

### **13. Charisma, Politics and Ideology in the Birth and Transformations of National Anthropologies**

*Convenors:*

**Moshe Shokeid**, University of Tel-Aviv

[shokeid@post.tau.ac.il](mailto:shokeid@post.tau.ac.il)

**João Leal**, New University of Lisbon

[joao.leal@fcs.unl.pt](mailto:joao.leal@fcs.unl.pt)

Anthropology is a relative newcomer to academia. Even so, it has undergone immense change. The workshop called for participants who observed or recorded the history of the professional institutionalization of anthropology in their own country and the transformation of the ethnographic project in their academic milieu. The presentations will explore the specific circumstance and the social context that first facilitated the introduction of anthropology into their university curriculum and research agenda. We will look for the forces that influenced changes in the engagement of theory, application of methodology and choice of field site. We assume that the emergence and transformation of anthropology have been energized by such factors as the personal charisma of academic entrepreneurs, specific political and societal circumstances, and the intellectual and ideological ambience of the time. The review of national histories of anthropology may expand our understanding of its role in society and the unique patterns of its professional production in different countries.

Nation and Empire in Portuguese Anthropology

**João Leal**, New University of Lisbon

[joao.leal@fcs.unl.pt](mailto:joao.leal@fcs.unl.pt)

.Several authors have defined Portuguese anthropology between the 1860s and the 1960s as a “nation building anthropology”, focused on peasant traditions and customs and indifferent to the imperial dimension of the country. Despite this orientation, it can be argued that Portuguese anthropology was, nevertheless, haunted by the Empire. Indeed, in the interstices of its folk centred discourse, the imperial dimension of Portugal was often to be found. It was not an overt presence, but a hidden one, something that could not be seen immediately. It is this hidden presence of the Empire in Portuguese anthropology that this paper seeks to disclose.

In the first part of the paper some of the evidences of the imperial subtext in Portuguese folk oriented anthropology are presented and discussed. In the second part of the paper, after a discussion of the limits of the distinction between “empire building anthropology” and “nation building anthropology” proposed by Stocking, the paper addresses the relationship between the imperial subtext of Portuguese anthropology and the place of the Portuguese Discoveries and of the Empire in Portuguese national identity.

Some Remarks to the History of the Development of Cultural Anthropology in Hungary

**Csaba Prónai**, Eötvös Loránd University and Hungarian Academy of Sciences

[cspronai66@hotmail.com](mailto:cspronai66@hotmail.com)

Hungary was the first ex-socialist country to launch cultural anthropology studies on an institutional basis in higher education, in 1990, at the Eötvös Loránd University of Sciences, Budapest. The founder and first head of the department was Lajos Boglár, who has been giving lectures and seminars at the department ever since. His special gift as a “school founder” had been already apparent while teaching at the Folklore Department – his charisma enabled him to collect a group of enthusiastic students who set out to learn about the cultures of the world. This group became the basis of the movement initiated in 1989, whose aim was to bring “American type” cultural anthropology to Hungary. In order to demonstrate the significance of the creation of The Budapest School of Anthropology, I find it useful to compare its first ten years with the 1948-89 period of the Budapest School of Ethnology. I will do this by analysing Lajos Boglár’s activity and charisma.

The Development of Ethnology (Cultural and Social Anthropology) as an Academic Discipline at Dutch Universities, 1815-2004

**Jan de Wolf**, University of Utrecht

[j.j.deWolf@fss.uu.nl](mailto:j.j.deWolf@fss.uu.nl)

Histories of anthropology normally take disciplinary permanence for granted. However, disciplines as we understand them are based on institutions, which provide a framework for people who devote their professional careers to research and the assessment of its results. As the training and admission of new recruits are necessary for their continued existence, universities are the most obvious establishments that combine these functions. Changes in the organisation of a discipline are important for understanding its social functions. In this paper I will explore this issue by examining the role of the Dutch universities in articulating the shifting meaning of *volkenkunde*, the Dutch equivalent of ethnology of social and cultural anthropology. Several periods can be distinguished during which different trends were dominant. Special attention will be given to the changing importance of the colonial context.

Max Gluckman and the Making of Israeli Anthropology

**Moshe Shokeid**, University of Tel-Aviv

[shokeid@post.tau.ac.il](mailto:shokeid@post.tau.ac.il)

In the history of anthropology, charismatic individuals have often played a major role in the creation and institutionalization of the discipline. Max Gluckman can be placed in that category. Although current Israeli anthropology has been greatly influenced by contemporary theoretical trends and professional genres, one can still observe the impact of Gluckman’s Manchester School project of the 1960’s and 1970’s. The paper will examine the success and failure of this research endeavor, which sought to reveal the process of community and nation building in Israel in the aftermath of mass immigration from Europe and the Middle East. The paper will also discuss how the professional scene and societal constraints affected the development of anthropology in Israeli academia before and after the Manchester project.

Anthropology as a Commercial Science: The Institut d’Ethnologie in Neuchâtel, 1945-1970

**Serge Reubi**, University of Neuchâtel

[serge.reubi@unine.ch](mailto:serge.reubi@unine.ch)

Influenced by European trends of the time, the University of Neuchâtel developed around 1900 three important anthropological institutions: a then recognized Africanist publication (*Bulletin de la Société Neuchâteloise de Géographie*), an ethnographical

museum and a chair of ethnography held by Van Gennep. In 1914, the first international congress for ethnology and ethnography was convened there as well. Shortly after WWI, this project declined, mainly for financial reasons, and by 1922, only the museum maintained its importance. Aware of its history, at the end of WWII, the young anthropologist Jean Gabus tried to restore anthropological teaching at the university. In order to give a social and economic usefulness to the discipline, he saw an institute for the preparation of students for colonial professions.

Analysis of Gabus' negotiations with the political, economic and academic powers allows one to understand the status of anthropology in Neuchâtel and in Switzerland at the end of WWII. It permits one to contextualize the birth of the Institut d'Ethnologie, which influenced Gabus' curious and slightly dated theoretical position, one that characterized Neuchâtel's research in anthropology until the early 1970's.

