

## 76. Women at the beginning of anthropological project (fieldworkers and collectors)

*Convenors:*

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The workshop will deal with „intellectual reassessment of European anthropology’s own historical roots“, as put by 8th EASA Conference Organizers. We would like to start a discussion about how women entering anthropological project at the beginning of 20<sup>th</sup> cent. and later saw important problems of their time: racism, colonialism, etc. and how their personal experience intervened in their perceiving of anthropology’s tasks. Another important theme would be their notion of womanhood and how that was shaped by their fieldwork experiences. And vice-versa: how being anthropologists created their woman’s profile? We would like to learn about their biographies and careers, what it was to be a woman entering fieldwork and academia. Finally, we would like to find out whether their experiences and writings are connected with our own problems and approaches. What do we learn from them? In perceiving the world, our role as women, as anthropologists? Are there any common traits we can draw together?

"An Austrian Lady in the Bush" Etta Becker-Donner’s (1911-1975) highly popular African experience and her view of the female question

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After her first research trip to Liberia in 1934 the Africanist anthropologist Etta Becker-Donner became a well known personality in Vienna. Newspapers reported extensively about the "adventurous" trip of the young woman in her early twenties, who returned there to complete her fieldwork in 1936. With her book "Hinterland Liberia" published in 1939 in English, and a publication on the art of Northeast Liberia in 1940 (the first one on this topic) both now classics for the region, together with her collections of Dan and We art and artifacts (now in the Ethnologisches Museum Berlin and the Museum für Völkerkunde in Vienna), she gained a lasting presence in the study of African art.

After World War II her scientific interest shifted to South and Central-America. She became director of the Museum of Ethnology in Vienna in 1955, the first woman in such a position in Austria and until 2003 the only female ethnologist in such a leading position in academia.

The paper analyses news reports on Becker-Donners research trips to Africa in the 1930ies which combine several stereotypes about women and Africans in an interesting way. In her private diaries, letters and lecture notes Becker-Donner gives insight on her personal struggle as a female scientist and her perception of the female question.

Feminine?-yes, please!; Feminist?-not at all!

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This paper is a 'feminist' portrait of a Croatian educationalist, ethnographer, and writer Jelica Belovic Bernadzikowska (1870-1946). Like in the case of many other enthusiasts of ethnography of that time, her polyvalent interests lead her to start collecting folk handicrafts. Moreover, her work attracted the attention of F. Kraus, Austrian ethnologist, who published Jelica's papers on folk sexuality in the Austrian journal "Anthropophytea". Nevertheless, Jelica Belovic's significance comes from less known work on "feminine question". My paper aims to show ways in which Jelica Belovic, in her popular writings - through metaphors of motherhood, women's purity - constructed an idea(l)-like figure of a woman. Despite the growing suffragette movement in the Kingdom of Yugoslavia, and the struggle for the rights of women, of which she was knowledgeable, her work on feminism - new order in the horizon, remained a kind of stereotypical thinking, and fear of coming liberty which strived to endanger traditional order. This paper indicates that present research on women's history of ethnology, and crossroads of feminism and ethnology, will bring out some paradoxes - like a paradox of Jelica Belovic - who was a well educated, metropolitan woman interested in women's life conditions, and at the same time a person who did not want to contest patriarchal order.

Vi Hilbert - Native American Folklorist

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My paper is a case study about a women researcher, collector and translator, editor and publisher of Northwest coast folklore traditions. Vi Hilbert is a self educated woman in her eighties. I am going to analyse/present her activities from the following angles:

- her motivation to preserve tradition,
- women's genealogy and a sort of "dedication" (paying debts?),
- her biography, personal background,
- results and satisfaction with her own performance (being an organiser and a talented interpreter).

Hilma Granqvist and the making of an anthropological career

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In 1990 the Society for Women's Studies in Finland organized a seminar in the celebration of the centenary of Hilma Granqvist, then recently discovered and brought to a new kind of public awareness by women scholars. In this seminar, an image of Hilma Granqvist emerged as a researcher who was ahead of her times in many ways. She was a contemporary of Malinowski and the emerging functionalist school in anthropology from which she differed through her emphasis on history. With her focus on one village she came closer to British anthropology of the 1930s than her contemporaries in Finland. With her statistical method, she came closer to modern sociology than her contemporary peers in Finland. She was ahead of her times in the ways she documented her data, and in the way she used her camera to depict named individuals in the midst of their everyday lives. With her kind of anthropology she had moved beyond comparative sociology, then dominant paradigm in Finland. Subsequent work at her biography has given me many surprises in terms of her views that appear so advanced from a presentist perspective, not only in anthropology and women's studies but also in the study of religion as well; and last but not least, her significance in Palestinian studies has been given increasing recognition.

Good lady, androgynic angel and intrepid woman. Maria Czaplicka – her feminist profile

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The paper will discuss the Polish-British anthropologist, Maria Czaplicka (born 1884), a contemporary of Bronisław Malinowski, who like him came to England in 1910, and studied under C. G. Seligman at LSE. Later she worked with R.R. Marett. In 1914-15 she led the Jenisei Expedition to Siberia. She was the first female-lecturer in anthropology at Oxford University. In 1921 she committed suicide in Bristol where she had a temporary teaching position. She was only 37 when she died.

I do not intend to show Czaplicka's scientific achievements per se, instead wish to analyze the way her subjectivity is constructed in her own writings. She represents the time when women were still very conspicuous novelty on the public arena to be later given the status of "honorary men". My aim is to show how gender was an important factor in the early anthropological project only to be excluded by the later emergence of positivist models under the pretext of objectivity. In this situation autobiographical insights that might reveal the ethnographic self were suppressed in the name of professionalism. Czaplicka's life and writings enable us to look into the world of the self of an anthropologist before the self was forced from the discourse.

