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Summary

This social anthropological study deals with the tug-of-war which arose at the emergence of two investment projects in the Nature Recreation Area of Buyan-Tamblingan in Northern Bali (Indonesia). The conflict was triggered off by judicial innovation in the wake of Indonesia's decentralisation scheme. The study is focused on landscape concepts and the way they were used as key arguments in the dispute. The ethnographical thesis is based on a twelve month empirical study in a multi-sited field comprising half a dozen villages. The findings were rounded off during two re-studies of five week duration each (July/August 2012 and January/February 2016).

In the empirical section the author, setting forth the emic perspectives of the participants, discerns various landscape concepts which were used as key arguments for the contestants. Employing categories of political ecology, she concentrates on dimensions and inequitable distribution of power. Consequently, the issue of tourism development is dealt with according to the contesting actors' respective aims and goals. The author arrives at the distinction of three landscape concepts, one being the Hindu-Balinese space order, which is sceptical of the benefits of tourism, another the scholarly approach of the sciences worried about ecological disturbances and last but not least the tourism-friendly business-oriented philosophy of capitalism. In this study place and space are not only considered in terms of their unequal distribution; rather landscape is considered as a kaleidoscope of flexible if contradictory concepts of place and space existing side by side, providing potent arguments both to ward off and promote tourism investment in the said nature recreation park, a site sacred to the Hindu-Balinese population. It was an alliance of local *adat*-representatives, environmental NGOs, and local media that defended successfully the sacred tourism-critical concept of landscape considering forests and lakes as an indivisible unit of spiritual, human, and natural beings (such as flora, fauna and soil) as opposed to any profane view restricted to considerations of suitability for tourism purposes.

In this case study it is revealed that concepts of space, which up to now have been looked upon as 'traditional' and in keeping with the local Hindu-Balinese religion, are really not respected as rigidly dogmatic as has been assumed so far; on the contrary, they are adaptable as circumstances change – in keeping with conditions in other regions of Bali. Questions of tourism development are negotiated with great flexibility according to varying topical requirements.

The study also illuminates the frictions between traditional hierarchical power structures and the state's decentralisation efforts, which through their juridical innovations and ensuing capitalist attention to the sacred area, fans the flames of the conflict.