban proximity/access influence on this aspect, using specific examples from at least two communities where you stayed.

Focused Reflection #5 (Leadership)--complete one of these:

Designated Leader: Review and critically analyze your leadership block. Did you successfully facilitate the overall group experience in accordance with the goals that you set before the beginning of your leadership block? Choose a major problem or dilemma that you encountered while leading during this block. Define the issue; identify the potential solutions; detail how you gathered information and compared the options; and explain how you ultimately implemented your chosen course of action. How do you think your peers would evaluate you as a designated leader? In response to this question, avoid a summary of your leadership block; instead, focus on the outcomes.

Self-Leadership: In your opinion, what are the most important aspects of self-leadership, active followership, and peer leadership and why? In which of these areas do you continue to see the most room for improvement for yourself, taking into account your recent experience as both a designated leader and consistent self-leader? At this point in the course, would your peers say that you made a significant contribution to the group? In what ways?

Essay 1: Foundational essay (*theory-based*)

10%

Due at 5PM the end of class the first Friday of the course, this 5-6 page handwritten essay integrates the theories and concepts studied during the first week. Answer one of the following questions (*and note the number of the question you answer*):

1. Political ecology challenges environmental narratives on several fronts. Select (and cite!) three groups/characters from at least three of this week's readings who exemplify different positions on an issue in forest political ecology. Compare and contrast the genealogies and trajectories of their positions. How did they come to hold those ideas? What actions/policies have those ideas led them to take/make? What type of evidence *from a contrasting perspective* could possibly make them change their positions?
2. Political ecology addresses these broad themes: human-nature interactions, policy implications of environmental narratives, issues of environmental problem definition/closure and boundaries (effects of scale and scope of research), assumptions behind and ideologies surrounding protected areas, and justice/livelihood implications of laws & policies governing resource access. Choose one of these areas for which applying a political ecology approach has challenged or modified your previous understanding of the issue. Briefly summarize your prior understanding. Then, drawing on (and citing) at least 3 authors, highlight what it was in their perspective that contributed to your new thinking on this issue.

Field module assignments

There are two essays during the field module of the course, each 6-8 handwritten pages. They should draw on your field notes and course readings (both properly cited) where appropriate.

• **Essay 2: Human-nature interactions (*reflective*)** 15%

Answer one of the following two questions in 5-7 pages (*and note the number of the question you answer*):

1. Your life experiences are quite different from those of the Mae Hong Son villagers. Experiencing a Karen way of life may cause you to reconsider your own perspectives on the environment. Consider: How have your previous interactions with nature shaped how you define the place of people in the forest? How does Karen villagers' life influence how they understand this concept? For the essay: Describe one vignette/defining event/short story from your own life, and one specific example from an interaction with a local resident during the past week. Compare/contrast how your two stories each speak to the issue of the relationship between people and the natural world.
2. You have seen many new things in the previous week. Choose 3 aspects of Karen life or villager comments that have surprised you, perhaps gone against what you expected to encounter here. Describe those surprising elements in detail. Write how they differ from what you expected, and reflect on what it is in your background that caused you to expect something else, or made this surprising for you. This may involve tracing how your own background perspectives/expectations on village life were formed.

*Cite your field notes by date/location for the village segment.

The essay is due at **5 PM on Monday, March 28** after the evening village meeting.

• **Essay 3: Policies on people in the forest (*integrative*)** 20%

Forest political ecology explores how different narratives of what constitutes legitimate use of forest areas (both forest products and land) influence access to and policies regarding forested regions. Summarizing the views of *at least* two authors from the course reader and drawing on *at least* two specific examples from your field notes, compare and contrast how these views have led to or could contribute to policies on the place of humans in the forest. What factors cause these views to be recognized or ignored by other actors? The essay should culminate in ~2 pages of your ideas/strategy on how to reconcile the forest use/ classification interests of government conservation/forestry agencies and Karen villagers in Mae Hong Son. Cite all your sources, including field notes. The essay is **due at ISDSI by 5 PM on Thursday, April 7**. Length: 7-9 pages.

When writing reflections and essays:

1. Each reflection and essay should have a TITLE describing the subject, written in the Table of Contents.
2. Making an outline of your essay (for yourself, not part of the page requirements, although if you note its page number I may give you pointers on improving essay structure) will help you stay on track and make your writing more concise. Students who do outlines usually write better essays.
3. Underline the one or two (introductory or concluding) sentences in your essay that you think summarize the main point(s) of your essay.

CITATIONS

Citing your sources gives credit to the published and unwritten (verbal, observed, experienced) sources that contribute to your writing. Just as you normally cite written sources in research papers, it is especially important in field-based courses to acknowledge the people who have contributed to your learning and formulation of new ideas. Using field citations also allows you and your readers to easily trace your ideas back to their origins in specific field experiences, and to locate them in your field notes in the future. This is an essential skill to develop in taking and properly using field notes accurately in every academic discipline.

Citations for Essays:

Essays are to have **in-text** citations of written and unwritten sources, and a **works cited** page. Works cited does not count towards page requirements.

Citations for Reflections:

Reflections are to have **in-text** citations of both written and unwritten sources. No works cited page is necessary.

Format for Citing Written Sources in Text:

(Lastname Year)

example: (Smith 2007).

Format for Works Cited:

Lastname, First Initial. Year. References go in descending alphabetical order.

example: Smith, R. 2007.

If there are multiple publications by the same author and same year, the **works cited** and **in-text citation** should include a keyword/phrase from the title.

Works cited example:

Smith, R. 2007. Dipterocarp.

Smith, R. 2007. Village Structure.

In-text citation example:

(Smith 2007, Dipterocarp)

(Smith 2007, Village Structure)

Quotations and specific phrases/facts should be cited using the page number as in (Smith 2007:43). Avoid writing out long quotations from readings in your essays, as this takes valuable space away from your own ideas.

If you use any publication that is not in the formal course reader (internet, course library, etc.), write out the entire citation, following the format in the syllabus of the EFC.

Note that Thai authors are cited and alphabetized by their first names: (Thongchai 2008) for Thongchai Winichakul, alphabetized under T. Write out the full name in the **works cited**.

Format for Citing Field Notes (FN):

In-text citation: (FN Page#. Date).

example-> (FN 23. 10/23/11).

Works Cited: FN Page#. Date. Event, Location. Speakers name (if possible).

example-> FN 89. 2/14/11. Community Meeting, Ban Deng Nai, Chiang Dao. Pi Saam.

Example:

Teak forest decline continued during the late 1880s (Pinkaw 2001:57), and upland farmers lent their elephants to drag the logs to rivers for transport (Osterhoudt 2009). In Huay Hee, songs about teak forests and elephants are still sung today (FN 41. 3/19/11). My host father, Pati Boonchai, told a story of how his father learned to swim very well as an adult, while tying teak logs to be floated downstream in the river (FN 52. 3/21/11).

If this were a Reflection: no works cited needed; the **in-text citations** above are sufficient.

If this were in an Essay:

Works Cited

FN 41. 3/19/11. Women's choir practice, Huay Hee. Mugaw Sawalee.

FN 52. 3/21/11. Hike from Pakalo to Huay Hee. Pati Boonchai.

Osterhoudt, S. 2009.

Pinkaew Laungaramsri. 2001.

EXPECTATIONS

Seminar is 1:00-4:00 p.m, M-Th and 9:00 a.m.-12:00 p.m. on Friday the first week. Please be prompt.

Daily seminars will include the Political Ecology curriculum, approximately 30 minutes of forest ecology curriculum with P' Aaron, and a daily 15-minute introduction to Karen language with P' Toto.

Readings must be completed before class the day they are due. All students should be able to summarize each author's central points, and come to class prepared with questions based on the readings.

Assignments should be focused and to the point. Answer questions with succinct detail.

Initiative is an essential element of effective experiential learning. Week 1 focuses on context, concepts, and theory in a familiar classroom setting. Weeks 2-4 focus on applying theory to the biological and sociological systems of which you will be a part. The "text" for the course during the field portion includes the forests and communities where you will be studying. Rather than mediated through reading a prepared text, you will be involved directly in learning the subject matter. This will be challenging, as direct learning requires greater

investment on your part—there is no author who has pre-formatted or organized the material for you. Part of what you will be learning in this course is how to collect and analyze information independently.

Time management is critical to getting the most you can from this course. This course is challenging! You will be in the field most of the time, often doing hard physical labor during the day and staying with five different host families for over two weeks. It will be difficult to complete required assignments if you do not pay attention—up front—to being wise with your time. Here are some tips to help:

- Carry your reader and journal with you all the time! Jump into a reading if you get a spare moment.
- Schedule a time to read and/or reflect each day, and stick with it if possible.
- Don't wait to do the reading until the end. If you have time, read ahead.
- Practice strategic reading—look over the reading first, then re-read in more detail.
- Strive for balance in how you spend your time; reading, writing, with families, with other students.

Field journals need to be legible and neatly presented. It is VERY important that the instructors can read it with no difficulty within the constraint of time and environment during the EFC. If the instructor can't read it, it will not get graded! **No pencil!** (Pencil is hard to read and will smudge.)

Citations in the field journals are essential. Cite both printed material and firsthand interviews/observations from your field notes (including date) in your assignments.

SCHEDULE AND READING LIST

SEMINAR READINGS: POLITICAL ECOLOGY OF FORESTS

3/14 Monday Forest Views: Origins and Diffusions of Human-Nature Interactions

Question: What different views of the human-nature relationship are evident in the readings?

Darlington, S.M. 2007. The Good Buddha and the Fierce Spirits: Protecting the Northern Thai Forest. *Contemporary Buddhism* 8(2):169-185.

Pinkaew Laungaramsri. 2001. Excerpt on various Thai conceptions of forest. Pp. 19, 62-71, 103 in *Redefining Nature: Karen Ecological Knowledge and the Challenge to the Modern Conservation Paradigm*. Chennai: Earthworm.

Scott, James C. 1998. Pp. 14-15, 18-19 in *Seeing like a State: How Certain Schemes to Improve the Human Condition Have Failed*. New Haven: Yale University Press. See reading packet.

Chusak Wittayapak. 2008. History and geography of identifications related to resource conflicts and ethnic violence in Northern Thailand. *Asia Pacific Viewpoint* (49)1:111-127. Focus on marked sections.

Prasert Trakarnsuphakorn. 1997. "The Wisdom of the Karen in Natural Resource Conservation." Pp. 204-218 in McCaskill, D., and K. Kampe (eds), *Development or Domestication?: Indigenous Peoples of Southeast Asia*. Chiang Mai: Silkworm. Skim here; you will re-read in the field.

Optional refresher readings:

Fahn, J.D. 2003. Excerpt on distinctives of Southeast Asian environmentalism. Pp. 6-9 in *A Land on Fire: The Environmental Consequences of the Southeast Asian Boom*. Boulder: Westview. Reread.

Fahn, J.D. 2003. "Forests and Farmers: Only the Haunted Jungles Survive." Pp. 143-173 in *A Land on Fire: The Environmental Consequences of the Southeast Asian Boom*. Boulder: Westview. Reread.

For Monday:

1. Spend 3-5 minutes looking at the web page of an environmental organization or two, and extract a few words/phrases from their text or visuals to succinctly capture their view of the human-nature relationship or interactions.
2. Draw (or bring a photo) one of your favorite natural places. Post it when you come to ISDSI *in the morning* with a one-sentence caption about why you like it.

3. As you read, start a list for yourself (in your journal, noting author & page so you can find it again) of the various actors' views of the human-nature relationship. This will help you throughout the course assignments. You could fill in two columns: [1: Group/Person] views the forest/nature as [2:]. How did they come to hold these beliefs about the environment? How does this view impact their perception on the proper place or presence of people in the forest? What policies might emanate from this view?

3/15 Tuesday Narratives Lead to Action: Environmental Politics in Political Ecology

Question: What storylines about environmental change can you identify? How did they come to be? What are some possible policy outcomes of these narratives?

Forsyth, T., and A. Walker. 2008. "Environmental Crisis and the Crisis of Knowledge." Pp. 3-26 in *Forest Guardians, Forest Destroyers: The Politics of Environmental Knowledge in Northern Thailand*. Seattle: University of Washington.

Pinkaew Laungaramsri. 2001. Pp. 10-11, 168-173, 204-205 in *Redefining Nature: Karen Ecological Knowledge and the Challenge to the Modern Conservation Paradigm*. Chennai: Earthworm.

Robbins, P. 2004. *Political Ecology: A Critical Introduction*. Malden, MA: Blackwell. Pp. 6-16 excerpts.

Forsyth, T. 2003. Pp. 44-46 in *Critical Political Ecology: The politics of environmental science*. London: Routledge.

Harwell, E.E. 2000. Remote Sensibilities: Discourses of Technology and the Making of Indonesia's Natural Disaster. *Development and Change* 31:307-340. Read excerpts as marked: 307-310; between 318-329 choose one of govt-donor-activist-farmer perspectives to represent in class.

Hoare, P. 2004. A process for community and government cooperation to reduce the forest fire and smoke problem in Thailand. *Agriculture, Ecosystems and Environment* 104:35 (abstract).

3/16 Wednesday What's in a Name? Policies from Classification and Boundaries; and Political Restoration Ecology

Question: What are the various criteria used to classify forests and people groups? Why does this matter?

Wong, T., C.O. Delang, and D. Schmidt-Vogt. 2007. What is a forest? Competing meanings and the politics of forest classification in Thung Yai Wildlife Sanctuary, Thailand. *Geoforum* 38:643-654.

Forsyth, T., and A. Walker. 2008. The RFD and official watershed classifications. Pp. 40-45 in *Forest Guardians, Forest Destroyers: The Politics of Environmental Knowledge in Northern Thailand*. Seattle: University of Washington.

Yos Santasombat. 2003. *Biodiversity: Local Knowledge and Sustainable Development*. Chiang Mai: Regional Center for Social Science and Sustainable Development, Chiang Mai University. Look over pp. 16-39, noting mostly the classification categories used. Read pp. 24-28 on Karen, and p. 35.

Fukushima, M., M. Kanzaki, M. Hara, T. Ohkubo, P. Preechapanya, C. Choocharoen. 2008. Secondary forest succession after the cessation of swidden cultivation in the montane forest area in Northern Thailand. *Forest Ecology and Management* 255:1994-2006. Focus on pp. 1994-95, 2003-05. See reading packet.

Hilderbrand, R.H., A.C. Watts, and A.M. Randle. 2005. The myths of restoration ecology. *Ecology and Society* 10(1):19.

For field use:

Gardner, S., P. Sidiunthorn, and V. Anusarnsunthorn. 2007. Pp. 9-15 in *A Field Guide to Forest Trees of Northern Thailand*. Bangkok: Kobfai. [Just know it's here now; you will re-read in the field.]

Forest Restoration Research Unit. 2006. "Recognizing Forest Types." Pp. 7-8, 13-30 in *How to Plant a Forest: The Principles and Practice of Restoring Tropical Forests*. Biology Department, Science Faculty, Chiang Mai University, Thailand. [Read just 7-8 now; you will read the rest in the field.]

3/17 Thursday Conservation and Protected Areas: By Whom? For Whom? and How?

Roth, R. 2004. On the colonial margins and in the global hotspot: Park-people conflicts in highland Thailand. *Asia Pacific Viewpoint* 45(1):13-32.

McNeely, J.A. 2007. Dr. Boonsang Lekagul: Lessons from the People's Conservationist. < <http://www.boonsongconservationthailand.com/view.php?cid=13&catid=25>>. Accessed 19 October 2009.

Pinkaew Laungaramsri. 2001. Pp. 74-82 in *Redefining Nature: Karen Ecological Knowledge and the Challenge to the Modern Conservation Paradigm*. Chennai: Earthworm.

Schmidt-Vogt, D. 1998. Defining Degradation: The Impacts of Swidden on Forests in Northern Thailand. *Mountain Research and Development* 18(2):135-149. See reading packet.

Walker, A., and N. Farrelly. 2008. Northern Thailand's Specter of Eviction. *Critical Asian Studies* 40(3): 373-375, 387-394.

Special Surprise Guest Speakers will come today!

Optional readings:

Adams, W.M., and J. Hutton. 2007. People, Parks, and Poverty: Political Ecology and Biodiversity Conservation. *Conservation and Society* 5(2):147-183. Classic, comprehensive article on political ecology of protected areas.

Roth, R. 2007. Two-dimensional maps in multi-dimensional worlds: A case of community-based mapping in Northern Thailand. *Geoforum* 38:49-59. Good to read before your meeting with PRLC in Mae Hong Son.

3/18 Friday Highland Politics: Environmental Images and Political Recognition

Pinkaew Laungaramsri. 2001. "Constructing Marginality: The 'Hill Tribe' Karen and their Shifting Locations within the Thai State and Public Perspectives." Excerpts. Pp. 31-33, 39-61 in *Redefining Nature: Karen Ecological Knowledge and the Challenge to the Modern Conservation Paradigm*. Chennai: Earthworm.

Forsyth, T., and A. Walker. 2008. "Upland People." Pp. 59-86 in *Forest Guardians, Forest Destroyers: The Politics of Environmental Knowledge in Northern Thailand*. Seattle: University of Washington. [Will read "The 'Karen Consensus'" by Walker in the field, summarized here pp. 72-76.]

Fox, J., Y. Fujita, D. Ngidang, N. Peluso, L. Potter, N. Sakuntaladewi, J. Sturgeon, and D. Thomas. 2009. Policies, Political-Economy, and Swidden in Southeast Asia. *Human Ecology* 37:305-322. Read pp. 305-312, case studies 312-318 as you have time, and 318-319. See reading packet.

Walker, A. 2007. Will the Community Forest Act be Good for Farmers? *New Mandala: New Perspectives on Mainland Southeast Asia*. Published online 11/23/2007. <<http://rspas.anu.edu.au/rmap/newmandala/2007/11/23/will-the-community-forest-act-be-good-for-farmers/>>. Accessed October 14, 2008.

New Field Readings:

Rutherford, J., P. Leepreecha, and P. Boonyasaranai. 2005. Pp. 39-44 in *Alternative Development in Northern Thailand -- How Much Credit (or Blame) Can it Claim? Results of Six Village Case Studies*. Social Research Institute, Chiang Mai University, Chiang Mai.

Mid-course seminar reading:

Walker, A. 2001. "The 'Karen Consensus', Ethnic Politics and Resource-Use Legitimacy in Northern Thailand." *Asian Ethnicity* 2(2):145-162.

Midcourse seminar will also discuss your experiences so far concerning institutional arrangements and environmental narratives encountered in the field.

Final seminar reading:

Forsyth, T., and A. Walker. 2008. Reflections on narratives and ways forward. Pp. 228-246 in *Forest Guardians, Forest Destroyers: The Politics of Environmental Knowledge in Northern Thailand*. Seattle: University of Washington.

Course library in the field will also include:

- Forest Restoration Research Unit. 2006. "Understanding Forest Regeneration--Learning from Nature." Pp. 31-50 in *How to Plant a Forest: The Principles and Practice of Restoring Tropical Forests*. Biology Department, Science Faculty, Chiang Mai University, Thailand.
- Fukushima, M. et al. 2008. Secondary forest succession after the cessation of swidden cultivation in the montane forest area in Northern Thailand. *Forest Ecology and Management* 255:1994-95; 2003-2005.
- Fisher, R., and P. Hirsch. 2008. Poverty and Agrarian-Forest Interactions in Thailand. *Geographical Research* 46(1):74-84.
- Hilderbrand, R.H., A.C. Watts, and A.M. Randle. 2005. The myths of restoration ecology. *Ecology and Society* 10(1):19. <http://www.ecologyandsociety.org/vol10/iss1/art19/> This article by restoration ecologists critically examines their discipline's core organizing and operating principles.
- Delang, C.O. 2002. Deforestation in Northern Thailand: The Result of Hmong Farming Practices or Thai Development Strategies? *Society and Natural Resources* 15:483-501.
- Peluso, N.L., and P. Vandergeest. 2001. Genealogies of the Political Forest and Customary Rights in Indonesia, Malaysia, and Thailand. *Journal of Asian Studies* 60(3):761-812.
- Kanjunt, C. 2007. "Successional forest development in swidden fallows of different ethnic groups in Northern Thailand." In Cairns, M. (ed) *Voices from the Forest: Integrating Indigenous Knowledge into Sustainable Upland Farming*. Washington, D.C.:Resources For the Future. Pp. 54-64.
- Fox, J. et al. 2009. Policies, Political-Economy, and Swidden in Southeast Asia. *Human Ecology* 37:305-322.
- Adams, W, R. Aveling, D. Brockington, B. Dickson, J. Elliott, J. Hutton, D. Roe, B. Vira, W. Wolmer. 2004. Biodiversity conservation and the eradication of poverty. *Science* 306:1146-1149.
- Table 1 from Wilhusen, P., S. Brechin, C. Fortwangler, and P. West. 2002. Reinventing the square wheel: Critique of a resurgent "protection paradigm" in international biodiversity conservation. *Society and Natural Resources* 15:17-40.
- Table 1 from Brechin, S., P. Wilshusen, C. Fortwangler, and P. West. 2002. Beyond the square wheel: Toward a more comprehensive understanding of biodiversity conservation as social and political process. *Society and Natural Resources* 15:41-64.
- Timko, J. and T. Satterfield. 2008. Criteria and indicators for evaluating social equity and ecological integrity in national parks and protected areas. *Natural Areas Journal* 28:307-319.
- Walker, A. 2005. 'Arborealisation' and the limitations of community forestry. *International Forestry Review* 7 (4):358-362.
- Multiple authors. 1995. Forum on Protected Areas. *Watershed* 1:8-13.
- Vandergeest, P. and N.L. Peluso. 1995. Territorialization and State Power in Thailand. *Theory and Society* 24 (3):385-426.

Appendices:

- Mae Hong Son Village Life Hints & Recommendations
- Example of an informal forest transect record
- Community Ecology Glossary
- Maps
- Useful Karen phrases
- Institutional arrangements matrix prompts

FIELD SCHEDULE:**Module 1: City-to-Village Transition; Perspectives on People and the Forests**

21 Mar, M **Travel to Mae Hong Son Province**

Students will travel overland by bus rather than by air for the purpose of observing the changes in environmental and social landscapes along the way. Students will travel as an independent group and meet the instructor team at the bus station in Mae Hong Son, Amphur Muang, upon arrival.

Check into guesthouse. Group dinner and exploration of Mae Hong Son town.

Reading: Roth, Robin. 2007. Two-dimensional Maps. (in reader)
PRLC Informational Sheet (translated). (in reader)

22 Mar, Tu

Meeting with PRLC / Meet with the Former Nayok Obadaw

Your first field course meeting will be with Project for the Recovery of Life and Culture (PRLC), an NGO that works closely with many of the villages that you will be staying in over the course of the next two weeks. Among other things, PRLC helped bring Community Based Tourism (CBT) to some of these villages, provided various forms of support during village efforts to pass the Community Forest Bill and is currently acting as a middleman between the villagers and the government as they strive to be granted Community Land Title.

In the afternoon you will meet with the former head of the Huay Pu Ling sub-district government, P'Chaiyahn. Four out of the five villages that we stay in are a part of the Huay Pu Ling sub-district.

23 Mar, W

Departure for Huay Tong Kaw & Meeting at the Huay Pu Ling Obadaw

Breakfast in Mae Hong Son town, with a morning departure by 4WD vehicles into the mountains.

Afternoon meeting with the current Huay Pu Ling nayok obadaw (HPL sub-district government chief) and various other employees at the office.

Arrival in the village in the late afternoon. Time with your new host family in the evening.

Reading: Rutherford, Jeff. 2005. Alternative Development in Northern Thailand - How Much Credit (or Blame) Can It Claim? (in reading packet)

Module 2: An in-depth Study of Village Life

24 Mar, Th

Huay Tong Kaw, Karen Family Day & Village Meeting

This is a "family day" and as with all family days you are expected to become an active member of your Karen family for the entire day. This is your chance to learn first hand about different ways of life, and it is up to you to take advantage of it.

Evening meeting and discussion with community members. This is the first of many community meetings, one in each village - they are scheduled as time for students and villagers to interact, ask questions about major course themes, and hear about village background and history. Students should be prepared with thoughtful and appropriate questions and comments.

Specifically, Huay Tong Kaw supports a community that is passionately involved in the grassroots struggle for public and legal recognition of ethnic upland people's right to manage their local forest resources. Thus, it is important that students prepare themselves with specific questions about village history, the Community Forestry Bill, community land title and the various roles that the local government plays in the villagers lives.

25 Mar, F

Local Traditions and Cultural Practices (1) & Gender Meeting

This day will be the first of two Karen Culture Days, where students will learn many of the practical and cultural skills that comprise every day life in a Karen village. Learning by doing in its truest form.

Students will move between three stations: herbal remedies, blacksmithing, and ritual songs (The Tha).

Evening gender meeting. Students should prepare questions in advance for this meeting, writing ideas down for this occasion throughout the previous days. The women of the group will meet with the women of Huay Tong Kaw, just as the male students will meet with the men of the village.

26 Mar, Sa

Local Traditions and Cultural Practices (2) & Cultural Exchange

Students will spend the morning learning about the entire process of weaving traditional cloth - from beginning to end (including collecting the cotton, spinning, natural dye, setting the loom, and weaving), while the afternoon will be spent learning about the men's traditional task of basket weaving.

A fun evening meeting with the villagers of Huay Tong Kaw. This will not be a formal meeting, but rather a cultural exchange with songs and skits.

Reading: Gardner, Simon, et al. 2007. A Field Guide to Forest Trees of Northern Thailand (pp. 9-15). (in reader)

27 Mar, Su

Hike to Huai Hee Village

Descend into a river valley and back up into the mountains - a relatively tough day.

Huai Hee was the first Karen village to successfully set up community-based tourism (CBT) to promote their relationship with the surrounding ecosystem to outsiders and to supplement their income. Huai Hee is now a strong community that is committed to a sustainable livelihood.

Student time with family/individual reflection and reading in the evening.

28 Mar, M

Huai Hee Family Day & Village Meeting

Spend the day with your host family, working with and learning from them.

Evening meeting with villagers.

Reading: Walker, Andrew. 2001. The Karen Consensus. (in reader)

29 Mar, Tu

Doi Pui Hike: Mid-Course Seminar & Participatory Mapping

Standing 1,722 meters above sea level, Doi Pui is the highest point in the Mae Hong Son area and has been targeted by the national park for promoting mass tourism. Villagers of Huai Hee have used small-scale, locally guided hikes and wild orchid preservation projects to contest the national park's plan, and re-establish their local control and rights to protect their environment from being exploited by park officials.

Mid-course seminar will take place atop Doi Pui.

Evening meeting with villagers – natural resource participatory mapping.

30 Mar, W

Rotational Farming System and Sample Plot Field Study (Rai Day) & Cultural Exchange

There has long been a debate between locals, natural resource academics, and forest "experts" as to whether agricultural practices on forest lands are destructive or generally non-detrimental. In Huai Hee's rotational fields, students learn from the Karen about their forest resource management and rotational farming systems. You will collect field data from various

fallow year *rai's* to get a better understanding of what succession looks like and what it means in terms of forest and field health.

A fun evening cultural exchange between students and the villagers of Huai Hee.

Reading: FORRU. 2006. (in reader)

Module 3: Hiking through the Landscape - Observing and Interpreting the Environment & Living with Karen People

31 Mar, Th Hike to Nam Hoo Village & Forest Transect

The morning begins with a shorter, more relaxed hike (relatively speaking) to Huai Hee via a long ridge ascent, followed by a steady descent. The formal transect activity will be incorporated into this hike - you will be applying all of the forest knowledge that you have acquired up to this point.

Nam Hoo is a small village that consists of approximately 9 households and has a population of less than 50. Nam Hoo is a Christian village and traditional beliefs and ceremonies have been changed, adapted, and dropped.

Student time with family/individual reflection and reading in the evening.

1 Apr, F Nam Hoo Family Day & Village Meeting

Spend the day with your family, concentrating on learning by doing. Ask many questions of your local teachers.

Evening meeting and discussion with community members.

2 Apr, Sa Hike to Hua Nam Village

Another early start, and another long and strenuous hiking day. Hua Nam village is marked by loosely scattered houses situated in the head-water area of the Mae Hong Son river. Although the village has patches of upland rice fields as well as wet rice paddies, they have largely conserved the watershed forest that surrounds the community.

Student time with family/individual reflection and reading in the evening.

3 Apr, Su Hua Nam Family Day, Q&A with P' Toto, Village Meeting

Spend the day with your host family, working with and learning from them.

An optional afternoon meeting with P'Toto to talk with an urban Karen woman that grew up living in a traditional Karen village.

Evening meeting with villagers.

4 Apr, M Hike to Pakalo, Village Meeting

Early morning start, many river crossings and steep terrain; a technical day.

Pakalo is quite distinct from all of the previous villages we have been in, being that it is located only about 5 kilometers, by paved road, outside of Mae Hong Son town. Due to Pakalo's close proximity to town, most of its residents currently earn their livelihood as unskilled laborers in town.

Evening meeting and discussion with community members. Last night in the villages for the Karen and the Forests course.

5 Apr, Tu Return to Mae Hong Son Town, Meeting with the Royal Forestry Department (RFD), Field Wrap-up

Breakfast in the village and a casual morning hike out to Amphur Muang Mae Hong Son. Check into the guesthouse in town and eat lunch.

In the afternoon we will meet with the Karen head of the enforcement branch of the Ministry of Natural Resources and the Environment – the governing body of the Royal Forestry Department.

Wrap-up the field portion of the course in the late afternoon.

Independent time for writing and reflection. Explore Mae Hong Son on your own in the evening.

Reading: Forsyth, T., and A. Walker. 2008. Reflections on narratives (pp. 228-246). In FGFD. (in reader)

6 Apr, W

Final Seminar & Travel Day

Check out of the guesthouse and head to The Fern for final seminar, led by Ajaan Mark. This will be a final synthesis of the politics, ecology, culture, and geography of the past three weeks. Lunch and swimming at The Fern.

Depart for Chiang Mai by van in the early afternoon.

7 April, Th

Writing Day, Final Essays Due

Integrative Final Essay due by 5 p.m. @ ISDSI.