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Summary:

In 2007 Pratt called on social scientists to concentrate on the generativity of indigeneity. Heeding his call, this dissertation focusses on the multiplicity of processes induced by an identification as *masyarakat adat*. Indigeneity is perceived as an articulation and positioning rather than an essential characteristic of a person or group. Accordingly, instead of 'being indigenous' this thesis focuses on processes of 'becoming indigenous'. It analyzes how local groups of *masyarakat adat* negotiate their culture and identity within the indigenous movement in Indonesia. The focal point of the analysis is the Alliance of Indigenous Peoples of the Archipelago (AMAN), which was founded in 1999, benefitting from increased civic and political freedoms in the era of "Reformasi" after the fall of Suharto. The alliance took an important role in shaping the civic translation of "indigenous peoples" and today functions as umbrella organization for more than 2,300 groups of *masyarakat adat*.

The thesis is influenced by the anthropology of policy. It is divided into two parts. The first part focuses on the role of AMAN's national office in Jakarta and analyses the connections established to shape an imaginary of *masyarakat adat* and the policy of indigeneity in Indonesia. Furthermore, it examines the main actors' endeavors to spread the imaginary among its member groups. The second part focusses on local negotiations of groups in North Halmahera and North Sumatera, where influential actors encouraged the groups to become members in AMAN and foster an identification as *masyarakat adat*.

In doing so, the thesis points out the local, historical and context specific selection and interpretation of culture leading to very diverse framings of *masyarakat adat* created to promote specific local agendas. Furthermore, it reveals how main actors use a materialization of culture and joint performances to draw a link between their particular imaginary of *masyarakat adat* and the respective group. Ultimately, despite the generativity of *masyarakat adat* the membership in AMAN proves to be more attractive than the concept forged by the alliance, and both the local imaginaries and the connected groups remain highly temporary and fragile.