

A Report on the Climate Change Study Visit to Scotland by Planners from Papua Province, Indonesia, led by the Centre For Human Ecology, March 2015

by Alastair McIntosh, Vèrène Nicolas & Sibongile Pradhan



The team of delegates from BAPPEDA, the government planning agency of Papua Province, Indonesia, at a community land monument on the Isle of Lewis, Outer Hebrides, Scotland

Why would government officials from the planning agency in Papua Province, Indonesia, come all the way to Scotland to learn about climate change and sustainable community development? Why, indeed, as part of a programme that has now been running with the Centre for Human Ecology since 2012? The answer is that Scotland's community-based land trusts are leading the world in practices that try to tackle climate change from the bottom up. This is based on local empowerment and deepening the connection between people and the land.

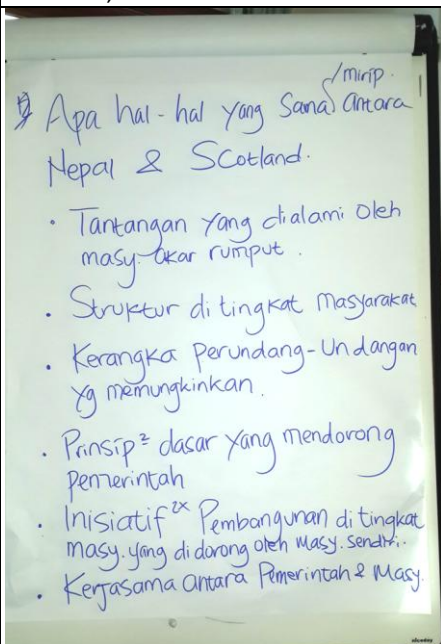
Background to the Study Tour

The first Papua delegation that went to Eigg in 2012 witnessed an island that now produces over 90% of its domestic energy requirements from self-managed local renewables. Another delegation in 2013 saw how development trusts are building local capacity with a strong renewable energy emphasis at Fintry, just outside Glasgow.

The delegation this year was sent from BAPPEDA, the Papuan Provincial Government planning agency, with the support of the UK government's Climate Change Unit in Indonesia. It was led by CHE Fellows V r ne Nicolas and her husband, Professor Alastair McIntosh, author of books including *Soil and Soul*, *Rekindling Community* and *Hell and High Water*:



Maria Latumahina with Michael Russell MSP, variously Minister for Culture, Environment and Education



Teaching was in English with translation to Indonesian

Climate Change, Hope and the Human Condition. They were supported by two CHE MSc graduates. Sibongile Pradhan has lived in Nepal and worked there on climate change and village-based empowerment and resilience. Maire McCormack joined us at the start of the study tour for three days. A civil servant with the Scottish Government, she has worked as a VSO in Java, Indonesia, speaks Indonesian, and her husband's people are from the Isles of Lewis and Harris.

The largest island in the Outer Hebrides of Scotland (or Western Isles) is divided by a range of hills. It is known as Harris in the south and Lewis in the north. The purpose of the study tour was to deepen the BAPPEDA team's understanding of community resilience towards climate change. In particular, 1) how local leaders come into their power, 2) how leadership can be bottom-up and collaborative rather than top-down and perhaps authoritarian, and 3) how, assisted by the skills of planners, community groups and both the local and national levels of government can work together.

Questions About Scotland & Pancasila

Despite some very obvious differences between Papua and the Hebrides – for example, Papua has a cover of dense tropical rainforest – there are similarities in terms of being islands on the periphery. Both have had histories of top-down governance from a distance. Both wrestle with a legacy of past administrations where local people were sometimes alienated from their places of belonging. Both are now taking democratically elected government-supported steps to change that history, and create a new and more participative future.

In Scotland, this is part of the devolution process within the UK by which the Scottish parliament has been restored. In Papua, a surprisingly similar process comes under the provisions of the Special Autonomy Act, Law 21/2001, based on the principle of *Pancasila*

and the 1945 Indonesian constitution. *Pancasila* is the "five principles" of: 1) Belief in God, 2) Justice, 3) Unity, 4) Democracy and 5) Social Justice. The legislation to give effect to Papua's special autonomy is there, but people need to learn how to use it effectively if they are to strengthen their communities to face pressing problems such as climate change.

This point, about making full use of existing powers, was drawn out in an opening session held in Glasgow with Michael Russell MSP from the Scottish Parliament. Following his presentation, the Papuan delegates drew up a list of questions about which they wished to learn more during their time on Lewis and Harris. The scope of these reflected the level of integration achieved from the CHE team's previous work with BAPPEDA. They were:

1. How do communities develop themselves once they have achieved a critical consciousness (i.e. self-reflection) of their situation?
2. How do communities adapt to climate change given that villagers in some areas are finding the seasons are becoming increasingly chaotic?
3. How do local values and wisdom manifest, what are they, and how do they inform present and future community decisions in fast-changing times?
4. How do individual people grow and develop into this work of transformation?
5. How can government work in ways that strengthen the role of communities in their own development?
6. How can communities be helped to understand and comply with government regulation?
7. How can government bridge differences within and between communities when working with land reform and empowerment?
8. How does local government operate with respect to the constraints set in place by national government?
9. How do empowered communities understand sustainable development, especially in terms of its economics?
10. How do we ensure that the legislation government passes can be implemented?
11. How does Scotland lead, and what does it have to teach in areas that are not so apparent elsewhere in the world? ("So that we can go home and say that it was worth coming here.")
12. How does Scotland fail – what are the challenges such as alcoholism, drug addiction and poverty? ("We really want to hear about the things that haven't worked, and not just the success stories.")



Meeting with Iain Maciver of the Stornoway Trust. CHE's Maire McCormack is at the back

One island host – Iain Maciver, the Factor or CEO of the Stornoway Trust - remarked: “Their questions were so deep I thought I’d drown!” Such a level of awareness also owes much to the work that BAPPEDA is also doing with a CHE partner, *Training for Transformation*.

Our Approach to Learning

The pattern of each day was that in the mornings we would visit a community group to see and hear about their experiences of personal transformation, community cohesion and enterprise development. In the afternoons, right up to the evening meal, we would reflect on what had been seen and make the links, where appropriate, to the challenges facing them as planners in Papua. Alastair McIntosh had organised the trips out. Vèrène Nicolas and Sibongile Pradhan held the processing sessions in the afternoon. Translation, consolidation and guidance were provided by Maria Latumahina, Adrian Wells and CHE’s Maire McCormack (whose language skills helped the visitors to settle in). The group ended each day having built up a joint picture of what they had experienced and learnt, having extracted the learning points of relevance to Papua, and having explored what it meant for them *personally* in their work serving Papuan communities. A simple example of a bottom-line realisation was: “No land, no life, no future.”

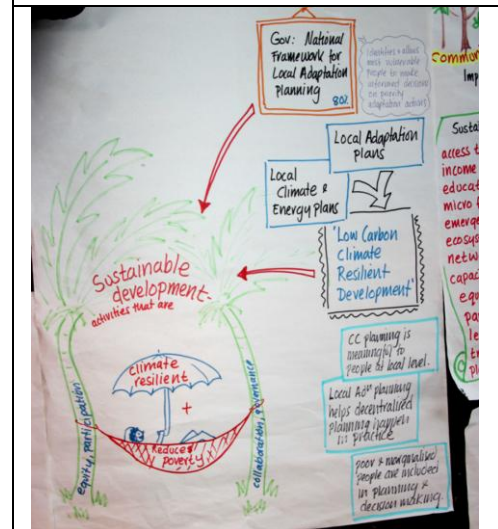
Community Land and Development Trusts

In Scotland, a community land trust is a legal structure. It is usually a company in law but with tax-free charitable status. It allows the land and other assets to be held by the entire resident community, not owned by individuals, but by everybody for the democratically accountable common good. Land can still be sold and leased, but within the community framework. This can apply conditions and controls. Nobody can sell and take out their “share” from the community’s holding. Individuals have a right to share, but not a shareholding in the sense of personal ownership. The common good is given the highest priority in decisions for the future.

Directors are elected to the board by residents for fixed periods of time (usually three years). Their duty is to serve in the public interest, not for personal gain. Truth and integrity in public affairs is of very great importance in such governance. This system of tenure places limits on private and corporate power. It helps to ensure that all parties work towards win-win agreements, not win-lose. Such a structure releases energy, hope, investment and an entrepreneurial spirit from amongst the people. It limits private interests



Planning together - Victor Rimindubby, Tinus Karoba, Burhanuddin Bauw & Marsalina Waromi



Relaxing into climate change resilience



Lila Bauw, Syaeful Firdaus & Keliopas Duwit



Above the port of Tarbert, North Harris Trust: Marsalina Waromi, Lila Bauw, Maria Latumahina & Maria Rumadas

from too easily damaging social stability or the natural environment. It enables government to fulfil its role of service to the people, helping them to manage and protect their interests in a more stable society.

A development trust - such as BAPPEDA saw at Fintry in 2013 - is like a land trust, but it is aimed specifically at local business and amenity development that may or may not require owning the land.

COMMUNITY* LAND SCOTLAND

KNOYDART FOUNDATION

Knoydart - Community Purchase 1999

	2000	2014
Population	72	115
Visitor beds	132	185
Homes on Hydro-electric Grid	45	75
Businesses	7	30
School Roll	5	20

Isla and Rhona returned to set up their own business

www.communitylandscotland.org.uk

Stornoway Trust – Urban Community Ownership

The planners found it valuable to learn how the Stornoway Trust in the capital town of the Isle of Lewis negotiates with outside developers, whether for an oil rig fabrication yard that brings industrial work, or a windfarm that offers increased self-reliance, local revenues, and a reduced carbon footprint. After their Stornoway visit the planners wanted to understand more about how communities can negotiate

Case study from David Cameron of the socio-economic benefits of full community control over local land

differences of opinion about their future: for example, should the windfarms be on an industrial scale to export power to the mainland and maximise revenues, or should they be kept at a scale that mainly serves local needs and reduces conflict with other ways of valuing and using the land and landscape?

North Harris Trust – Rural Community Ownership

On our first night staying at the Harris Hotel – the perfect venue - we were welcomed by John MacAulay, a boat builder, historian and church elder. We then spent a morning with the North Harris Trust. The group heard from an elected director, Calum Mackay, and also from David Cameron, the Chairperson of Community Land Scotland who also spoke of the



David Cameron, Community Land Scotland & Calum Mackay of the North Harris Trust



John MacAulay at the summit of Roineabhal, the mountain that might have been a quarry

wider impact of community empowerment through land reform across Scotland, including its implications for energy self-reliance and cutting local carbon footprints.

In North Harris, community land ownership is revitalising a region that had stagnated economically for years. The Papuans were taken to see business units powered by solar panels that would allow small-scale local enterprises to be established. They saw the trust's newly constructed wind farm of three modest turbines, each rated at half a megawatt. On a windy day, these can power half of the homes on Harris and that, in the kind of weather when island homes most need to have their heating on. At the base of the Clisham, the island's highest mountain, they saw a new village settlement of affordable housing designed for local families. They also heard about land management for hunting, fishing and walking as ecotourism. There is even a distillery being built with private capital that community-based agencies have drawn in and helped locate suitable land.

On a visit to Rodel, the group were told how, back in the 1990s, Harris could have developed in a very way. A huge "superquarry" for exporting road stone had been proposed, but was halted. Rather than having an economy dependent on a single extractive industry, Harris is now growing a diversified economic fabric with greater resilience to the ups and downs of distant market forces.

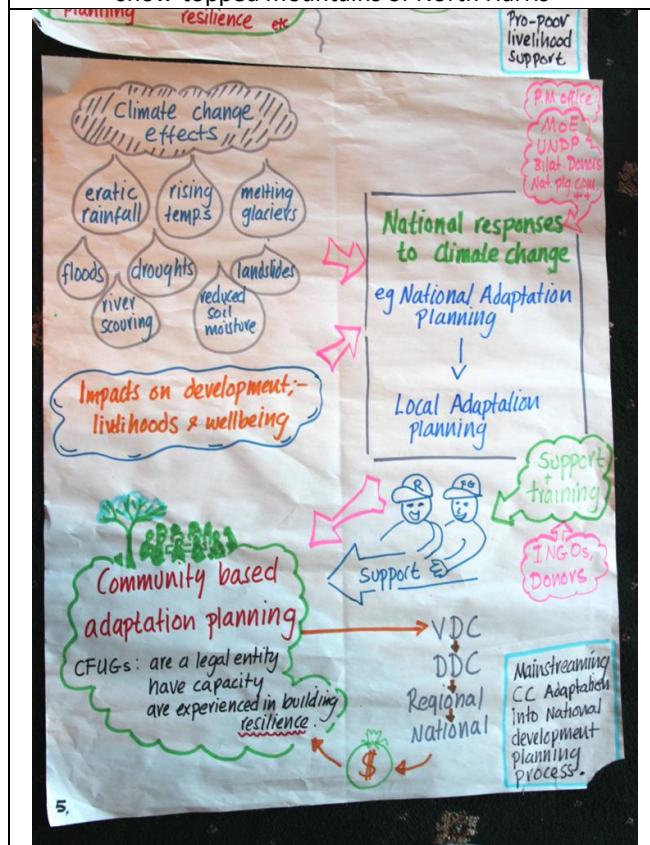
The Pairc Community's Hopes

On yet a smaller scale in the remote Pairc area of the Isle of Lewis they saw the Ravenspoint community shop, filling station and café. A vibrant discussion followed in Orinsay village hall with local residents including John Randall and his fiancée Angela, Ishbel Maclennan, Maretta Campbell, Tim Hollis and Iain Nicolson.

They learned how the forebears of some of those present had been cleared from their traditional villages to make way for a private landlord's sheep farms. Now, however, the community is growing back and rebuilding its confidence. The people of Pairc are negotiating to buy the



Sibongile Pradhan, Véréne Nicolas & Lila Bauw in the snow-topped mountains of North Harris



Another of Sibongile's climate change teaching posters

land from the present landowner. The Papuans asked: *Why is this necessary?* It was explained that the Land Reform (Scotland) Act of 2003 strikes a balance between historical claims of right, and the free market economy with its western concept of private property rights. Communities under traditional “crofting” tenure can now buy back the land at a government economic valuation and, usually, with some government financial assistance. The Pairc residents are therefore negotiating for such an outcome. Ishbel MacLennan summed up with a set of points that the Papuans found challenging and inspiring. She said:

Community doesn't just happen on its own. It's hard work. If we don't make it happen for ourselves, nobody will make it happen. You also need sackfuls of humility because you'll never make progress if you think you're going to have it all your own way every time. Progress doesn't happen without making a lot of wrong decisions.



Meeting at Orinsay village hall in the Pairc area of south-east Lewis



Ishbel MacLennan speaking at Orinsay, with Alastair McIntosh, John Randall & Adrian Wells

Climate Change – Lessons from Scotland & Nepal

A case study of Nepal was graphically presented from first hand experience using hand-drawn posters by CHE's Sibongile Pradhan. The group saw how communities can effectively participate in bottom-up planning for sustainable development and resilience to face the very real challenges of climate change. The imperative of climate change can even be the stimulus that drives empowerment processes that have many other positive knock-on effects. They learned how government officials can play a central role in this by providing:

- frameworks for locally-appropriate policy development,
- protective and enabling legislation to safeguard resources,
- functional administrative structures,
- grassroots participation in the planning process,
- power in the name of service, not self-service,
- leadership that is based on collaboration and trust,
- awareness of the human ecology of how land use affects societies,
- the importance of ecology in climate change resilience,
- recognition of overlapping rights (usufruct) of traditional land usage,
- recognition of the human need for a sense of place, identity and belonging.
- Respect for cultural and spiritual values, and their local diversity

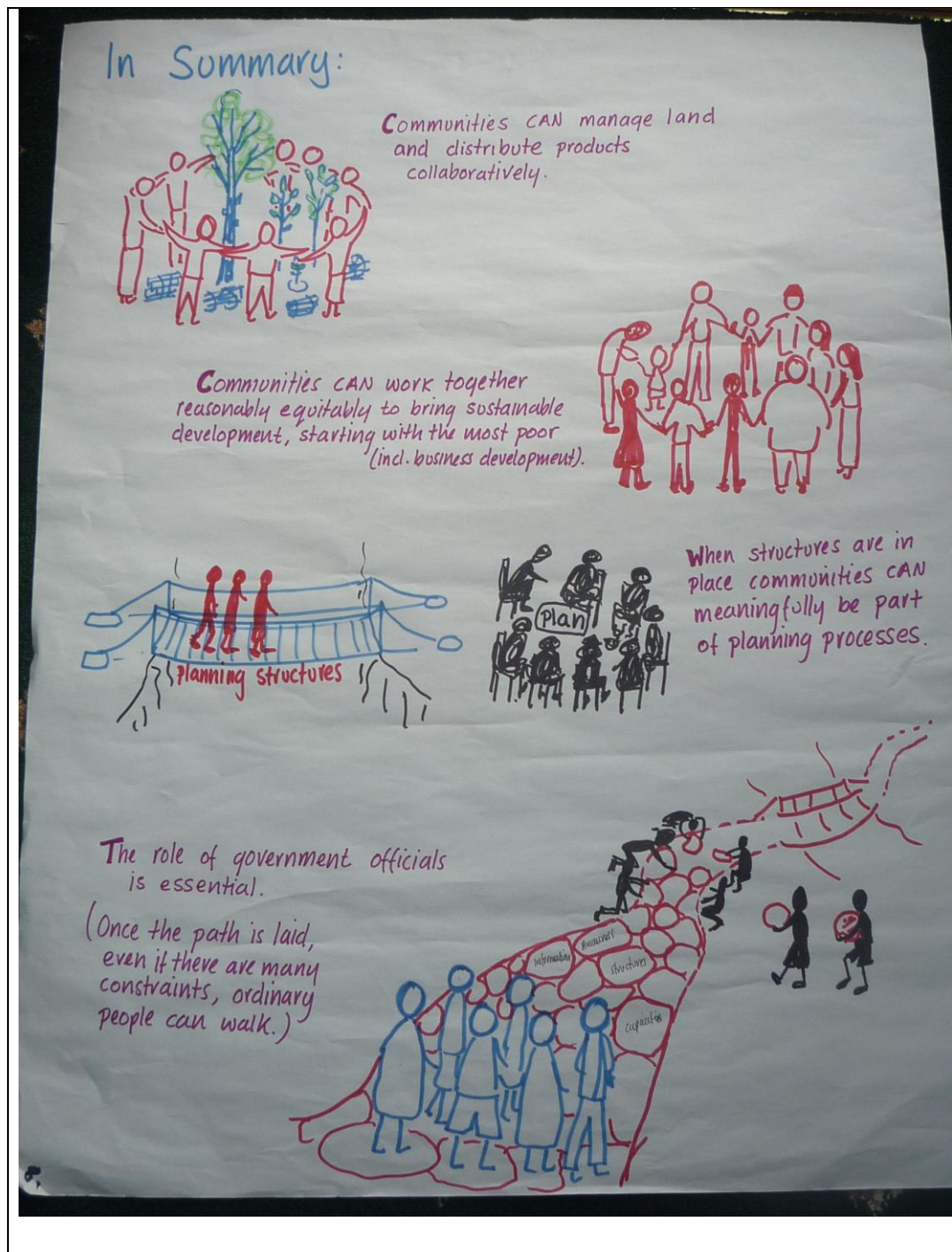
The Papuan Member of Parliament who was a part of the delegation, Yan Mandenas, picked up on points about care for the natural environment as the basis for human life. He stressed the need for the provincial parliament to pass regulations, drafted by the planners, that could better serve the people's development, environmental protection and social cohesion, including a sense of identity to stimulate local responsibility. He thought that if these things did not happen, there would be no natural resources left in Papua after a few generations.



Team-building was built into the study tour - an exercise in respecting and showing our appreciation of one another as colleagues – Edison Howai, Maria Rumadas, Andry, Tinus Karoba & Yan Mandenas

What was Learned from the Scottish Islands?

By the end of the week on Harris and Lewis most of the delegates' questions had been addressed. They had come to a powerfully deeper understanding of the human ecology of how everything interconnects, of the importance of land and its communities, and of their own professional roles as planners. In their work at BAPPEDA some of them are responsible for evaluating licenses for large-scale high-impact developments like logging, mining and oil palm plantations. Everybody recognises that, in the past, such licensing has been conducted with too few controls adequately to protect the people and their environment. Good governance is essential to make things better for all parties in a more harmonious, socially just and ecologically aware society. Sibongile summed it up in this poster.



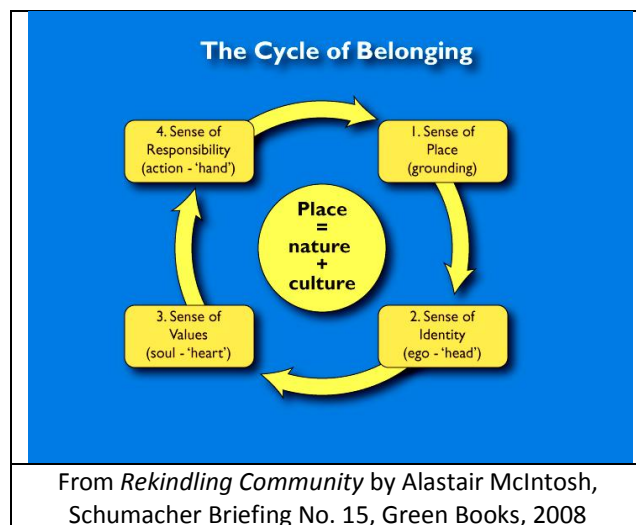
Deeper Insights and Spiritual Motivation

Everyone in the Indonesian team commented on their observation that love, trust and connection to a sense of place were evidently key elements of leadership and collaboration on the islands. We shared how a sense of place, identity and values helps to drive the sense of responsibility that is necessary for people to care for their place. The Papuans admired the way that communities were not waiting for government to provide everything, but were taking the initiative to make change happen. They were working with both local and national government to show what kind of policies and support they needed for the common good. The Scottish Parliament and its government is learning to respond more and more positively to such approaches, for example, with the Community Empowerment Bill and a new Land Reform Bill.

Beyond politics, a key but often invisible driver of the local sense of responsibility in the islands is the importance placed by many of the residents on spiritual life. The Papuans observed this very keenly, and responded with surprised enthusiasm. Depending on how it is interpreted, it could be said that the Indonesian constitutional basis of *Pancasila* also sums up how Hebrideans integrate their spirituality with community life. When John MacAulay had welcomed them to Harris on the first night he

also invited the entire group to attend the Church of Scotland service in Leverburgh, South Harris, where he is an elder. Out of a spirit of wanting to understand the island and islanders' ways of seeing the world, the four Muslims in the group chose to come along too as observers. The sermon text was translated in advance into Indonesian. So that the Muslims would feel equally respected, Alastair also copied onto the sheet the opening from the Qu'ran, that speaks of God as "beneficent", "merciful" and the "cherisher of the worlds".

A traditional Scottish church service feels surprisingly familiar to Papuans. Both Indonesia and Scotland were strongly influenced by the Synod of Dort of the Dutch Reformed Church in 1618-19. The Dutch left this basis of faith behind in Papua. During the service in Leverburgh, Vèrène and Alastair were asked to address the congregation, saying why we were studying the islands. Maria Latumahina translated Dr Donaldson's sermon line by line as it was delivered. She found this surprisingly easy because she already had the same turns of phrase in her mind, but in Indonesian, from her Reformed church family background. Afterwards, over a cup of tea in the hall, the Papuans sang one of their hymns. Everybody was moved by the experience. Each read it through the lens of their own faith. What most surprised the Papuans was the brevity of the sermon. It lasted twenty minutes. Normally, they get three hours!



The CHE team express their warm gratitude to Adrian Wells and Maria Latumahina, who made this study tour such a success

Later, Jane MacAulay (John's wife) said that people had found the Papuans' presence very powerful. The theme of the sermon had been of God (and the ancestors) being "all around". Jane said that having to wait for the translation had allowed the content to be digested more fully. The congregation also sang a Psalm in the traditional Gaelic manner which the Papuans found especially moving. A week after the group's departure, Dr Donaldson wrote and said: "The folk from Papua ... were a breath of fresh air for us all. Do come again!"

On the morning of our departure from the islands we visited the 5,000 year old Callanish Stones. This gave an insight into the island's pre-Christian heritage. The Papuans found it moving and quite astonishing that Europeans should have such a place. They saw that we, like their cultures, have very ancient human roots.



Thumbs up from Yan Mandenas with the team at the 5,000 year-old Callanish Standing Stones

Farewells and Evaluation

As we prepared to leave the village of Callanish and head for Stornoway airport, we briefly stopped at the manse of the Rev Calum Macdonald, minister of the Free Church of Scotland. As he would be the last islander with whom we'd talk and a community representative, Lila Bauw, as a head of department in BAPPEDA, took the opportunity to deliver a vote of thanks to all of the people in the islands who had contributed to the success of our study tour.

It would not be every day that the Rev Macdonald gets a Muslim woman offering an appreciative speech on his doorstep! He responded with a parting prayer. This spoke of the environment as God's gift, by which the lives of people and their communities are sustained to give ongoing life. Such a way to end a study tour might seem strange in mainstream modern culture. This, however, was mainstream Hebridean and Papuan culture.

Our study tour was greatly appreciated by members of the host communities on Harris and Lewis. Iain Nicolson's remark by email was typical of others that came in. He said: "It's great to know that the trip was so successful and we're very happy to have been a small part of that.... It was our pleasure to welcome your friends from Papua to Orinsay and very enlightening to see their reaction to what is happening in this community."



Markus Boekorsjom waves farewell at the Free Church in Callanish, with the Rev Calum Macdonald

The group has gone home enthused, informed and re-focussed. They are thinking about developing regulations that might more adequately protect their people, culture, spiritual heritage and the land. They are discussing how they too can help to empower their own communities to be involved in local and provincial decision making.

In the past, Indonesia had suffered hundreds of years of Portuguese and Dutch colonisation, as well as a dictatorship that killed half a million. We, the CHE study tour organisers, were told that Papua is now starting to be seen by other provinces of Indonesia as being in the vanguard of a developing approach to the work of government: one that, rather than seeking to impose from the top down, seeks to serve the people by working in collaboration with them. Our programme, with its focus on sustainable development and resilience towards climate change, is consistent with that wider democratic principle.

The group's evaluation of their ten days in Scotland concluded with these words, later published in *The Stornoway Gazette* (and much appreciated by local people):

We have seen that people here have two things that make their communities work: love, and a sense of ownership. The land in Papua is more productive, but because these people love so much, it holds it all together. They're happy to live for other people and not just for themselves. They understand that land is God's creation.

Appendix

Press Cutting from the Stornoway Gazette

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FROM THE BUTT TO BARRA



Visit to the Western Isles

Alastair McIntosh and wife Vèrene Nicolas recently led a group of a dozen government planners from Papua, Indonesia, on a study tour of climate change, land use and community empowerment in the Western Isles. They met with community members from the North Harris Trust, Community Land Scotland, the Stornoway Trust, the Ravenspoint Centre, Orinsay Hall, Leverburgh Church of Scotland and

the Free Church at Callanish. The group summed up their experience, saying: "We have seen that people here have two things that makes their communities work, love, and a sense of ownership. The land in Papua is more productive, but because these people love so much it holds it all together. They're happy to live for other people and not just for themselves. They understand that land is God's creation."

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www.che.ac.uk

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