



SESSION SCHEDULE

Thursday, September 20, 2018 | Slot 1 | Room 4

Mai Azzam: *Emotions, politics and social change in Khartoum, Sudan*

Richa Joshi: *Identity, Territory and Land Governance: An Anthropological Exploration in Indo Nepal Border*

Mykole Lukošienė: *Marking territory in transforming neighborhood: Šanciai parade "Chair" and heterotopia of the 'Cabbage field'*

Thursday, September 20, 2018 | Slot 2 | Room 2

Norbert Witt: *Kiskenamahagewin (The Way of Learning) - the long journey home of Aboriginal education*

Varvara Redmond: *Ashkenormativity: Dagestani Jews at the Crossroads of Cultures*

Pascal Honisch: *The World in a Nutshell - Universal expositions and their Ethnographic Heritage*

Thursday, September 20, 2018 | Slot 5 | Room 4

Georgia Rina: *'Ordinary people, do unusual things'. Different perspectives of labor in a door to door marketing company in Greece.*

Barbara Kantor: *Early Stage of Business Anthropology in Hungary.*

Paula Veloz: *Glocal accesses, uses and managements of Amazonian rainforests assests. Case study of the açai value chain.*

Friday, September 21, 2018 | Slot 6 | Room 5

Maren Jeleff: *Practices of telemedicine in travel medicine in Austria*

Moritz Engel: *Tracing the potential of Subjectivity for an Anthropology of Social Change.*

Friday, September 21, 2018 | Slot 9 | Room 4

Caterina Pangrazzi: *The oratory of San Martino (Trento, northeastern Italy). Socio-cultural changes between Late Antiquity and Middle Age.*

Markus Scholz: *Mission, Ethnography and Representation: The Bavarian Capuchins and their Missionary Museum in Altötting*

Stefanie Schien: *The great arts of East Asia in a provincial Germany collection. The impetus of Ernst Grosse for the Städtische Sammlungen Freiburg.*

SESSION PAPERS

Porous Urbanism: Order and Disorder in a Mexico City Neighborhood

Blair, Charlotte (American University, Washington D.C., USA)

Practically overnight on September 3rd, 1971, thousands of people "invaded" the sparsely volcanic land that is now Colonia Santo Domingo. While the Mexican state encouraged the land grab, municipal authorities did not provide Santo Domingo's originarios, or original settlers, with services or basic infrastructure until several years after this initial settlement. Instead settlers relied upon their own labor to order their space: they strung telephone wires, negotiated with public officials to install sewage pipes, built Colonia Santo Domingo's first school, and cut through the pedregal, or volcanic rock, that overlay their new home. By giving land titles to Colonia Santo Domingo's original settlers in 1974, the state gave squatters the opportunity to begin a process of step-by-step

settlement capitalization, reminiscent of Karl Marx's "primitive accumulation." Of Colonia Santo Domingo's 120,000 current residents, a growing number of community activists are protesting the state-sanctioned development projects that they fear will lead to their displacement. While their shared labor and use of volcanic rock acted as an initial liaison to capitalist developments, collective labor, igneous rocks, and the settlement's history as a self-built community are currently being used by some residents as mechanisms for dissent against new capital-producing projects.

Emotions, politics and social change in Khartoum, Sudan

Azzam, Mai (University of Bayreuth, Bayreuth, GER)

Sudan is a country with multiple challenges; political, economic and social ones. The country has been under a hegemonic regime since 1989, which led to a massive destruction of the country's resources and institutions. The regime restricts youth from carrying activities in public spaces and closely monitors public gatherings. Among the institutions that were destroyed were civil organizations and unions. Against the backdrop of a situation painted with war, poverty, neo liberal policies and lack of hope, young generations took an action. Recently, there is a little restoration of civil movements and activism in Khartoum where people try to bring change. One of the youth groups which is active in making change and contributing to social equality are called "Shari' Al Hawadeth" translates to "Emergency Street". I studied the groups' history, formations, organization and members. From the data I collected I base my paper.

In this paper I am trying to understand how change happens in one's life and transform her/him to an activist. Accordingly I present a case study where emotions are highly linked to socio-political change in both individual and organizational levels. There is a little focus on the argument that emotions are integral part in change. Emotions play a greater role than we expect and pay attention to as suggested by this case study.

This paper revolves around the concepts of **resistance, emotions** and **activism**. It is based on ethnographic material collected in Khartoum, Sudan between June and December 2015. The paper reflects part of youth activities in bringing social change in Sudan, and it suggests that young people are involved through charity activities in what I call 'apolitics of hope'. The paper then implies a political understanding of charity as embedded in particular social and political circumstances. The research focuses on charity youth associations in Khartoum, as an endeavor to understand the role of youth in public life in relation to a broader hegemony and the aspirations for social change. I shed light on how young people emotions and experiences make them active in making change but also bring change in their lives.

It is a contextual understanding for what "emotions" as a concept can add to the understanding of socio-political movements in a small scale. It is ethnography that shows the agency of young generations (born between 80th and 90th) and their ability to resist a hegemonic society through emotions. In my case study I explain how the socio-political circumstances lead people to feel the frustration, the inequalities, the sorrow and the political failure. These feelings they encounter then transform them to be more engaged in the public sphere.

Written from an anthropological perspective I bring the attention to the individual level that reflects the changes and shifts in people's lives. Such changes are likely to reflect the sort of "hirak" present in Khartoum. "Hirak" is a Sudanese Arabic word that means movement/momentum and reflects a sort of activism in a limited scale yet it influences the socio-political order.

Identity, Territory and Land Governance : An Anthropological Exploration in Indo Nepal Border

joshi, richa (1992, NEW DELHI, IND)

Land is the most important integrating factor which is simultaneously the basis of existence, production factor, wealth, and home. The ownership of the land has been endowed in two ways. The first is when there is an authority over land and second is when the person has right to use the land for cultivation and dwelling purposes. The paper argues how meaning of land, territory and identity are produced, articulated and mobilized in relation to land deals. The paper also tries to explore the role of state in the negotiation and implementation of land deals. How legal frameworks, bureaucratic structures and customary laws regulate land access and management.

Marking territory in transforming neighborhood: Šančiai parade “Chair” and heterotopia of the “Cabbage field”

Lukošiene, Mykole (Vytautas Magnus University, Kaunas, LTU)

The aim of this paper is to analyze two manifestations of established local community's power and resistance to gentrification in Kaunas neighborhood Šančiai, using gentrification theoretical approaches (Brown-Saracino 2010; Lees et al. 2008; Tonkiss 2005; Zukin 1982; Naegler 2012) and resistance practice of space production using particular aspects of heterotopia (Foucault 1984) and *thirdspace* (Soja 1996) theoretical concepts.

Šančiai, one of eleven neighborhoods in the city of Kaunas, has been in the turmoil of urban transformation for a decade. The neighborhood of Šančiai used to exist in a somewhat isolated pocket in Kaunas city, infamous for industrial spaces and high crime rate or its dangerous environment, and during the last decade it is in the process of being rehabilitated, recreated and revisioned by implementing new urban planning strategies and luxurious post-industrial urban visions. The fact that Kaunas city is nominated for the European Capital of Culture 2022 also generates a great process of preparations in the urban environment and impacts all of the neighborhoods in Kaunas - especially ones that can be accommodated for tourism, just like Šančiai.

This paper analyses the manifestations of presence and power of the local community in Šančiai during the gentrification process. It is based on ongoing participant observation ethnography (started in Spring 2017). Two manifestations are selected for analysis in this paper – the neighborhood parade “Chair” and the empty and abandoned space “Cabbage field” in the former military encampment in Šančiai, where the power of community and resistance to mainstream gentrification manifests itself. The transformation of the Šančiai neighborhood is analysed using the approaches usual in gentrification and urban transformation researches (Lees et al. 2008; Tonkiss 2005; Naegler 2012, Molotch and Logan 1978). The agency of the Šančiai local community (both institutionalized and not), while organizing community events and festivals like the “Chair” parade is analysed in comparison to L. Naegler (2012) ethnographic research in Hamburg Sternschanze neighborhood's resistance to gentrification (Soja 2002, Harvey 2012). Also, the parade in Kaunas was analysed as a political ritual that is created by a community or, according to D. Harvey (2012), *the commons*, to establish power in the neighborhood, like the tradition of orange parades in Northern Ireland (Bryan 2000, Turner 1967, Bell 1992, Grimes 2013).

Kiskenamahagewin (The Way of Learning) - the long journey home of Aboriginal education

Hookimaw-Witt, Jacqueline (Attawapiskat First Nation, Attawapiskat, CAN); Norbert, Witt (Attawapiskat First Nation, Attawapiskat, CAN)

This paper follows and discusses the authors' documentary video with the same title that was published in spring 2017. In the Mushegowuk (Swampy Cree) tradition, the paper tells the story of the vision quest for Aboriginal Education by Attawapiskat youths who walked out on the land in the middle of winter 2016 to find answers to why Indigenous communities have to rely on so far unsuccessful problem solving mechanisms brought in by a government which yet has no understanding of the soul of the country's First Nations. The youths initiating the walk had suggested to their political leadership to focus on education, specifically education that is based on Indigenous worldview which would enable the people to solve their own problems. With that they are also alluding to the paradox that despite the First Nation communities in the James Bay region having officially been surrendered control over their own education system since 1990, the schools in Attawapiskat still follow an Ontario provincial curriculum, a curriculum that is irrelevant to the people's reality and identity, and is thus bound to fail as both contents and teaching methodologies do not much differ from those in the now criticized residential schools that tried to educate the Indian out of the Indian, or more clearly to destroy Indigenous cultures. The youths' Vision quest, as much as the story of an education project in Attawapiskat that allegedly explored the rights of Indigenous children through arts education through the years 2013 and 2015, is presented by the authors of the paper, both members of the community of Attawapiskat, as symbol for the spirit of education. Both, the symbols and spiritual interpretation of Aboriginal Education from a Cree perspective, and the interpretation of reality from a modern, western perspective, are discussed within an academic, though inclusive, context. The concept academic refers to mainstream as opposed to traditional (Cree) interpretation of knowledge production, a dichotomy in the youth's reality they have to contend with as long as a functioning culture based formal Cree education is not installed. The youths, having gone out on the land on a traditional vision quest, looking for knowledge by introspection, had found their spirit and brought Indigenous knowledge back to the community, carrying it in their hearts. They hope that their political and educational leaders will hear their voices.

Ashkenormativity: Dagestani Jews at the Crossroads of Cultures

Redmond, Varvara (University of Warsaw, Warsaw, POL)

In my presentation I will focus on the structure of the “Jewish world” and its tendencies towards ashkenormativity and western-centrism. I hope to present an alternative narrative in which we can clarify and value the experience of the Mountain Jews.

The Mountain Jews are a distinct Jewish subgroup and one of the oldest ethnic groups in Caucasia. This subgroup cannot be fully understood as Russian or Sephardic Jewry. The main objective of my presentation is to investigate and describe Dagestani Jewish *minhagim*, culture and observance of the *halacha*, which were affected not only by mizrahi rite but also by the Caucasian *adats* - traditions and social norms.

I would like to try to explain the components that make up the identity of the Mountain Jews and what importance, if any, do they place on the State of Israel and the land of Dagestan. Dagestani society is extremely diverse as a result of multilingualism and many nationalities living in the area.

During the talk I would like to present and analyze the historical origins of characteristics of the Jewish communities in Caucasus and other Muslim countries. Historically Mountain Jews adopted a lot of Caucasian Muslim traditions such as, Jewish polygyny, underage marriages, the laws of modesty differing from Jewish understanding of *tzniut* and patriarchal family hierarchy.

The multiple factors that constitute Mountain Jewish identity are ambiguous, malleable but essential. This identity is not exactly coherent with the simplistic distinction of Mizrahi, Sephardi and Ashkenazi.

The Mountain Jews I met see nothing heterogeneous to be Jewish, Russian, Sephardic, Mizrahi and Caucasians observing some Muslim traditions, all the while, nurturing their Jewish heritage. During my pilot research, I realized that they could be easily mistaken for Caucasians while in Moscow, Russian Ashkenazim in Israel or Muslim Caucasians in America. Trying to clarify who they really are, Juhuro introduce themselves as Caucasian Jews from Russia.

I aim to show that Mountain Jews are a separate Jewish cultural and religious group, which could be understood and reviewed from various perspectives. As Russian speakers they can be viewed as part of the Russian Ashkenazim. According to Israeli law all Mountain Jewish Rabies function under the auspices of the Chief Sephardic Rabbi of Israel. Culturally the Mountain Jewish community is very close to the rest of the Caucasian nations, however being one of the peoples who received Torah in Sinai is essential for the Caucasian Jews I met. However, I perceive Juhuro as an absolutely unique, separate group with its own culture, rite, traditions and identity, different from the rest of Jewry, but at the same time - an important part of it.

In my presentation I will try to become abstracted from the commonly-known ashkenazi narrative and its characteristics. Many ashkenazi follow rather modern frum lifestyle, according to which Caucasian Jews will be seen as less religious or not religious at all. I assume that the prism of ashkenazi values, identity and history cannot be applied in the discourse about Caucasian Jews, who have an absolutely different and unique experience.

The World in a Nutshell - Universal expositions and their Ethnographic Heritage

Honisch, Pascal (External Lecturer Univ.Vienna / PhD student, Vienna, AUT)

From the mid-19th century onwards Universal Expositions or World's Fairs have been the setting for Ethnographic Exhibits and Cultural Displays in Europe and beyond (), which would often find their way into Museums afterwards (Benedict 1991). Indigenous people from all around the globe had been shipped to fairgrounds in Paris, London, St. Louis, or Chicago for the purpose of entertaining a primarily white bourgeoisie audience (Treagus 2013: 49f; San Pablo Burns 2013: 16). While the organizing nations tried to come up with an universalist conception of the world that had them at its center, their human displays should convey an idea of the primitive other, they had managed to move on from, to their audiences (Bennett 2004: 25).

World's Fairs have also been and still are ventures of scientific exchange and knowledge production, used for that purpose not least by Anthropologists at the turn of the centuries to make a case for their young discipline. Franz Boas herein is certainly the most prominent figure, as he has co-curated the Ethnographic Exhibits at the Chicago Fair in 1893, he inherited a position at the newly founded Field Museum shortly after, which was meant to preserve them (Hinsley and Wilcox 2016: 406/419). He soon parted with both, the Museum and the evolutionary theories that had prevailed towards the end of the 19th century (Hollweg 2001: 36), eventually coming up with his own branch of cultural relativism (Boas 1911).

To this day the field of Anthropology has ties with Universal Expositions (Harvey 1996, Färber 2006, Brownell 2008), as do Ethnographic Museums (Benedict 1991), which makes them an interesting field to further explore and question. This paper thus compares and discuss the Ethnographic Heritage of Osaka EXPO 1970 and Shanghai EXPO 2010, by comparison of the National Museum of Ethnology (Osaka) and the World EXPO Museum (Shanghai) and their approaches to curating. As those Museum were built to preserve the heritage of the EXPOs in question, by the means of interviewing and textual analysis.

'Ordinary people, do unusual things'. Different perspectives of labor in a door to door marketing company in Greece.

Rina, Georgia (University of Macedonia, MARATHOKAMPOS SAMOS)

The global financial crisis of the last decades has serious consequences in economic, social and political level in Greece, affecting negatively the majority of the people. The first sector which crisis impinged on was the labor. Many companies closed, went bankrupt, conglomerated, while thousands of workers lost their jobs or part of their salary. At the same time, many multinational companies and their affiliates took the chance to implement anti-labor strategies and precarious working conditions, influenced directly by the American business models of the previous decades. As a result, today in Greece, a large part of employers are looking for flexible, cheap, unskilled, obedient, youthful workforce in order to profiteer through labor exploitation. The aim of this presentation is to highlight the transformation of the modern working environment in Greece after

the eruption of the economic crisis. More specifically, we examine the working conditions in a door to door marketing company in Thessaloniki (Greece). We focus on the workers discourses but also on the strategies of company's employers. We will try to underline how the workers and the employers conceptualize the notion of their work. The material of our research is based on a long-term fieldwork as well as on structured and unstructured interviews.

EARLY STAGE OF BUSINESS ANTHROPOLOGY IN HUNGARY

Kantor, Barbara (University of Miskolc, Faculty of Arts, Institute of Anthropological and Philosophical Science, Miskolc, HUN)

The term of 'Business Anthropology' is a new phenomenon in the Hungarian social science's discourse and surprisingly the debate about it was started by economists in 2017 in Budapest at a section in the Hungarian Cultural Anthropological Association's Annual Anthropology Conference. This event played an incubator role of starting the dialog about the application of anthropology (and applied anthropology) in the business sector in Hungary. Since then, the representatives of anthropology and other social sciences scholars (mainly from the discipline of marketing, marketing communication, management and design) have found each other: we are beyond conferences where the section of Business Anthropology were increasingly popular networking spots for academic professionals, students and other professionals (praxis anthropologists, marketing experts, etc.). Moreover, a special issue about Business and Anthropology will be published soon in Replika a well-recognized Hungarian social science journal with the aim to highlight the application of anthropology in the business life from different disciplines.

In my presentation I will summarize the story of Business Anthropology as a formulating transdisciplinary social science knowledge field in Hungary from the point of someone who works parallel in the private sector (marketing communication and strategy management) and in the academic world (as a lecturer) as well.

Glocal accesses, uses and managements of Amazonian rainforests assests. Case study of the açaí value chain.

Veloz, Paula (LAI FU Berlin, Berlin, GER)

This paper attempts to assess and to account pertinent cultural, political, institutional, and economic factors that shape to the regulatory framework of the açaí value chain. Focused on the examination of such regulatory architecture, it distinguishes between de jure and de facto settings that determine the accesses and uses of açaí in the major context of the Amazonian Land Issue. Following its path as traditional staple food at local and regional levels as well as super food in the global market arena, the chain is thus presented as a circuit that constrains or expands according to regulations that are activated/ deactivated on each respective node/port from the rainforest collector through the route that may ends with a customer of super food in Berlin.

Theoretically inspired by the Commons Pool Resources approach, the study is intended to shed light onto the network of actors -their interests and agencies- involved in the açaí production chain within a broad transnational space. It focuses on the role played by the manifold -and often underestimated- local actors and their potential application/ disregard/ negotiation of operating institutional and customary frameworks that regulate the use, the access, and the management of land where the production of this remarkable rainforest asset takes place.

In sum, the paper offers a critical analysis of the açaí production chain, inquiring how negotiation processes occur on the ground; identifying where the local and the international spaces institutionally intertwine. It offers a contribution to the discussion on the tensions among the myriad of institutional domains, particularly contested in Amazonia as environmental policy landmark, and suggests that the promotion of strenghts and outcomes, i.e. sustainable traditional practices along with empowerment strategies for local actors are expected to ameliorate the negative impact of the glocal interdependencies in favour of the protection of biological and cultural diversity.

The paper aims on a broader scope to reflect upon the agency of the subjects of Land Use and Tenure policies in Amazonia, in order to enhance the protagonism of local actors related to the production of açaí and to promote the cultural value of Amazonian traditional practices.

Practices of telemedicine in travel medicine in Austria

Jeleff, Maren (independent researcher, Vienna, AUT)

Telemedicine is a form of diagnosis and treatment supported by the use of communication and information technologies where contact between doctor and patient (and between doctors) become independent of time and place. It is a complex phenomenon that has the potential to change the landscape of health care: the way of making a diagnosis, the accessibility of health care, the question of responsibilities (Oudshoorn 2008, Mort et al. 2003) and legal accountabilities. In the European Union there is no uniform law regulation for telemedicine. "Probably such standardization will never take place, since the European Union does not have, until now, a common set of norms regarding tort and criminal liability, much less specific legal norms on medical liability" (Raposo 2016:1).

While phone consultation within the same country has existed for a long time, new forms of communication (like smartphones, videochats etc.) have dramatically broadened the possibilities of remote diagnosis and treatment. This development coupled with a virtually worldwide access to the Internet has eased the communication between doctor and patient, even beyond frontiers. In Austria, despite of these developments, the legal situation of telemedicine has not been adjusted up until now. More than ever, telemedicine lies between the poles of restrictive legal regulations and actual practices.

During an informal conversation with a travel doctor I got familiar with the importance of telemedicine as a tool for remote diagnosis and treatment, particularly in urgent medical problems. On the basis of this information I explored the usage of telemedicine in one specific medical field – travel medicine – in Austria and encountered a tense relationship between practice and the legal and medical framework. Therefore, I further investigated why travel doctors in Austria provide remote consultations, what these consultations look like exactly and which implications and limitations they imply.

Tracing the potential of Subjectivity for an Anthropology of Social Change

Engel, Moritz (Ruprecht-Karls-Universität Heidelberg, Hanau, GER); Schirmer, Christian (Ruprecht-Karls-Universität Heidelberg, Heidelberg, GER)

There are no societies that are more or less complex. What is different however are the processes of subjectivation that are negotiated on the societal and the individual level. Therefore we argue, that subjectivity is the basis for criticizing the hidden asymmetries instated by discourses around the complexity of societies. All societies create movements toward social change, in which the techniques of subjectivation are always contested. Therefore we argue that one way of engaging with social change is the investigation of subjectivity during these moments of contestation.

Following Balibar, with Marx, theory and practice became intrinsically linked. Dissolving the dichotomy between anthropological theory and practice is now more urgent than ever, if anthropology strives toward holding future social value for those involved. We argue that with the help of (post-)Marxist theoretical currents, anthropology should be reoriented towards progressive social change.

The first of these examples is centered around a critical understanding of the subject along the lines of Lacan and Žižek and their understanding of dialectical materialism. An examination of the ethnographic example of Greece after the imposition of harsh austerity measures after the financial crisis of 2010 may show the various ways in which the split subject position is a key factor in understanding modes of interpellating a subject under neoliberalism and how progressive resistance may arise from that.

Secondly, ways of resisting neoliberal interpellation are reflected on by a reading of the Zapatista movement through Deleuzian political philosophy. Deleuze gives social scientists theoretical tools to understand the deterritorialization of subjectivities in the Zapatista struggle. In forming a political assemblage, Marxist guerrilla members and indigenous people engaged in processes of becoming that made the creation of a flexible, autonomous region possible. In rejecting the subjectivation processes of a neoliberal governmentality, the Zapatistas put forth a shifting process of emancipation trying to create a "world in which many worlds fit".

We conclude that the current resistances to neoliberalism remind us to depart from stagnant forms of social analysis and show the relevance of contemporary Marxisms to understand social transformation in a world shaped by neoliberal oppression.

The oratory of San Martino (Trento, northeastern Italy). Socio-cultural changes between Late Antiquity and Middle Age.

pangrazzi, caterina (University of Trento, Trento, CIV); Larentis, omar (Univeristy of Insubria, Varese, ITA); Tonina, Enrica (University of Trento, Trento, ITA)

The fortified site of Monte San Martino is located in the Western part of Trentino, in Lomaso, a district of the municipality of Comano Terme (Trento). The site is built on the top of a huge outcrop of rock, at 985 meters above sea level and rises to 200 meters above the valley floor. From 2000 to 2015, the summit of the mount was interested by eleven archaeological seasons, which found out the remains of a fortified settlement and an oratory close to the perimeter of the walls. In the Middle Ages, this oratory function was a church for pilgrims passing through the site. The site is surrounded by a continuous wall, that structurally suggests a significant construction effort. It has been proposed to identify the site of San Martino with the *castrum* Ennemase mentioned by Paolo Diacono. *Castra* were usually built in natural environments that permit the control of territory. In the centuries the military function of the buildings vanished as a reflection of socio-cultural changes. In Medieval time the height of these building lost it's defensive function in favour of a new spiritual dimension directly connected with the natural environment. This high places usually became pilgrims station, here we present also the anthropological analysis of the human skeletal remains founded in the San Martino oratory during the archaeological seasons.

Mission, Ethnography and Representation: The Bavarian Capuchins and their Missionary Museum in Altötting

Scholz, Markus A. (Übersee-Museum Bremen, Bremen, ZZZ)

In 1896, the Bavarian Capuchins assumed responsibility for mission stations among the Mapuche in the South of Chile. They soon distinguished themselves as defenders of indigenous land rights and as linguistic experts for the Mapuche language. What is less known is that they opened an ethnographic exhibition already in 1905 in Altötting, the place of pilgrimage they were in charge of. In 1906 followed a permanent exhibition in their monastery and plans for a new museum building were realized in 1910. This missionary museum became an attraction for the pilgrims, was extended in 1925 and stayed more or less unaltered until 1965 when the Capuchins decided to redesign it. As the museum couldn't attract as many visitors as in former times, it was closed in the late 1980s and the ethnographic objects were given to the Staatliches Museum für Völkerkunde München (today Museum Fünf Kontinente).

This paper aims at analyzing the origin, structure and development of the missionary collection once presented in Altötting as a special case of ethnographic collections. While the friars surely were interested in the Mapuche's indigenous culture, it has to be asked in how far their religious background and aims had an impact on their way of collecting.

Did the friars' very long stays among the Mapuche, their special relationship with them and their linguistic skills lead to a collection of high scientific quality, or did the missionary mandate narrow the friars' view? It can be assumed that the museum in Altötting was also intended to inform visitors about the friars' work and to promote their cause in order to generate donations. Did this purpose already influence the Capuchins' ways of collecting among the Mapuche? And considering that the former museum was closed and its collection transferred to Munich: what traces can be registered today in order to answer these questions?

The great arts of East Asia in a provincial Germany collection. The impetus of Ernst Grosse for the Städtische Sammlungen Freiburg.

Schien, Stefanie (Museum Natur und Mensch Freiburg, Freiburg, GER)

Thanks to Ernst Grosse's efforts, the Ethnological Collection of the Museum Natur und Mensch today is host to a number of exquisite antique objects from Japan, China and Korea as well as an extraordinary collection of Japanese woodblock prints. Today a name rarely heard outside of Freiburg, at the beginning of the twentieth century the ethnologist and East Asian arts expert Grosse was an inspirational and forward thinking figure to many who would become engaged in the formation and management of ethnological collections and museums in Germany still existent today. As an academic pioneer considering the universal significance of arts for all societies, as a museum practitioner working as a purchasing and collections consultant for Museum für Natur- und Völkerkunde Freiburg (Museum of Natural History and Ethnology) as well as the Berlin Museum für Asiatische Kunst (Museum of Asian Art), as facilitator of the East Asian arts in his lectures and publications and last but not least as a spirited collector, Grosse left his imprint on the otherwise provincial town of Freiburg. His multifaceted notions on collections, museums and exhibition arrangements have been preserved in four museum and collection concepts and many diaries. The presentation focuses on these museum concepts, tracing similarities and differences between them and the practices and understandings of ethnological collection of the day, as well as underlining Grosse's links and arduous connections to the museum world beyond Freiburg.