

List of HoA panels and their convenors for the 15th EASA Biennial Conference meeting in Stockholm, Sweden, 14-17 August 2018

<https://www.easaonline.org/conferences/easa2018/index.shtml>

The [theme](#) of the EASA conference this year is 'Staying, Moving, Settling' and there are 160 [panels](#) to choose from!

The convenors of the [History of Anthropology Network \(HOAN\)](#) presented two panels and members of HOAN submitted three other History of Anthropology panels.

Accordingly, we have 5 Calls for Papers for all 5 HoA panels, closing on 9 April 2018:

P049 The role of learned societies and associations in the creation and building of European anthropology [History of Anthropology Network]

Convenors: David Shankland (Royal Anthropological Institute, London) and Aleksandar Boskovic (Institute of Social Sciences, Belgrade)

Short abstract: This panel invites submissions that will consider the role of learned societies and association in the creation of anthropology in Europe. The panel is open to papers which consider the historical importance of learned societies and associations, as well as their contemporary significance.

Long abstract: We are accustomed to the main arena of the generation of anthropological knowledge being the university. However, it is not entirely so, even today, and historically universities have developed departments of anthropological rather recently, certainly after what was recognisably anthropology had begun to be practiced. Instead, learned societies and associations throughout the nineteenth century, and for a good part of the twentieth century were the main locus of anthropological thought. Though they gradually have given way in some respects to universities, it is important to think in terms of a scholarly symbiosis that operates within a wider ecology of knowledge. Though some societies may no longer be active, many today, such as the AAA, EASA and the RAI continue to flourish and expand even as university departments are established, pointing toward mutual synergies which are important to explore and understand. Papers are therefore invited that reflect upon the creation of modern anthropology within learned societies; the role of associations in securing the profession, and the way that today these different forms of incorporation of knowledge operate and support each other.

<https://nomadit.co.uk/easa/easa2018/conferencesuite.php/panels/6502>

P050 Writing the History of Anthropology in a Global Era [History of Anthropology Network]

Convenors: Han F. Vermeulen (Max Planck Institute for Social Anthropology, Halle) and Frederico Delgado Rosa (Universidade Nova de Lisboa-CRIA/FCSH)

Short abstract: This panel invites papers on authors, institutions and traditions relevant to the history of anthropology and ethnology, including museum and visual studies in the Global Era, taking off in the 18th century. The papers should derive from research undertaken within a history of science framework.

Long abstract: The history of anthropology is an expanding field in several European countries, relevant both to historians of science and practicing anthropologists. New accounts of the discipline's past are paying more attention to its diversities, whether within or beyond the major traditions of former colonial powers. Current ways of interconnectedness allow for more inclusive perceptions of anthropology, defined in the broadest sense to include ethnology, folklore studies and related disciplines. Prominent figures are being reappraised and forgotten ones revealed, without leaving aside the human dimensions of the anthropological encounter, the interlocutors in the field, and the communities concerned.

Notwithstanding the critique of power asymmetries, alternative narratives are unfolding as older European or intercontinental dialogues are recovered with unpredicted results. This panel reflects the reviving of the History of Anthropology Network within EASA (HOAN) and the ongoing professionalisation of the field in Europe. It welcomes contributions that shed light on the archive's magnitude and anthropological significance, while focusing on the discipline's past as a world in motion.

<https://nomadit.co.uk/easa/easa2018/conferencesuite.php/panels/6314>

P030 On the move: Fieldwork, academy and home in the early anthropologists' careers.

Convenors: Dorothy Louise Zinn (Free University of Bozen-Bolzano) and Grażyna Kubica-Heller (Jagiellonian University Kraków)

Short abstract: Focusing on the interconnections between geographical and social mobility, academic policy, forms of family and the gendered division of work, this panel examines the careers of early anthropologists — above all women — who were on the move in order to professionalize.

Long abstract: Almost a century ago, particularly during the interwar period, many young intellectuals moved to those academic centers, in both Europe and North America, where modern anthropology was growing. They were generally young men, but increasingly also women. They not only left home to study and professionalize, but also travelled to take part in scientific expeditions or to carry out intensive fieldwork. Moving became the condition of their profession and career. In search of academic positions, some of them went from one institute to another living in different countries, others returned home to advance the new discipline. Finally, many had to flee because of the Nazi-Fascist persecutions and the war. For many of these early anthropologists, travelling and continuing their career was not easy, especially for women and for young students from the colonies and peripheral regions. What conditions and relations did (or did not) help them to move, stay, settle, and move again? What networks of academics, sponsors and institutions made their professional travels and their careers possible or impossible? What was the actual role of their colleagues, collaborators, informants, friends and partners who supported them in fieldwork or at home? This panel aims to discuss the interconnections between academic policy, geographic and social mobility, forms of family and gendered division of work in the early anthropologists' careers. Papers are welcome that focus on both individual trajectories and collective networks, according to different methodological approaches and diverse theoretical and historical perspectives.

<https://nomadit.co.uk/easa/easa2018/conferencesuite.php/panels/6459>

P048 'Peripheral' Anthropologies of Europe. Their histories and intellectual genealogies [Europeanist network]

Convenors: Andrés Barrera-González (Universidad Complutense de Madrid); Lorena Anton (University of Bucharest); and Susana de Matos Viegas (Institute of Social Sciences, University of Lisbon)

Short abstract: This panel invites looking at ways of doing anthropology not within the mainstream, at 'peripheral' traditions in the discipline which are often overlooked. Like Renaissance endeavors such as the Spanish and Portuguese 'missionary anthropologies' or minor ethnologies from the peripheries of Europe.

Long abstract: Anthropology is the offspring of travel, trade and geographical discovery. An outcome of the manifold encounters with Others, be it in the context of imperial expansion and colonial settlement, or in the framework of nation building in the European metropolises where the discipline was born. Anthropology's acceptance into governmental and academic institutions bears close relation to its perceived usefulness as a tool for government and statecraft; or as a means to reach practical ends like the conversion or nationalization of

subjects. Notwithstanding its fertility in explaining and understanding the Other in its diverse customs, beliefs and ways of life. Therefore, in order to make sense of this beleaguered discipline, it is imperative to account for the particular historical, social and political contexts where it has taken root and flourished. This time we propose to have a look at ways of doing anthropology not within the mainstream, 'peripheral' (meaning non-central) and 'little' traditions in the discipline other than the acknowledged four major ones (Barth et al 2005). We suggest paying attention to overlooked Renaissance anthropologies, such as the Spanish and Portuguese speaking 'missionary anthropologies' from the 16th and 17th centuries. As well as to schools of ethnology, ethnography and folklore studies from the territorial and political peripheries of Europe, namely during the 19th and 20th centuries, which are less known and may have been poorly understood.

<https://nomadit.co.uk/easa/easa2018/conferencesuite.php/panels/6489>

P055 Making Knowledge Mobile: Knowledge Production and Transfer in/to/across/between Anthropology's Actors, Locations, and Performances.

Convenors: Hande Birkalan-Gedik (Goethe Universität, Frankfurt am Main); Patrícia Ferraz de Matos (Universidade de Lisboa, Instituto de Ciências Sociais); Thomas Reinhardt (Ludwig-Maximilians-Universität München, Institut für Ethnologie); and Blanka Koffer (Humboldt-Universität zu Berlin, Institut für Europäische Ethnologie)

Short abstract: Translation and transfer of local knowledge(s) have always been a decisive feature of the anthropological enterprise. The panel analyzes different forms of "knowledge mobility" in anthropological theory and practice, from individual fieldwork to wider disciplinary and public contexts.

Long abstract: Anthropologists have always been active producers of anthropological knowledge—especially when working as "interpreters" of culture in the field and when textualizing "local knowledge" (Geertz 1983), thus making it available to audiences elsewhere. "Knowledge mobility" taken in its widest sense as a fundamental tool to understand situations, contexts, receptions and/or rejections of multiple forms of knowledge, allows us to discuss its entanglements with space and time and to analyze the role of scientific practices in the shaping of its form and content. Informed by the frameworks of Barth's "Anthropology of Knowledge" (2002) and Said's "Traveling Theory" (1983, 2001), we invite scholars to examine knowledge mobility in anthropological theory and practice and to look at the roles of translators, travelers (Clifford 1997)—and more—in the creation of anthropological "facts." We welcome original case studies as well as papers which critically examine ethnographic data in the light of larger theoretical developments.

Possible topics:

- Knowledge transfers between disciplines; from a discipline to a larger public, or government--and back; motivations for using anthropological knowledge for non-academic purposes
- The ways in which persons and institutions "mobilize" knowledge (e.g. lectures, conferences at inter/national scientific societies etc.
- Kulturpolitik, political concepts and contexts of knowledge mobility
- Mediality and changing formats and traditions of disseminating knowledge (e.g. monographs, encyclopedias, expositions, etc.)
- Roles and functions of anthropologists as cultural engineers, military consultants, more than as interpreters, translators, and travelers.
- Biologistic and evolutionist notions of human development.

<https://nomadit.co.uk/easa/easa2018/conferencesuite.php/panels/6613>

Urgent action required! Full list of panels:

<https://nomadit.co.uk/easa/easa2018/conferencesuite.php/panels/Views/panels/Tree>

The Call for Papers has opened on 27 February and will close on 9 April 2018. EASA writes: **Please note that ALL proposals must be made via the online form to a specific panel, not by email.** There is a 'propose a paper' link beneath the long abstract of each panel page. Beneath that is an indication of how many proposals that panel has received to-date – possibly useful when deciding which panel to propose to. Rules for submitting papers online can be found [here](#).

https://www.easaonline.org/conferences/easa2018/cfp.shtml?utm_source=EASA+members&utm_campaign=ab3cd69dd3-EMAIL_CAMPAIGN_2018_02_27&utm_medium=email&utm_term=0_a69f03e1cd-ab3cd69dd3-372940977

(See also a Wordfile with instructions for panel convenors attached).