



Anthropological Pathways and Crossings

Knowledge Production and Transfer *in and beyond* Europe

A joint conference of EASA's EuroNet and HOAN / 21-22 July 2021

PROGRAMME & TIMETABLE  **See page 3**

also available at: <https://easaonline.org/networks/europ/events>

KEYNOTES



Susana Narotzky

**“Beyond Fashionable Knowledge:
Learning from Others and
Learning with Others”**

21 July 2021



Gustavo Lins Ribeiro

**“Migration and Exile in the
Making of Anthropology”**

22 July 2021

ROUNDTABLE

“Hegemony and Diversity in Anthropological Knowledge”

22 July 2021



Regna Darnell / David Shankland / Dorothy Zinn / Livio Sansone
Roundtable Chair: Michał Buchowski

Anthropological Pathways and Crossings

Knowledge Production and Transfer in and *beyond* Europe

**A Joint Virtual Conference of EASA's Europeanist Network (EuroNet)
and History of Anthropology Network (HOAN)**
21-22 July 2021

No knowledge, and particularly anthropological knowledge, is contingent upon a single tradition but composed of “a multiplicity of practices engaged in a wide variety of contexts” (Moore 1997). Next to ‘major’ European anthropological traditions, ‘minor’ or ‘marginal’ traditions *in and beyond* Europe bloomed and supported intellectual interactions by way of “travelling theory” (Said 1982) at different points in time, and dynamically produced and disseminated anthropological knowledge.

Based on these premises, the Europeanist Network and the History of Anthropology Network aim to challenge the narrative of major, self-standing European traditions. We have invited participants to investigate the complexities and the embeddedness of anthropological knowledge transfer *in and beyond* European(ist) research, especially emphasizing the work at/between the ‘margins’—both geographic and conceptual—in past and present times.

We are interested in:

- a) How past and present anthropological knowledge emerge(d) and disseminate(d) its trajectories, hubs, and changes over time among different anthropological traditions;
- b) How anthropological traditions cross(ed) and communicate(d) knowledge.

We will address questions like: What sites of knowledge institutionalization are involved? What producers/actors and scientific areas are implied? In which venues and through which format (oral, written, visual, digital) is anthropological knowledge disseminated? Special attention will be given to pathways and crossings within and outside ‘minor’ European traditions between 19th-21st centuries, and through different conceptual, political, academic, geographical, status, and gender borders. We have welcomed original case studies from ethnographical and historical perspectives as well as papers critically addressing these topics within the larger theoretical developments in contemporary anthropology.

Organization: Hande Birkalan-Gedik (Johann Wolfgang Goethe Universität), Fabiana Dimpflmeier (Università di Pisa, Università degli Studi della Tuscia), Patrícia Ferraz de Matos (Instituto de Ciências Sociais, Universidade de Lisboa), Frederico Delgado Rosa (Universidade NOVA de Lisboa, CRIA/NOVA FCSH).

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PROGRAMME & TIMETABLE

(Time Zone: CET)

DAY 1 – 21 July 2021

10.00 - 11.15 : Keynote and opening

“Beyond Fashionable Knowledge: Learning from Others and Learning with Others”
Susana Narotzky (Universitat de Barcelona, Spain)

Abstract and bio blurb: See page 11.

11.15 – 11.45 Coffee Break

11.45 – 13. 00 : Panel 1 - Anthropological Encounters at the Margins of Europe

“Together or Apart? Polish, Jewish, Belarusian and Lithuanian Anthropology in Prewar Vilnius”
Author: **Anna Engelking** (Instytut Slawistyki, Polskiej Akademii Nauk, Poland)

“Anthropology in the Russian Empire/Soviet Union: Marginal Tradition or an Alternative Centre?”
Author: **Sergei Alymov** (Институт этнологии и антропологии, Российская академия наук, Russia)

“Cracks in the ‘Twilight Zone Anthropology’” – Debating Contemporary Polish Anthropology”
Author: **Marcin Brocki** (Uniwersytet Jagielloński w Krakowie, Poland)

Chair: **Alina Branda** (Universitatea Babes-Bolyai, Romania)

Abstracts: See page 5.

13.00 – 14.30 : Lunch Break

14.30 – 16.15 : Panel 2 - Ethnographic Displays, Popular Circuits

“Through the Courtesy of Mr. R. Schneidewind”: “Igorrote Villages” as Anthropological Projects and Research Sites in the Early Twentieth Century”
Author: **Deana Weibel** (Grand Valley State University, MI, USA)

“The Labyrinths of 19th Century Anthropology in East-Central Europe: Knowledge Production and Transfer in Ethnographic Shows (*Völkerschauen*) in Hungary, 1870s-1920s”
Author: **Ildikó Sz. Kristóf** (Magyar Tudományos Akadémia, Hungary)

“Display and the Transference of Meaning: Jane Alexander’s African Adventure and Ethnographic Dioramas”
Author: **Amy Nygaard Mickelson** (St. Thomas University, MN, USA)

Chair: **Guido Abbattista** (Università degli Studi di Trieste, Italy)

Abstracts: See page 5.

16.15 – 16.45 Tea Break

16.45 – 18.15 : Panel 3 - Transcontinental Crossovers in Anthropology

“Prehistoric ‘Races’ and the Fossil Man. Palaeoanthropological Discussions *In and Beyond* the Southern Hemisphere”

Authors: **Diego Ballesteros** (Universität Bonn, Germany) and **Erik Petschelies** (Universidade de São Paulo, Brazil)

“Between Europe, Africa and the Americas: Transatlantic Routes of Syncretism”

Author: **João Leal** (Universidade NOVA de Lisboa, CRIA/NOVA FCSH, Portugal)

“From *Badhraloks* to Global Scholars: Crossed Readings of the History of Social Sciences between India and Europe from a *Longue Durée* Perspective (1784-2020)”

Author: **Vinicius Kauê Ferreira** (Universidade Federal do Rio de Janeiro, Brazil)

“Disputing with the past: Histories and historiographies of slavery and forms of dependence in early modern South Asia”

Author: **Cláudio Costa Pinheiro** (Universidade Federal do Rio de Janeiro, Brazil)

Chair: **Fabiana Dimpflmeier** (Università di Pisa, Università degli Studi della Tuscia, Italy)

Abstracts: See page 5.

18.15 – 18.45 Closing session and book launch

Jenny White, *Turkish Kaleidoscope: Fractured Lives in a Time of Violence*, Princeton, Princeton University Press, 2021.

DAY 2 – 22 July 2021

11.30 – 13.00 : Panel 4 - Rethinking Disciplinary Boundaries and Temporalities

“For a Social and Intellectual History of *Anthropos-logos*”

Author: **Andrés Barrera-González** (Universidad Complutense de Madrid, Spain)

“Framed Folk Culture between Science, Ideology, and Common Sense. The Carinthia Case”

Author: **Jurij Fikfak** (Institut za slovensko narodopisje, ZRC SAZU, Slovenia)

“Muse, Tell Me of the Man of Many Wiles”: Elias Petropoulos Strolling the Peripheries”

Author: **Christos Panagiotopoulos** (Cornell University, NY, USA)

Chair: **Patrícia Ferraz de Matos** (Instituto de Ciências Sociais, Universidade de Lisboa, Portugal)

Abstracts: See page 5.

13.00 – 15.00 : Lunch Break

15.00 – 16.30 : Roundtable - “Hegemony and Diversity in Anthropological Knowledge”

Regna Darnell (University of Western Ontario, Canada)

David Shankland (University of Bristol and Royal Anthropological Institute, United Kingdom)

Dorothy Louise Zinn (Die Freie Universität Bozen - Libera Università di Bolzano, Italy)

Livio Sansone (Universidade Federal da Bahia, Brazil)

Chair: **Michał Buchowski** (Uniwersytet im. Adama Mickiewicza w Poznaniu, Poland)

Bio blurbs : See page 11.

16.30 – 17.00 Tea Break

17.00 – 18.15 Keynote and closing

“Migration and Exile in the Making of Anthropology”

Gustavo Lins Ribeiro (Universidad Autónoma Metropolitana-Lerma, Mexico; Universidade de Brasília, Brazil)

Abstract and bio blurb : See page 12.

REGISTRATION

Registration is free but mandatory for both participants and attendees.

Now open (until 9 July 2021) at the EASA Website:

<https://easaonline.org/networks/europ/events>

After registration, EASA will send an email with the access links to the conference sessions via Shindig.

PAPER ABSTRACTS

PANEL 1 - ANTHROPOLOGICAL ENCOUNTERS AT THE MARGINS OF EUROPE

“Together or Apart? Polish, Jewish, Belarusian and Lithuanian Anthropology in Pre-War Vilnius”

Author: **Anna Engelking** (Instytut Slawistyki, Polskiej Akademii Nauk, Poland)

Abstract: Is it possible to write an integrated history of anthropology, distanced from methodological nationalism, and if so, what purpose would it have? I would like to address these questions taking as examples four ethnologists of different national affiliations, who met in Vilnius between the two world wars. Maria Znamierowska-Prüfferowa, Joachim Chajes, Marian Pieciukiewicz and Pranė Stukėnaitė (later Dundulienė) all received their professional education at the Chair of Ethnology of the Stefan Batory University in Vilnius; they partly shared ethnographical interests and belonged to the same generation. On the other hand, each of them undertook ethnological activity independently, in their respective national scientific institutions. Polish, Jewish, Belarusian and Lithuanian history of anthropology perceives them separately. Looking at the history of anthropology connected with a place where several national discourses co-occurred and examining the activity of institutions run by respective nations can be an attempt to transgress ethnocentric perspectives. It triggers questions about the possibility of writing an integrated history of anthropology, which treats all its subjects equally, loses sight of neither of them and at the same time is able to look from different points of view. This would also imply taking into account a wider political, economic and social context as well as the history of anthropological ideas.

“Anthropology in the Russian Empire/Soviet Union: Marginal Tradition or an Alternative Centre?”

Author: **Sergei Alymov** (Институт этнологии и антропологии, Российской академии наук, Russia)

Abstract: Anthropology and other sciences in Russia trace their origin to the establishment of the Academy of sciences (1724), staffed mainly with German academics. One of them, G.F. Müller, is credited for producing a “research programme” of the history of peoples, which became “ethnology” in the works of German Enlightenment scholars. The institutionalization of ethnography within the Russian Geographical Society in the 1840s was also to a large extent due to German-language scholars, although they were challenged by “native” intellectuals and officials. A lot of key figures in Russian anthropology in the 19th and early 20th centuries were either foreigners or educated in Germany and France. Exiled populists-turned-ethnographers like L. Sternberg and V. Bogoraz worked under Franz Boas in the Jesup North Pacific Expedition. Leaders of official Marxist ethnography of the early 1930s, linguist N. Marr and ethnographer-politician N. Matorin were not isolationists. They dreamed of Soviet ethnography as a world centre for progressive anticolonial anthropology. They managed to make a few allies abroad, but international collaborations were severely limited for political reasons. During the 1940s-1960s Soviet ethnographers started to consider their science as an international alternative centre, perceiving American anthropology as their main rival and the sympathies of European and “Third World” intellectuals as the principle target of international activities. They also guided loyal scholars from socialist countries in reforming their anthropologies on the model of Soviet ethnography. After the collapse of the Soviet Union, Russian anthropologists tried to “keep up” with intellectual trends in world anthropology, but also complained of being in “unequal dialogue” with their Western colleagues.

“Cracks in the ‘Twilight Zone Anthropology’ – Debating Contemporary Polish Anthropology”

Author: **Marcin Brocki** (Uniwersytet Jagielloński w Krakowie, Poland)

Abstract: Polish ethnological and anthropological sciences had already been institutionalized in the 19th century and developed under influence of two general factors: early evolutionist theories and local, romantic visions of local “wild”, namely peasant cultures. But this very early diversity of the emerging discipline which continues to date is usually overlooked in favour of the widespread myth that ethnology and anthropology in Eastern Europe in general, taken as a unified science, evolved across the same lines as a part of a nation-building project. In my presentation, I will not only “deconstruct” this false vision, but also sketch shortly the history of Polish anthropology and relate it to current debates focusing on the problems of e.g., post-socialism, development, migrations, status of the discipline within and beyond the formal structure of science or the most heated discussions over engagement and activism.

PANEL 2 - ETHNOGRAPHIC DISPLAYS, POPULAR CIRCUITS

“Through the Courtesy of Mr. R. Schneidewind’: ‘Igorrote Villages’ as Anthropological Projects and Research Sites in the Early Twentieth Century”

Author: **Deana Weibel** (Grand Valley State University, MI, USA)

Abstract: A short 1906 article by Alfred Kroeber thanked an impresario named Richard Schneidewind for making his Filipino Exposition Company’s “Igorrote Village” available to the University of California’s Department of Anthropology for research purposes. During the 1900s and early 1910s, “human zoos”, condemned today, were often presented as ways of educating the public about peoples of the world and making the relatively new discipline of anthropology more widely known. The “Igorrote Village,” a simulated Filipino Igorot community offered as an attraction at world’s fairs and amusement parks, was one of the more widespread and popular forms of this type of entertainment. Seen through a contemporary lens, these villages were hugely problematic, impinging on the subjects’ human rights and helping spread stereotypes and misinformation about the peoples displayed, frequently in an effort to justify colonialism and imperialism. Anthropologists of the time, however, were often complicit in the creation of these “villages” and, in the case of Schneidewind’s villages, sometimes lent them

additional credibility by conducting research within them. This presentation will focus specifically on the “Igorrote Villages” run by Schneidewind, examining the influence of anthropologist Albert Jenks on the creation of the Filipino Exposition Company (FEC) and research conducted in the FEC’s mock villages by anthropologists Alfred Kroeber and Alfred Cort Haddon as well as by linguist Carl Seidenadel.

“The Labyrinths of 19th Century Anthropology in East-Central Europe: Knowledge Production and Transfer in Ethnographic Shows (*Völkerschauen*) in Hungary, 1870s-1920s”

Author: **Ildikó Sz. Kristóf** (Magyar Tudományos Akadémia, Hungary)

Abstract: Ethnographic shows (*Völkerschauen*) belong to the most controversial early sources of anthropological knowledge. Such performances are known in Western European countries (producing the main traditions of anthropology) since the early modern period, while in East-Central Europe they are considerably less known and less studied. Staging non-European indigenous people in royal/aristocratic courts, city parks, theatres, town halls, etc. seems, however, to have constituted a rather common form of knowledge production for both Western and East-Central European countries, as was explored in recent research conducted in some of the latter countries. Working on related archival material (newspapers, photos, etc) in Hungary, I was member of such an international research group for years. Considering those performances as manifestations of the specific (path)ways in which anthropological knowledge was transferred, and, every occasion, produced again and again on the stage, I would like to talk about some of the *Völkerschauen* that took place in Budapest, between the 1870s and the 1920s. The inhabitants of that capital could see several different groups of non-European indigenous peoples; ethnographic shows were held there since at least 1874. Various tours are known now, such as a Nubian (1878), a Samoyed (1882), a Sinhalese (1884), a Sudanese (1885), and there were Sioux Indian (1886, 1890/91, 1906), Sámi (1874, 1888, 1894, 1913), Ashanti (1888), Bedouin (1890/91) and other groups visiting Budapest. Buffalo Bill’s *Wild West Show* also performed in the capital (and elsewhere in the country), apparently on two occasions (1890/91, 1906). Focusing on some of the best documented tours, I will discuss their show elements, their reception, and their contemporary scientific contexts and interpretation. Hopefully, all this will shed light upon pathways of anthropological knowledge production that have as yet been rather neglected. I would like to reflect upon the contemporary scientific context of the performances and suggest that a distinction should be made between the sensational discourse contained in the show and distributed by the newspapers themselves and the ethnographic discourse of the age. Although the latter was still infiltrated by the search for curiosities of earlier times, it constituted a more complex entity at the turn of the 19th and the 20th centuries in Hungary.

“Display and the Transference of Meaning: Jane Alexander’s African Adventure and Ethnographic Dioramas”

Author: **Amy Nygaard Mickelson** (St. Thomas University, MN, USA)

Abstract: Contemporary South African artist Jane Alexander’s site-specific installation, *African Adventure: The British Officers’ Mess, The Castle of Good Hope* (1999-2002), features a complex tableau of eleven sculptural figures intermixed with found materials. Originally, Alexander’s artwork was installed in South Africa’s Castle of Good Hope, the Cape’s oldest surviving colonial fortress built by the Dutch East India Company (VOC) between 1666-1679. Alexander’s installation mimics the presentational form of natural history dioramas while challenging the Castle’s post-apartheid transformation from colonial bastion to tourist destination. I argue that the artist’s intervention puts into play the complex markers of settler/colonial domination with ethnographic and pseudoscientific displays of people. Used as ontological devices, ethnographic dioramas served as exportable visual and intellectual arguments to justify European colonialism and imperialism in southern Africa as well as the Global South. In fact, a whole profitable industry developed around the physical display of so-called “primitives” vis-à-vis human trafficking for world fairs, ethnographic expositions, and amusement troupes. A close examination of Alexander’s combinatory human/animal sculptures reveals culturally constructed boundaries while drawing viewers into an interstitial space where they grapple with form and meaning. Thus, by mimicry of ethnographic

dioramas, such as the South African Museum's former "Bushman" diorama, Alexander's *African Adventure* wields the Castle's colonial identity against itself.

PANEL 3 - TRANSCONTINENTAL CROSSOVERS IN ANTHROPOLOGY

"Prehistoric 'Races' and the Fossil Man. Palaeoanthropological Discussions *In and Beyond* the Southern Hemisphere"

Authors: **Diego Ballesteros** (Universität Bonn, Germany) and Erik Petschelies (Universidade de São Paulo, Brazil)

Abstract: Throughout the second half of the 19th century, one of the main anthropological issues was the origin and classification of human "races". Although this gave rise to extensive controversies, many anthropologists agreed that the only reliable and objective evidence for reconstructing the evolutionary history of human groups could be obtained from the measurements of skulls. These were considered material elements that drew a boundary between modern humans and their "primitive" contemporaries. Particularly in France and Germany, a succession of conventions sought to establish epistemological and instrumental consensus at an international level, which was, however, impeded by the existence of personal and institutional interests as well as the availability of structural, financial, and human resources. Drawing on these discussions, this paper examines the researches of the Argentine naturalist Florentino Ameghino (1854-1911) and the German zoologist Hermann von Ihering (1850-1930) on the origin and classification of human "races". Both, the former from Argentina and the latter from Brazil, sought to establish and strengthen interdisciplinary collaboration with scholars living in South America in order to generate local discourses and create a dialogue with their European counterparts. We focus mainly on the collaboration between them, the material and social networks in which they participated and carried out their research, the importance and "high demand" for South American skeletal remains and, finally, the influence of French and German anthropological traditions in the study of "primitive" South American man.

"Between Europe, Africa and the Americas: Transatlantic Routes of Syncretism"

Author: **João Leal** (Universidade NOVA de Lisboa, CRIA/NOVA FCSH, Portugal)

Abstract: The concept of syncretism was invented by early 20th-century German historians of religion as a means to address both the genesis of Christianity as a religion that combined Hebrew roots with Greek spirituality, and the assimilation of Christianity by local European "pagan" religions. In the 1920s and 1930s, though, the concept moved from the disciplinary field of religious studies to anthropology, and from Europe to the Americas, where it soon became an important conceptual tool for the anthropological study of African-American religions. Jean Price Mars (1927), in Haiti, and Arthur Ramos (1934), in Brazil, were the first anthropologists to use it. From Haiti and Brazil, the concept moved to more "central" anthropological locations, becoming crucial in the writings of Mellville Herskovits and Roger Bastide. Roger Bastide, particularly, played an important role in its diffusion among anthropologists interested in the study of religion. The paper seeks to address these transatlantic travels of the concept of syncretism, with a special emphasis in the anthropology of African-Brazilian religions, stressing, in particular, two main aspects: a) how these travels call for a revision of the distinctions between "centre" and "periphery" in the development of anthropological theory; and b) how theoretical concerns about the circulation of cultures and political agendas on racial mixture and identities converged in the thematization of syncretism.

"From Badhraloks to Global Scholars: Crossed Readings of the History of Social Sciences between India and Europe from a *Longue Durée* Perspective (1784-2020)"

Author: **Vinicius Kauê Ferreira** (Universidade Federal do Rio de Janeiro, Brazil)

Abstract: Over the last decade, European anthropology has claimed its global vocation by investing massively in its academic relations with the Global South. At the same time, it is now established that the history of social sciences in Europe runs parallel with a long and complex history of global intellectual circulations with (post-)colonial settings, India having been one of the most important colonies when it

comes to knowledge production. In this paper, I link ethnography and a *longue durée* perspective in order to understand the different moments and metamorphosis of this long-running relation. To that end, I depict three different cross-continental moments: (i) the institutionalization of Orientalism at the turn of the 19th century in both Europe and India and the emergence of a local intelligentsia (the *bhadraloks*), whose participation in the construction of modern science was crucial but obliterated from history; (ii) the first waves, in the early 20th century, of colonial students in the United Kingdom as part of a new geopolitics of knowledge at the same time that sociology and anthropology were institutionalized in India; and (iii) the new diversity-oriented scientific policies for global circulations in which social sciences have played a central role. A central question here is: What can this *longue durée* perspective tell us about the contemporary nature of these academic collaborations in the shaping of European anthropology? I look at those two regions as a single “space of circulations” (Kapil Raj) marked by deeply unequal power relations, but rich in intellectual exchanges. Beyond reiterating the existence of historical continuities, I aim to show how contemporary circulations re-signify this (post-)colonial history.

“Disputing with the Past: Histories and Historiographies of Slavery and Forms of Dependence in Early Modern South Asia”

Author: **Cláudio Costa Pinheiro** (Universidade Federal do Rio de Janeiro, Brazil)

Abstract: Slavery studies comprise a long-standing and diverse field, encompassing diverse national and regional traditions, some of which constitute paradigms that define agendas, impacting research and writing in very different historical and geographical contexts. This paper proposes a dual move on intellectual history and on forms of ethnography existing before the formalization of anthropology. It first presents how European colonizers struggled to fit a wide variety of forms of dependence existing in South Asia into a very narrow set of categories related to slavery depicted from European experiences of coercion, and later suggests how the contemporary scholarship on slavery joined this process. It argues that the study of the social history of the semantic of slavery and coercion in early modern South Asia should observe a history of the knowledge on slavery produced by social scientists in specific parts of that region. It joins the invitation to reflect on the connections and disconnections between colonial and postcolonial authors on configuring a field and semantics largely related to what has been understood as slavery and how this term has encompassed a wide range of terms related to that idea. The historical process revealed herewith helped me to find a shared dimension of dispute between those historians of slavery in South Asia and the history of slavery (and other forms of coercion and dependency) in South Asia. What I will also claim is that some of my sources constitute a very peculiar arena of dispute in two dimensions: a) within the past – between those who implemented colonialism and those submitted to the driving forces of Portuguese empire in South Asia and South America – and b) between past and present, by which historians also currently dispute the realm and the meanings of *slavery* with their own “natives” and with the processes they study. *Observation and narration* also configure here a central dialectic dimension that approximates and entangles history and historians into a shared and disputed realm produced by the **words** (terms) they both share.

PANEL 4 - RETHINKING DISCIPLINARY BOUNDARIES AND TEMPORALITIES

“For a Social and Intellectual History of *Anthropos-logos*”

Author: **Andrés Barrera-González** (Universidad Complutense de Madrid, Spain)

Abstract: In this paper, an argument is made in favour of a history of anthropology which reaches well beyond disciplinary boundaries and which is embedded in the more general framework of the philosophy-history of science; where the focus of inquiry is placed on the philosophical, moral, in sum intellectual lineages of the discipline and the underpinnings of its theory. It considers that a more restricted concern with just the development of anthropology as an academic discipline, and the documenting of prominent scholars’ works and careers, is of limited interest. The paper argues for the unreserved engagement with the recurrent reflection and debates, carried out from a wide spectrum of disciplinary quarters, on the human condition and the nature of society. It thus leads to an intellectual endeavour that is historically

contextualized and which remits to the etymology of the discipline's name: *anthropos, logos*. Such an historiography of anthropology ought to take account of the writings of authors from antiquity like Homer, Herodotus, Thucydides, or Tacitus; medieval scholars and travellers such as Giovanni da Pian del Carpini (c.1182-1252) and Willem van Ruysbroeck (1220-1290) reporting on the Mongols and their custom and mores; the burgeoning narratives and chronicles written by Europeans, arising from the many and diverse 'ethnographic occasions' (Pels and Salemink, eds. 1999) presented to them with the 'discovering' of new worlds following epic journeys of commerce, conquest or religious conversion by a Marco Polo or a Columbus; or the more systematic accounts and treatises investigated and written by pioneer ethnographers such as Bernardino de Sahagún (c1499-1590), José de Acosta (1540-1600), or Joseph F. Lafitau (1681-1746).

"Framed Folk Culture between Science, Ideology, and Common Sense. The Carinthia Case"

Author: **Jurij Fikfak** (Inštitut za slovensko narodopisje, ZRC SAZU, Slovenia)

Abstract: In 1973 Slovenian ethnology professor Vilko Novak wrote a booklet titled *Über den Charakter der slowenischen Volkskultur in Kärnten* and published it in Munich. It was a polemic against already dead ethnographers, historians, and geographers – Georg Graber, Martin Wutte, Eberhard Kranzmayer, scientists who had defined the scientific and nationalistic discourse in Carinthia in the first half of the 20th century. Ethnographers educated at the University of Graz had tried to establish the image of a pure dominating German (culture) prevailing over Slovenian culture. These ethnographers and historians were also an important part of the new Institut für Ahnenerbe and later Institut für Kärntner Landesforschung, one of the scientific institutions that the national socialist party established in 1942 with the Carinthian Gauleiter Friedrich Rainer. The paper raises three main questions: first, about the relationship between science and politics, about the found, constructed, and imagined scientific evidence and its use for political and ideological reasons. Georg Graber was one of the first who used Van Gennep's theories to define the dominance of German culture. The second area is the issue of focused and narrowed narratives, which define the frame of the whole discourse not only for the original producers (national socialist ethnographers) but in many ways also for the later critic, Novak. The third area is the reception of certain images and ideas, especially after "Volksabstimmung" in 1920, which were important in the first half of the 20th century and that are still part of Carinthian common sense.

"Muse, Tell Me of the Man of Many Wiles": Elias Petropoulos Strolling the Peripheries"

Author: **Christos Panagiotopoulos** (Cornell University, NY, USA)

Abstract: Elias Petropoulos occupies a special place in the intellectual history of Greece. He is the quintessential marginalized anthropologist, a thinker in the margins, and a thinker of the margins. He spent his life investing the social spaces of the underworld, the brothels, prisons, and subcultures that his late colleagues, in the second half of the 20th century in Greece, tended to ignore. As such, he found himself on multiple peripheries: the periphery of the political regime, being repeatedly imprisoned by the Greek Junta for his engaged scholarship; the periphery of the academy, dominated by conservative philologists and laographers whose nationalist tendencies he emphatically opposed; and the periphery of contemporary anthropology, that largely ignores his work. Yet, the Junta collapsed, laography is disappearing as an academic discipline, and contemporary anthropology is progressively opening to its autopoietic margins. By discussing Elias Petropoulos' life and works, I hope to elucidate the self-fulfilling assumptions and contradictions in distinguishing core, Western, usually anglophone or francophone traditions in anthropology, and outside, minor, and marginal traditions of European, or other, peripheries. Elias is strolling these peripheries, and proudly occupied them in his lifetime. Those who forced him into the margins have nowadays disappeared, yet his work remains as alive and popular as it ever was. His peculiar trajectory and long-standing popularity in Greece beg the question: who is really marginalized here, and for whom the bell tolls.

KEYNOTES

Susana Narotzky
University of Barcelona, Spain

“Beyond Fashionable Knowledge: Learning from Others and Learning with Others”

Abstract: Anthropological knowledge emerged from the genuine curiosity to understand and explain ways of being human that were alien to the hegemonic social and cultural environment. Arguably, the reasons why mostly European individuals and institutions became interested in “others” were generally linked to “civilizational”, colonial, and extractive objectives outside but also within Europe. Nevertheless, on the margins of hegemonic power, that knowledge also became useful for thinking of society otherwise, grounding projects of social transformation, and fostering institutional change. This talk poses the question of what makes knowledge “anthropological” and what power struggles are embedded in it. In a context where margins are topologically enfolded within continuous surfaces and borders have become porous and fuzzy, is alterity still meaningful and if so in what terms? How do we engage with other knowledge-making processes, both lay and scholarly? What do we value as proper anthropological knowledge and what do we define as something else? Which socio-economic and political pressures – within and without our discipline – prefigure particular forms of knowledge? Anthropological knowledge is produced during fieldwork through the tension of diverse forms of knowledge converging to “make sense” of an experienced reality. Away from the field, anthropology is unique in foraging through other disciplines, seeking alien concepts that might shed light from surprising angles. Anthropological knowledge flourishes at the margins, in struggle, and in crises.

Bio: Susana Narotzky is professor of social anthropology at the Universitat de Barcelona. She received the National Prize for Research in the Humanities awarded by the Spanish Research Ministry in 2020. From 2013-2019 she was PI of an ERC Advanced Grant “Grassroots Economics: Meaning, Project and Practice in the Pursuit of Livelihood” [GRECO] studying the effects of austerity on Southern European livelihoods. Her work is inspired by theories of critical political economy, moral economies, feminist economics, and value regimes. Her most recent publication is Narotzky, S. (ed.) (2020) *Grassroots Economies: Living with Austerity in Southern Europe*, London: Pluto Press. She is former president of the European Association of Social Anthropology (EASA).

Gustavo Lins Ribeiro
Autonomous Metropolitan University – Lerma, Mexico
Mexican National Council of Science and Technology

“Migration and Exile in the Making of Anthropology”

Abstract: Mobility, migration, and exile are well-researched subjects in anthropology. However, in spite of their global importance as structuring processes, anthropologists hardly ever put migrants or exiles at the centre of the discipline’s histories, if they mention them at all. Franz Boas, Bronislaw Malinowski, Claude Lévi-Strauss, A. R. Radcliffe-Brown, Max Gluckman are names that come to mind. I will base my presentation both on a few prominent anthropologists who worked in hegemonic centres and on the history of Mexican anthropology. I will explore the roles of migration and exile in the making of anthropology viewed as a transnational cosmopolitics. I will also consider such processes from a sociological and an epistemological point of view.

Bio: Gustavo Lins Ribeiro is an emeritus professor of the University of Brasilia. He was a visiting professor in Argentina, Colombia, France, South Africa, and the USA. His fields of research include topics such as development, international migration, internet, globalization, transnationalism, and world anthropologies. He has written and edited 23 books, and more than 170 articles and chapters in seven languages. His last book is “Otras Globalizaciones” (2018). He was a member of the Advisory Council of the Wenner-Gren Foundation for Anthropological Research (New York); the president of the Brazilian Association of Anthropology (ABA) and of the Brazilian Association of Research and Graduate Programs in the Social Sciences (ANPOCS); the founder and first chair of the World Council of Anthropological Associations (WCAA). He was vice-president of the International Union of Anthropological and Ethnological Sciences (IUAES), of which he is an honorary member.

ROUNDTABLE **“Hegemony and Diversity in Anthropological Knowledge”**

Regna Darnell

University of Western Ontario, Canada

Bio: Regna Darnell received a B.A. in anthropology and English from Bryn Mawr College (1965), an M.A. (1967) and a PhD (1969) in anthropology from the University of Pennsylvania and a D. Litt. from the University of Waterloo (2009). She taught at the University of Alberta (1969-1990), attaining the rank of professor in 1979. Professor Darnell came to Western in 1990, serving as chair of anthropology (1990-93) and in many other programs. She was the founding director of Western’s First Nations Studies Program (2003-2006). She is affiliate faculty in women’s studies and feminist research and serves on the core faculty of the Centre for the Study of Theory and Criticism. Professor Darnell has been a member and fellow in many societies and associations. She has published widely on First Nations languages and cultures as well as history of anthropology. Recent books include: *Edward Sapir: Linguist, Anthropologist, Humanist*, (2010, original 1990); *Collected Works of Edward Sapir 3: Culture* (1999) and *4: Ethnology* (1994); And *Along Came Boas: Continuity and Revolution in Americanist Anthropology* (1998; PB 2000); *Nomadic Legacies* (forthcoming); *Franz Boas as Public Intellectual, Theorist, Ethnographer, Activist* (ed. Darnell, M. Hamilton, R. Hancock, J. Smith, 2015). She edits Critical Studies in History of Anthropology (with Stephen O. Murray) and Histories of Anthropology Annual (with Frederic W. Gleach).

David Shankland

University of Bristol and Royal Anthropological Institute, United Kingdom

Bio: David Shankland is the director of the Royal Anthropological Institute, and honorary professor in anthropology at University College London. A social anthropologist by training, he has conducted many years’ fieldwork in Turkey, especially amongst the Alevi community. As well as his field researches, he pursues a parallel interest in the history of anthropology, particularly concentrating on the period in the late nineteenth and early twentieth century when modern disciplinary configurations emerged, and has made a special study of figures such as F. W. Hasluck, J. L. Myres, R. R. Marett, and E. Westermarck.

Dorothy Louise Zinn

Die Freie Universität Bozen - Libera Università di Bolzano, Italy

Bio: Dorothy Zinn is professor of sociocultural anthropology at the Free University of Bozen-Bolzano (Unibz), located in the Alpine crossroad of South Tyrol. She hails originally from the US, where she did her training at the University of Texas at Austin. Prof. Zinn’s research has focused mainly on

immigration and multiculturalism and Southern Italian political economy, especially clientelism. She co-founded and co-coordinates the Malinowski Forum for Ethnography and Anthropology (MFEA) at Unibz, celebrating the Malinowski family's historical connection to Bozen-Bolzano (<https://mfea.projects.unibz.it/>). Prof. Zinn has also translated two classic monographs by Italian anthropologist Ernesto de Martino, and she actively promotes knowledge of de Martino's work internationally. She is the Italian association SIAC's delegate in the World Council of Anthropological Associations (WCAA).

Livio Sansone

Universidade Federal da Bahia, Brazil

Bio: Livio Sansone (Palermo, Italy, 1956) has a PhD from the University of Amsterdam (1992). Sansone has been living in Brazil since 1992, where he is full professor of anthropology at the Federal University of Bahia (UFBA). He is the head of the Factory of Ideas Program – an advanced international course in ethnic and African studies. He coordinates the Digital Museum of African and Afro-Brazilian Heritage. He has published extensively on youth culture, ethnicity, inequalities, international transit of ideas of race and antiracism, anthropology and colonialism, and globalization with research based in the UK, Holland, Suriname, Brazil, Italy and, recently, Cape Verde, Senegal, Mozambique, and Guinea Bissau. His best-known book in English is *Blackness Without Ethnicity. Creating Race in Brazil* (New York: Palgrave, 2003). Other more recent articles in English are available in the online journals *Vibrant*, *Codesria Bulletin*, *História, Ciências, Saúde-Manguinhos*, and *Rockefeller Archive Center Research Reports*. Over the last few years his research has been on the circulation of ideas of race and emancipation between Southern Europe, Africa, and Latin America, on the making of Afro-Brazilian anthropology in the 1940s and on the trajectory of Eduardo Chivambo Mondlane. In 2019, he delivered an address at the opening of the academic year of the Eduardo Mondlane University in Maputo, Mozambique.

Roundtable Chair:

Michał Buchowski

Uniwersytet im. Adama Mickiewicza w Poznaniu, Poland

Bio: Michał Buchowski, professor in the Department of Anthropology and Ethnology, Adam Mickiewicz University in Poznań and in Chair of Comparative Central European Studies at European University Viadrina in Frankfurt/Oder. He was a distinguished visiting professor at Columbia University, as well as at Rutgers University, Warsaw University and National Museum of Ethnology in Osaka. He also lectured at the University of Kansas and Humboldt University. He was a fellow of the British Council, Fulbright Foundation, Kosciuszko Foundation, the Humboldt Foundation and Collegium Budapest, and worked as a research fellow in the Centre Marc Bloch in Berlin and CNRS in Paris. His scientific interest is in modes of thought, in Central European post-socialist transformations, and in social and cultural exclusions. He has published several books, such as *The Rational Other* (1997), *Rethinking Transformation* (2001), *To Understand the Other* (2005, in Polish), as well as *Purgatory: Anthropology of Neoliberal Postsocialism* (2017, in Polish). He also edited and co-edited several books, *Poland Beyond Communism* (2001) and *Twilight Zone Anthropology: Voices from Poland* (2019), as well as scientific papers on class relations, cosmopolitanism, 'Othering', and hierarchies of knowledge.



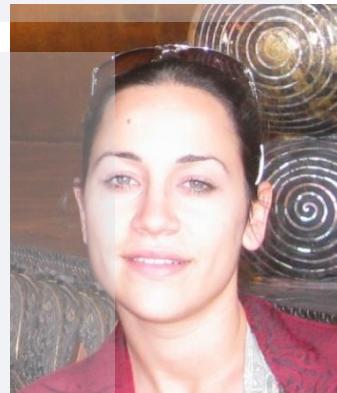
Anthropological Pathways and Crossings

Knowledge Production and Transfer in and beyond Europe

Teşekkür ederim! Grazie! Obrigada! Thanks!



Hande Birkalan-Gedik, professor of social anthropology, folklore, and gender studies, received her dual MA and PhD from Indiana University, Bloomington-USA. Currently, she holds a DFG-eigene Stelle, with her project Traveling Theories: The History of Anthropology in Turkey (1850-1950) at the Goethe University-Frankfurt, where she was formerly a visiting professor. She was Aigner-Rollett-Gastprofessorin in Graz-Austria and Indiana University-Bloomington. Among others, she edited *Border, Images, and Cultures* (Dipnot, 2013), co-edited *Anthropology from the Past to the Future* (Epsilon, 200), and more recently, *Detmold, September 1969 Die Arbeitstagung der.dgv im Rückblick*, with Cantauw, Cartensen, Schmoll, and Timm (Waxmann, 2021). She is convener of EASA-EuroNet and Correspondent of HOAN for Turkey.



Fabiana Dimpfmeier is Research Fellow at the University of Pisa, lecturer in Cultural anthropology at La Tuscia University of Viterbo, convener of EASA's History of Anthropology Network (2020-...), Editorial Coordinator of *Lares* and *Rivista di Antropologia Contemporanea*. Author of: *Il lungo viaggio e le storie piccole. Scritti in onore di Sandra Puccini* (Sette Città, 2020), *Il giro lungo di Lamberto Loria. Le origini papuane dell'etnografia italiana* (Cisu, 2020), *Nelle mille patrie insulari. Etnografia di Lamberto Loria nella Nuova Guinea britannica* (Cisu, 2018, with S. Puccini), *I confini nel mare. Alterità e identità nei diari della Marina italiana sull'Oceano* (L'Harmattan, 2016, with E. Cocco; 'De Cia' Prize 2016).



Patrícia Ferraz de Matos is an anthropologist, Research Fellow at ICS, University of Lisbon (UL), member of the teaching staff of the PhD in Anthropology of ICS/ISCSP-UL (2013-...), convener of the EASA's Europeanist Network (2020-22), Forum Editor of *Anthropological Journal of European Cultures* (2020-22), and correspondent member, in Portugal, of the EASA's History of Anthropology Network (2019-...). Author of *The Colours of the Empire: Racialized Representations during Portuguese Colonialism*, published by Imprensa de Ciências Sociais (2006, 2012) and Berghahn Books (2013). Prizes: Victor de Sá Prize in Contemporary History 2005; ERICS Prize (ICS/CGD) 2014; Scientific Prize - Honourable Mention (UL/CGD) 2019.

Frederico Delgado Rosa, PhD in Ethnology (University of Paris X - Nanterre), is a research fellow at CRIA and HÉRITAGES, and assistant professor at Universidade NOVA de Lisboa. He is codirector, with Christine Laurière, of *BEROSE International Encyclopaedia of the Histories of Anthropology* (www.berose.fr), and convener of the EASA's History of Anthropology Network (2018-...). He authored, among other works, *Elsdon Best, l'ethnographe immémorial. Sauvetage et transformation de la mythopoétique maorie*, with a preface by Herbert S. Lewis, 2018; *Exploradores portugueses e reis africanos*, with Filipe Verde, 2013; and *L'Âge d'or du totémisme. Histoire d'un débat anthropologique 1887-1929*, 2003.

