

# som sym

Ethnologisches  
Sommersymposium

22./23. Juni 2023

Frankfurt am Main

# 23

# Programm



**FROBENIUS-INSTITUT**  
FÜR KULTURANTHROPOLOGISCHE  
FORSCHUNG



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Ethnologisches Sommersymposium

am 22./23 Juni 2023

im Frobenius-Institut

Goethe-Universität

Norbert-Wollheim-Platz 1

60323 Frankfurt am Main

Dank der großzügigen Förderung der Frobenius-Gesellschaft können wir dieses Jahr zum fünften Mal ein ethnologisches Sommersymposium veranstalten, für das wir wieder hervorragend qualifizierte Studierende und junge Forscherinnen und Forscher gewinnen konnten.

Wir freuen uns auf zwei Tage mit einem anspruchsvollen Programm, das mit Vorträgen und Poster-Präsentationen des ethnologischen Nachwuchses gefüllt ist.

Das Frobenius-Institut für kulturelle Anthropologie öffnet auch wieder seine Türen für die Teilnehmerinnen und Teilnehmer des Sommersymposiums und bietet Einblicke in seine faszinierenden Sammlungen, in die größte ethnologische Fachbibliothek Deutschlands sowie die Publikationsmöglichkeiten von Paideuma, einer der ältesten Fachzeitschriften des Landes.

Wir sind gespannt auf diesen besonderen Austausch mit dem wissenschaftlichen Nachwuchs und laden außerdem alle interessierten Freunde des Frobenius-Instituts ein, sich am Symposium zu beteiligen.

Mit den besten Wünschen  
Prof. Dr. Roland Hardenberg

Do, 22. Juni 2023

Casino, Raum 1.801

- 12.30 Uhr **Registrierung**
- 13.00 Uhr **Begrüßung**  
Prof. Roland Hardenberg,  
Direktor des Frobenius-Instituts
- 13.15 Uhr **Keynote lecture**  
**An was wollen oder können wir uns morgen erinnern?  
Zu den Welterbeprogrammen der UNESCO**  
Prof. Joachim-Felix Leonhard,  
Staatssekretär a.D.
- 14.00 Uhr **Traces of agency in the Frobenius Archive of  
the expeditions to Northwest Australia**  
Christina Henneke, Frobenius-Institut,  
Frankfurt am Main
- 14.30 Uhr **Who was Markus Mailopu?  
Searching the archive for anthropology's interlocutors**  
Luisa Marten, Ludwig-Maximilians-Universität,  
München
- 15.00 Uhr **Postervorstellungen**
- 15.30 Uhr **Kaffeepause**
- 16.00 Uhr **Sonic territorialities in the Andes: Communities of  
chirimía knowledges and joy**  
Walther Maradiegue, Freie Universität Berlin
- 16.30 Uhr **Advance into the past: Religious syncretism  
of temporalities in the making of  
indigenous Christianity in French Polynesia**  
Mai Misaki, Berlin

- 17.00 Uhr **Becoming and being Bahá'í in Kyrgyzstan:  
Conversion in the context of an institutiona-  
lised transmission of religious knowledge**  
Jonah Neuenhaus, Frobenius-Institut,  
Frankfurt am Main
- 17.30 Uhr **The prominence of silence  
in migration discourses**  
Claudine Rakotomanana, Universität Basel
- 18.00 Uhr **Social practices of saving and exchanging  
cereal seeds in the Zambezi region of Namibia**  
Sandra Tamara Tikale, Universität zu Köln
- 19.00 Uhr **Abendbuffet**

Fr, 23. Juni 2023

IG-Farbenhaus, Untergeschoss

- 10.00 Uhr **Führungen durch die Ethnologische  
Bibliothek Leo Frobenius**  
IG-Farbenhaus, Raum 0.615
- 10.15 Uhr **Führungen durch die Sammlungen**  
IG-Farbenhaus, Raum 0.311
- 11.00 Uhr **Paideuma-Workshop**  
IG-Farbenhaus, Raum 501
- 12.00 Uhr **Ausstellungseröffnung**  
**Related beings: Cereals in transition**  
Flur des Frobenius-Instituts

## An was wollen oder können wir uns morgen erinnern?

Zu den Welterbeprogrammen der UNESCO



Prof. Dr. Joachim-Felix Leonhard, geb. 1946, Historiker und Klassischer Philologe, war ab 1976 wissenschaftlicher Bibliothekar in Bamberg, Passau, Heidelberg und Bonn und ab 1987 Direktor der Universitätsbibliothek Tübingen. Ab 1991 Vorstand der Stiftung Deutsches Rundfunkarchiv Frankfurt am Main – Berlin, sicherte er treuhänderisch die Archive von Hörfunk und Fernsehen der DDR für das kollektive Gedächtnis, gründete das Rundfunkarchiv Ost, lehrte als Honorarprofessor Zeitgeschichte an der Humboldt-Universität Berlin, war ab 2001 Generalsekretär des Goethe-Instituts, dann als Parteiloser Staatssekretär für Wissenschaft und Kunst in Hessen und dann Präsident der von Behring-Röntgen-Stiftung in Marburg. Er war und ist ehrenamtlich in nationalen und internationalen Gremien tätig, (z.B. im Vorstand der Dt. UNESCO Kommission, Vorsitzender des Dt. Nominierungskomitees „Memory of the World“ und des International Advisory Committee „Memory of the World“, des Forums der Deutschen UNESCO-Geoparks), hat Bücher und Aufsätze veröffentlicht und viele nationale und internationale Ehrungen erhalten.

## Traces of agency in the Frobenius Archive of the expeditions to Northwest Australia



A (colonial) archive is not a neutral repository but, according to Foucault and Derrida, can be seen as a hegemonic instrument that can potentially exercise epistemic violence. An analysis of historical records along but also against the archival grain allows countersigns, hidden histories and traces of agency to be uncovered. By examining the interwoven social relations, one can trace hints of the associated forms of agency. In my talk, I will present different facets of agency that can be found within an archive collection, using examples from my work with the archive of the Frobenius expeditions to Northwest Australia. These can be forms of human agency of the indigenous intermediaries and the German researchers or non-human agency, as the “material turn” has shown that also things were given the potential to unfold agency.

## Who was Markus Mailopu?

Searching the archive  
for anthropology's interlocutors



Archival records stored (among others) at the Universitätsarchiv München indicate: Ethnographic knowledge production in the early 20th century might not always have been the way it seems. Markus Mailopu, who came to Germany from the Maluku Islands in present-day Indonesia, had accompanied three German explorers in their work and travels. Handwritten diaries, photographs, a bust and personal remarks by the explorers raise a lot of questions: Who was Markus Mailopu? How was his relationship with the German scientists? How did he influence their co-creation of knowledge? And how can this help us to rethink (ethnographic) knowledge production in general?

## Sonic territorialities in the Andes

Communities of chirimía knowledges  
and joy



This presentation argues that Quechua sonic epistemologies shape territories where political communities congregate and share knowledges and joy. I will discuss the case of the chirimía, a musical instrument central to the agricultural and festive life among Quechua-Kañaris communities in the Andes. Based on collaborative research, my presentation argues that the making of the chirimía, its materials, repertoires, techniques, and knowledges, reflect Quechua notions of territory and community life. Furthermore, these notions manifest politically in their struggles against extractivist projects. Thus, I suggest that Quechua sonic territorialities are central to their political agendas and to the ways in which life and the community are celebrated.

## Advance into the past

Religious syncretism of temporalities  
in the making of indigenous Christianity  
in French Polynesia



The paper introduces what I refer to as “religious syncretism of temporalities” in global religions, particularly in colonial contexts. Religious syncretism not only assumes elements of multiple religious and cultural traditions, but also of different temporal constructs. Indigenous Māōhi Protestants in French Polynesia self-consciously marry the Bible with local traditional values. In doing so, they also curate a uniquely Indigenous religion that incorporates different historical periods, such as the pre-colonial ancestral past, the dictatorial chieftainship, 19th-century British missionary traditions, and personal memories of childhood. I highlight how the Māōhi people’s historical perceptions inform the creation of their own Christianity.



## Becoming and being Bahá'í in Kyrgyzstan

Conversion in the context of an institutionalised  
transmission of religious knowledge



My presentation deals with processes of religious conversion and the significance of religious knowledge for local interpretations of the Bahá'í Faith in Kyrgyzstan. I would like to shed light on conversion processes from Islam to the Bahá'í Faith within the respective everyday realities of converts. In particular, I will focus on the relationship between “pre- and post-conversion” forms of religiosity. I will show that conversion processes are marked by continuities and ruptures with earlier forms of religiosity. Special attention will be paid to the globalised formalisation of the transmission of religious knowledge.

## The prominence of silence in migration discourses



This presentation investigates the effect of silence on speakers in the context of migration discourses, specifically how silence practice affects self-esteem and interlocutor's agencies. It takes an interdisciplinary approach, drawing on linguistic theories such as Fairclough's critical discourse analysis (1993) and Jaworski's perspectives on silence as a form of speech (1997). Silence is seen as a significant language strategy that conveys social values and influences conversational dynamics. The focus is on young people in cities, examining how silence is used to achieve mobility goals. The thesis highlights the complexity of silence as a language and its potential for ambiguity.

## Social practices of saving and exchanging cereal seeds in the Zambezi region of Namibia



The conservation of 'biodiversity' is in many ways connected to agricultural practices. Mono-culture plantations and pesticides have massively contributed to the degradation of environments and the dwindling of species. At the same time, sustainable approaches to farming help to nourish the diversity they ultimately depend on – if the foundation for it is guarded: the seeds. Based on two-months of ethnographic research with female farmers in northeast Namibia this presentation looks at their social practices of saving and exchanging cereal seeds. Illustrating key motivations, daily practices and their contexts, the local relevance of the abstract notion of 'biodiversity' will be discussed.

## What flows will form

Viewing global aesthetics, materiality  
and production of knowledge  
with Franco-Beninese ceramics

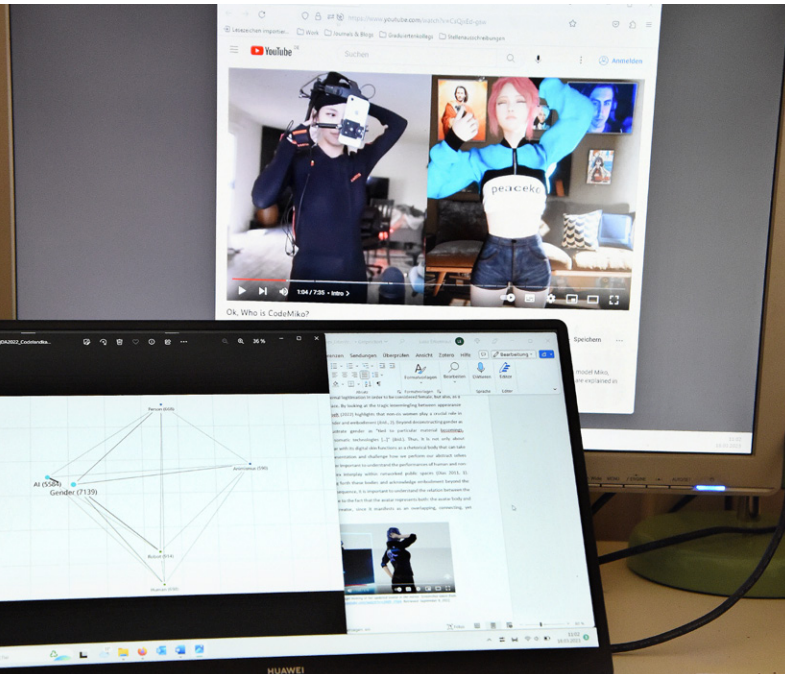


Melda Demir  
Goethe-Universität,  
Frankfurt am Main

In my master's thesis, I want to study the aesthetic and conceptual appropriation of Beninese ceramics from Sè by the French ceramic artist King Houndekpinkou, questioning how matters of aesthetics, materiality, and meaning-making change through this interaction within the postcolonial art world. I argue that the sociocultural repercussions of this connection (flow) materialize accordingly (form) in the objects at hand which enables them to become part of a network, consisting of the artist, the ceramic producers, buyers, and other actors of the art world. During my three-month-long field work in Benin, I aim to get to know the local ceramics scene in Sè, as well as institutions such as Foundation Zinsou in Cotonou. Drawing on theories by Alfred Gell, Pierre Bourdieu, and Kerstin Pinther, I want to work on the nexus of an object's agency, economies of culture, and the reciprocity between flows and forms. Methodologically, the objects, their making, and the skill attributed to them will be at the core of my research. The outcome of my fieldwork will be part of an exhibition I will be curating at Sakhile & Me, ideally with objects and help from both King Houndekpinkou and the potters I hope to meet in Benin.

## Glitching the (post-)human

Virtual YouTubers' self-representation  
between extended and divided self



By the case of Virtual and Artificial YouTubers (VTubers), the presentation reveals how the body becomes technologically embedded. By reading Feminist Anthropology and Critical Posthumanism dos-à-dos, the thesis engages with the three VTubers AI Angelica, CodeMiko, and Miquela Sousa. The thesis reveals that VTubers' show a form of personhood in which the reflective self appears and speaks apart from the 'I.' This division reflects practices of self-designation in order to navigate between the extended self and the divided self; the content creator and the avatar; between the platform and the VTuber.

## Your home away from the homeland

Negotiating cultural identity in  
the Lithuanian diaspora



The ethnographic case study *Negotiating Cultural Identity in the Lithuanian Diaspora* examines discursive processes of constructing cultural identity. The results are based on empirical data collected during a two-month field research stay in Chicago in early 2022. For this purpose, individual museum visits, semi-structured interviews and accompanied museum visits were conducted. The analysis differentiates between institutionalised and informal discursive practices and shows, how cultural identity is negotiated and discursively constructed in the Lithuanian-American community. The role of museums in this process represents a research gap in the field, and this study contributes to filling it. The 'community-focused museums' typical of the museum landscape in the USA provide offer insightful insights in this context.

## Language of animal traps



In my poster I will analyse the role of an object, the animal trap, in the context of an indigenous Kichwa family of Ecuador and their interactions with their social and natural environment. To answer my research question, the ethnographic object of research will be extended to non-human actors, more specifically material objects. How do traps differ from other practices of fish and animal capture? Do traps have agency? What meanings are attached to the term “atrapar” (“trapping”)? Animal traps are presented both as material objects and as active co-creators of social relations and concepts. I will also give a brief historical insight into earlier ethnographic representations of animal traps.

## Neighbouring Cannibals

Motifs of anthropophagy  
in West African Biographies

Daniel C. Repky  
Goethe-Universität,  
Frankfurt am Main



The switch from studying stories of anthropophagy as actual cultural phenomenon to a narrative's instrument to conceptualize and evaluate the encounter with others and the own has been arguably a huge benefit to our subject in recent decades. Yet, while focusing on the relations between two or more societies, mostly between 'Westerners' and indigenous peoples, we are prone to neglect a variety of very personal narrations of individuals in West Africa. Their stories on cannibals are tightly interwoven with their individual biography and often address themes of struggling and precarity, of uncertainty and estrangement. Thus, the cannibals of their stories are never far away, still they remain very abstract. I argue that they reflect an individual's concerns in opposition to a perceived majority rather than revealing a cultural based attitude towards 'the other' and, in doing so, they call for an update of the theoretical framework of anthropophagy.



## “Sistemul infinit”

The transnational reproduction of inequalities  
in the Austrian fresh food sector



This presentation outlines my MA research thesis, drawing on one year of fieldwork with Romanian agricultural workers in a greenhouse complex in Vienna. This greenhouse complex accounts for about 40% of the entire Austrian fresh fruit vegetable production and the local Romanian workforce oftentimes faces illicit labor conditions. Based on visual ethnography and stakeholder interviews, I shed light on the dynamics behind how Romanian workers became the major workforce. I do so by analyzing parts of my material through a multiscalar lens (Çağlar & Glick Schiller 2018, Xiang 2021) that traces current Romanian labor mobility practices and their institutional encasement in the Austrian fresh food sector.



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Das Frobenius-Institut befasst sich mit der Erforschung kultureller Diversität und anthropologischer Kongruenzen in Vergangenheit und Gegenwart. Es sieht seine Aufgaben darin, kulturanthropologisches Wissen zu erweitern und über den wissenschaftlichen Dialog einen reflektierten Umgang mit kultureller Differenz zu fördern.

Aufgrund der Geschichte des Instituts liegt ein Schwerpunkt der Forschung auf kulturanthropologischen Studien zu Afrika. Weitere regionale Schwerpunkte haben sich in den letzten Jahrzehnten ergeben, etwa durch ethnographische Studien in Ozeanien und Südostasien. Seit 2017 hat das Frobenius-Institut unter der Leitung von Prof. Dr. Roland Hardenberg seine Forschung um Süd- und Zentralasien erweitert und befasst sich verstärkt mit der kulturellen Wertschöpfung von religiösen Ressourcen.

## Sammlungen

Die **Bibliothek** des Frobenius-Instituts ist mit ca. 135.000 Bänden die bedeutendste Spezialbibliothek für Ethnologie im deutschsprachigen Raum.

Das **Felsbild-Archiv** umfasst über 8.600 inzwischen vielfach als Raritäten geltende Felsbildkopien aus Afrika, Ozeanien, Australien und Europa. Es ist die weltweit älteste und umfassendste Sammlung dieser Art.

Das **Ethnographische Bildarchiv** beinhaltet rund 40.000 Aquarelle, Ölbilder und Zeichnungen, entstanden zwischen den 1840er und den 1960er Jahren in Afrika, Ozeanien und dem indigenen Australien.

Die Bestände des **Fotoarchivs** beinhalten vor allem Fotos, die während der verschiedenen Forschungsreisen des Instituts von 1904 bis in die achtziger Jahre angefertigt wurden. Das Archiv besteht aus ca. 70.000 Fotos, vor allem Schwarzweiß-Aufnahmen.

Die **Ethnographische Sammlung** besteht heute aus etwa 7.000 Objekten, mehrheitlich aus dem Bereich der Alltagskultur afrikanischer Gesellschaften.

In seiner Rolle als Zentrum der Geschichte seiner Fachdisziplin, beheimatet das Frobenius-Institut mehr als ein Dutzend wissenschaftlicher **Vor- und Nachlässe** namhafter deutscher EthnologInnen.



Roland Hardenberg,  
Josephus Platenkamp,  
Thomas Widlok (Hrsg.)  
**Ethnologie als  
angewandte Wissenschaft.**  
Das Zusammenspiel  
von Theorie und Praxis  
Berlin: Reimer Verlag, 2022  
388 Seiten, 59,00 Euro  
ISBN 978-3-496-01680-9



Mamadou Diawara, Mamadou Diouf,  
Jean-Bernard Ouédraogo (Hrsg.)  
**Afrika n'ko. La Bibliothèque Coloniale  
en Débat**  
Paris: Présence Africaine, 2022  
896 Seiten, 30,00 Euro  
ISBN 978-2-708709-69-0



Adolf Ellegard Jensen,  
Elisabeth Pauli, Helmut Straube  
(Hrsg. von Sophia Thubauville  
und Anbessa Tefera)  
**The Sidaama**  
Southern Ethiopian Studies 2  
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Susanne Fehlings  
**Traders, informal trade and  
markets between the Caucasus  
and China Politics and History  
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Die Frobenius-Gesellschaft, gegründet 1924, ist einer der ältesten ethnologischen Fördervereine im deutschsprachigen Raum.

Zielsetzung der Frobenius-Gesellschaft ist die Förderung der wissenschaftlichen Arbeiten des Frobenius-Instituts, von Forschungsprojekten und Publikationen sowie Veranstaltungen.

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