

# Kolloquium

zu laufenden  
Forschungsarbeiten  
Wintersemester 2024/25  
Frankfurt am Main  
Programm



**FROBENIUS-INSTITUT**  
FÜR KULTURANTHROPOLOGISCHE  
FORSCHUNG



**Frobenius  
Gesellschaft**

# Kolloquium zu laufenden Forschungsarbeiten

Wintersemester 2024/25

Montags 16.15 Uhr – 17.45 Uhr  
IG-Farben-Haus  
Raum IG 454  
Campus Westend  
Goethe-Universität  
Norbert-Wollheim-Platz 1  
60323 Frankfurt am Main

Das Forschungskolloquium wird geleitet von  
Roland Hardenberg und findet in Präsenz statt.

Im Anschluss an jede Sitzung laden wir alle Teilnehmenden  
zu einem kleinen Sektempfang in den Räumen des Frobenius-  
Instituts ein.

Es ist keine Anmeldung erforderlich.

Keine Videoaufnahmen während des Vortrags.

## Programm

- 
28. Okt 2024 **Feeding the Etruscans**  
Frijda Schmidt  
University of Cambridge, Department of  
Archaeology, UK
- 
04. Nov 2024 **The internal and external eye: On the gap  
between the multicultural approach and  
its daily practice in the anthropologist's  
professional life**  
Nilly Venezia  
Venezia Institute for Diversity and Multiculturalism,  
Israel
- 
11. Nov 2024 **Profane promises and perfect transfers:  
The Azorean holy ghost festival as an  
economic institution**  
Tim Burger  
Ludwig-Maximilians Universität München
- 
18. Nov 2024 **The social life of sex in post-socialist  
Ethiopia**  
Serawit B. Debele  
Universität Bayreuth

---

25. Nov 2024 **Understanding urban rooftop home gardening beyond growing ,safe', ,organic' food**

Gomathy Kamala Naganathan  
University of Hyderabad, India

---

02. Dez 2024 **Conserving Tigray's heritage-cape: Integrating archival research, field documentation, and aerial survey**

Alula Tesfay Asfha  
Frobenius-Institut

---

09. Dez 2024 **Die Heimkehr der Ahnen - Geschichten von Restitution und Repatriierung**

Birgit Scheps-Bretschneider  
Staatliche Ethnographischen Sammlungen  
Sachsen (SES)

---

16. Dez 2024 **Verdant grass gardens and beyond – Aesthetics of mountain agriculture (European Alps)**

Almut Schneider  
Haute école spécialisée de Suisse occidentale

---

13. Jan 2025 **The earliest Maroon communities? Asylum communities for escaped slaves in 16th- and 17th-century Senegambia**

Peter A. Mark  
Emeritus Professor of African Art History,  
Wesleyan University and Long-term research  
associate of the Frobenius-Institut

---

20. Jan 2025 **The anti-refugee-machine: A heuristic device for migration studies**

Magnus Treiber  
Ludwig-Maximilians Universität München

---

27. Jan 2025 **Paisaje hecho a mano - Landschaft und Identität in Riotinto (Spanien)**

Manuel Respondek  
Frobenius-Institut

## Feeding the Etruscans

Frijda Schmidt

University of Cambridge,  
Department of Archaeology, UK

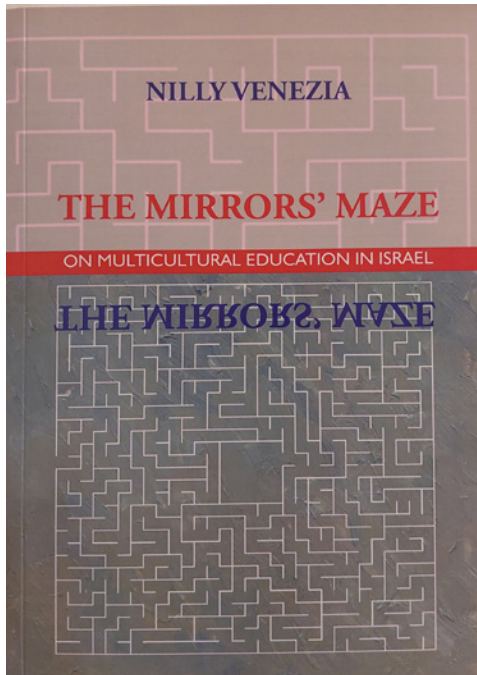


1mm

Wild Seeds, © Frijda Schmidt

During the first millennium BC the Etruscan civilisation of central Italy underwent centralisation processes and prominent positioned villages grew into urban centres and subsequently city-states, which regulated complex settlement hierarchies within their territories and were deeply entangled with the wider Mediterranean interaction sphere and beyond. Commonly a re-organisation of agriculture is regarded as a precondition for these developments as well as crop surplus production a mainstay for the economy - but has within Etruscan archaeology rarely been studied beyond evidence from secondary sources. This talk offers new archaeobotanical insights from Tarquinia, which represents one of the principal cities of Etruria and the so far most well-sampled Etruscan site in terms of plant remains. By exploring crop choices, farming practices, and ecology of staple production and an assessment of arboriculture during the crucial phase of the settlements urbanisation this work provides an initial baseline of Etruscan agriculture and an evaluation of its responses to pressure from a growing population and access to wider exchange networks.

## The internal and external eye: On the gap between the multi- cultural approach and its daily practice in the anthropologist's professional life



Book Cover

Nilly Venezia

Institute for Diversity and Multiculturalism,  
Israel

In one of his first paintings, Modigliani painted an image with two different eyes (portray of Max Jacob). According to him, each eye represents a different aspect of our existence: while one eye reflects our personal, internal existence, the second eye reflects our emotions and social relations. Every encounter requires us to apply binocular vision; to simultaneously look inside and outside with a complex mechanism that can look at complex emotional phenomena – my own feelings and those of others – at the same time. This is process of conversion that Bion so well described as concept of containing – contained. The difficult emotional layers of guidance exist in every encounter with people who are different from us. It is an emotional and social human tapestry of love/hate, identification/alienation, shame, jealousy, anxiety, guilt and dependence. In such a reality, the question arises: Are the research tools sufficient to conduct an anthropological study with different identities and cultures or is it worth discovering the emotional and practical tools in order to deal with the multicultural encounter. Tools that will help to carry out research from relationships of being different but equal. In the first part of my lecture, I will present the emotional aspects involved in the encounter with the other that have a central effect on the professional functioning of the researcher. Then, I will share my professional experience in the multicultural Israeli reality.

## Profane promises and perfect transfers: The Azorean holy ghost festival as an economic institution

Tim Burger

Ludwig-Maximilians Universität München



© Tim Burger

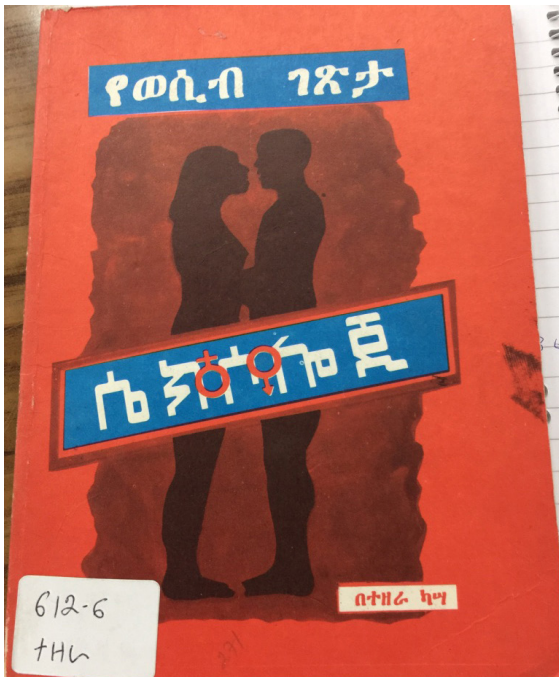
This presentation describes the annually occurring Holy Ghost Festival on the Azores archipelago (or Festa do Espírito Santo). Originally conceived in mainland Portugal but elaborated on the rather remote islands, the festival is the largest and most anticipated event in the local ritual calendar. Of particular interest are the so-called promises in which faithful islanders endow others with large amounts of material goods for no apparent (or this-worldly) counter-gift. I suggest that the logic of such ritual transfers emanates beyond the moment of sanctified collectiveness and saturates basic economic understandings that structure mundane life and livelihood. Examining the ways in which sacred and profane realms are related by an institution of exchange, I propose the notion of ‚perfect transfers’ as a vernacular economic theory that confounds distinctions between disinterested gift and instrumental transaction.

## The social life of sex in post-socialist Ethiopia

Serawit B. Debele

Universität Bayreuth

The political climate of the 1990s which was marked by the end of the cold war and the disintegration of USSR was experienced in Ethiopia through a shift from socialist political order to liberal democracy with change of regime that took place in 1991. This shift introduced several transformations not only in the political but also in the cultural, social and economic life that impacted Ethiopians in unprecedented ways. The promises of democratic rights and freedom became few of the defining features of socio-political relations. Globally, Ethiopia's political alignment shifted towards the West unlike the previous regime that had a strong link with socialist countries like Cuba. In the cultural sphere, this meant the opening of the country to western cultural productions such as films, magazines, music. The adoption of market economy, the ease for circulation of ideas due to the declaration of press freedom created a conducive atmosphere for the entrance and wide circulation of these cultural productions. It is in this context that monothematic erotic magazines and newspapers flourished. Through productions of the erotic, sexual life and the experiences surrounding it became a component of debates about what it means to be 'modern'. The main preoccupation of these productions was the question of sexual liberation and freedom, which are also the two topics that concern this talk. I ask why and how the language of sexual liberation became attractive for these cultural productions and what that tells us about consumer capitalism that tantalizes desiring subjects as right bearing sexual citizens.



Book Cover



## Understanding urban rooftop home gardening beyond growing 'safe', 'organic' food

Gomathy Kamala Naganathan  
University of Hyderabad, India



© Gomathy Kamala Naganathan

Popular discourse on urban organic food gardening is often human centric, prioritising the role of and benefits for humans, muting the agency of other-than-humans involved in the practice that make it dynamic and indeterminate. As a result, such a discourse narrows the scope for comprehensive understanding of human-nature relations in built environments. Hence, based on a relational ethnographic study among elderly urban gardeners, and following the new materialistic, and more-than-human turn in social sciences, this talk tries to challenge the idea of urban gardening as a human-designed activity, where the non-humans (plants, pests, and things) are nothing but instruments serving human interests. On the other hand, it seeks to look at gardening as a co-production, foregrounding the intentions and vitality of all entities, human and non-human. In the process gardening emerges beyond growing food; it becomes the animistic performance of kinship by both humans and non-humans. Consequently, the rooftop becomes a contested rather than a carefully curated place and new care spaces emerge in the city at home and beyond.

## Conserving Tigray's Heritage-scape: Integrating archival research, field documentation, and aerial survey

Alula Tesfay Asfha  
Frobenius-Institut



Emperor Yohannes IV Palace, Algae, Ethiopia, Feb. 2024; © Alula Tesfay Asfha

Preserving Tigray's cultural heritage in Ethiopia is a challenge due to conflict, environmental issues, weak legal protections, and socio-economic constraints. This study aims to address the rapid loss of architectural heritage by combining archival research, field documentation, and aerial surveys to suggest effective preservation strategies. The research collected data on 2,400 sites, identifying around 400 affected ones and using 3D documentation for 15 key locations. Archival resources from the Frobenius Institute and collaborating European institutions provided a view into the past of Tigray's heritage. Advancements in archival access, open source satellite imagery, and 3D documentation have improved the ability to document and analyze heritage sites. Using GIS, the study mapped patterns across Tigray, incorporating crowdsourced data and local community insights. Findings show significant damage, especially in conflict areas, and identified clusters for future restoration. The presentation stresses the importance of local resources, financial support, and institutional development for conservation. It calls for interdisciplinary global collaboration and recommends strategies for emergency stabilization, securing sites against further threats, and comprehensive documentation.

## Die Heimkehr der Ahnen - Geschichten von Restitution und Repatriierung

Birgit Scheps-Bretschneider  
Staatliche Ethnographische Sammlungen  
Sachsen (SES)



© Birgit Scheps-Bretschneider

Provenienzforschung in kolonialen Kontexten umfasst nicht nur ethnographische Objekte, sondern auch menschliche Gebeine in anthropologischen Sammlungen und als Teile von Objekten. Herkunftsgemeinschaften fordern die Rückgabe dieser Sammlungen. Zur Vorbereitung von Repatriierungen wurde ein Konzept zur Rehumanisierung entwickelt, das es ermöglicht, Sammlungsobjekte wieder als Menschen zu betrachten. Das schließt ein, nicht nur nach historischen Fakten zu recherchieren, sondern auch Biografien soweit möglich, zu ermitteln. Der Vortrag stellt Ergebnisse aus Hawai'i, Neuseeland und Australien vor, und zeigt die politische Relevanz dieser bisher unerzählten Geschichten.

## Verdant grass gardens and beyond – Aesthetics of mountain agriculture (European Alps)

Almut Schneider

Haute école spécialisée de Suisse occidentale



Gras; © Almut Schneider

My talk will take you to people in South Tyrol (Italy) who work with and on land that is too high (1800 m above sea level) to grow cereals, fruit or vegetables successfully. They depend on the cooperation of animals, cattle, to use the resource that is abundant up there: grass. It is ‚stored‘, so to speak, and processed in their bodies to turn it into food for humans. This resource, once so precious, is no longer attractive. Although this is not how the local people think of their high altitude farming, it might nevertheless, be useful to think of their activity as a kind of ‚prevented (verhinderter) pastoralism‘ - an attempt.

## The earliest Maroon communities? Asylum Communities for escaped slaves in 16th- and 17th-century Senegambia

Peter A. Mark

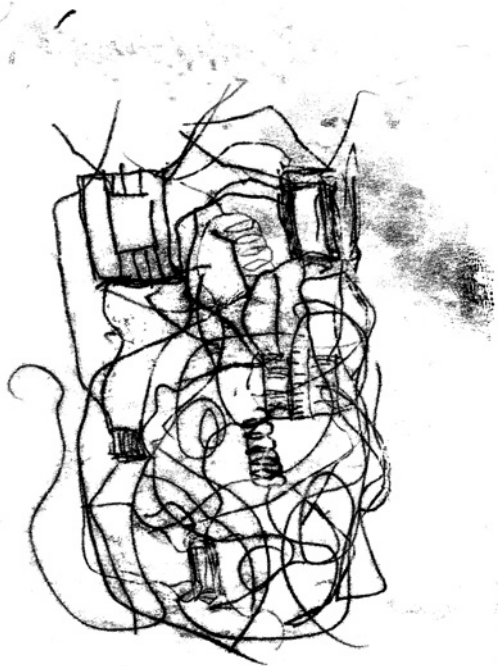
Emeritus Professor of African Art History, Wesleyan University and Long-term research associate of the Frobenius-Institut



Cacheu fortress, 2020; © Peter A. Mark

Sixteenth- and seventeenth-century Portuguese sources – André Almada (1594), André Donelha (1625) and Francisco de Lemos Coelho (1684) – document the existence of three communities of escaped slaves in Senegambia on the West African coast. At the same time, some Senegalese rulers protected ,their' Portuguese, whom they referred to as ,filhos de Deos', or ,children of God'. This means that protection, or asylum, was extended to Europeans as well as to African fugitives. The existence of communities of escaped slaves and the protection of merchants, engender numerous questions: Were fugitive African slaves integrated fully into the host community? What benefit did the hosts derive from welcoming these fugitives, especially in view of the fact that two of the welcoming communities were commercial centers, themselves engaged in the slave trade with European merchants? Were these refugee settlements early instances of a trans-ethnic consciousness in West Africa? This presentation will offer general observations and analysis of these early communities of refuge.

## The anti-refugee-machine: A heuristic device for migration studies



Magnus Treiber

Ludwig-Maximilians Universität München

Inspired by James Ferguson's Anti-Politics Machine (1994), which examined how development interventions failed to alleviate poverty while depoliticizing its causes, the Anti-Refugee Machine (ARM, Hepner & Treiber forthcoming) highlights how global migration control regimes exacerbate migration. The ARM refers to the coalescence of deliberate efforts and unanticipated side effects, often implemented in times of 'crisis' by elites in refugee-receiving, transit, and refugee-generating countries, to manage migration in ways that serve diverse and sometimes conflicting agendas and interests. The ARM is at once an interpretive frame as well as a set of processes and a real thing-in-the-world. Like all machines, it is a high modernist project with a definite past, perpetually under construction, with its own logics and responses to contingencies, itself not fully controlled, subject to constant tinkering and fine-tuning. As an interpretive lens, the ARM framework allows us to see the kaleidoscopic shifting of multiple interests, effects, practices, and processes playing out in contradictory and unexpected ways as actors with different agendas – including refugees and migrants themselves – attempt to steer, control, leverage, evade, and subvert it. A major output of the Anti-Refugee Machine is the sorting of potentially protected refugees from putative economic migrants (i.e., not-refugees) according to binary processes that further ossify the mutually exclusive categories of 'eligible vs. ineligible' initiated under the Refugee Convention.

## Paisaje hecho a mano - Landschaft und Identität in Riotinto (Spanien)



© Manuel Respondek

Manuel Respondek  
Frobenius-Institut

Nicht das Kupfer, das seit rund 150 Jahren im industriellen Stil abgebaut wird, sondern die Mine selbst ist die zentrale Ressource in der Cuenca Minera de Riotinto. Der Bergbau hat das wirtschaftliche, kulturelle und soziale Leben geprägt und die Landschaft komplett transformiert. BewohnerInnen dieser Landschaft verstehen sich als Träger einer Bergbaukultur und manifestieren in der Kunst die Beziehung zu ihrer Umgebung. Außerdem definieren bergbaunahe Stiftungen, wer oder was als Kulturerbe in der Cuenca Minera gilt. Gleichzeitig bestehen darüber in der Bevölkerung andere Ansichten und es wird die eigene Rolle in der Landschaftstransformation (hecho a mano) gegenüber dem „Fremden“ und des „Unternehmens“ betont. Es steht also zur Debatte, ob die Region nun eine tierra minera, eine tierra de artistas, eine tierra británica oder sogar eine Marslandschaft ist. Der Vortrag präsentiert Identifikationsprozesse der Menschen mit ihrer selbstgemachten (Bergbau-) Landschaft, analysiert die Stabilität einer daraus resultierenden Ressourcenkultur und untersucht, ob sich mit Blick in die Zukunft eine Abkehr von der extraktivistischen Logik abzeichnet.

## Werden Sie Mitglied

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.

Als Mitglied der Frobenius-Gesellschaft profitieren Sie vom kostenlosen Bezug der Zeitschrift Paideuma und unserem Newsletter sowie Einladungen zu unseren Veranstaltungen.

Ermäßigter Jahresbeitrag für Studierende: 25 Euro  
Regulärer Jahresbeitrag: 50 Euro

Bei Erteilung einer Einzugsermächtigung ermäßigt sich der Mitgliedsbeitrag auf 20 bzw. 40 Euro.

Formlose Aufnahmeanträge können per E-Mail an die Geschäftsstelle gesendet werden: [frobenius@em.uni-frankfurt.de](mailto:frobenius@em.uni-frankfurt.de)





**FROBENIUS-INSTITUT**  
FÜR KULTURANTHROPOLOGISCHE  
FORSCHUNG

Goethe-Universität  
Norbert-Wollheim-Platz 1  
60323 Frankfurt am Main

Telefon +49(0)69 798 33050  
Fax +49(0)69 798 33101

[frobenius@em.uni-frankfurt.de](mailto:frobenius@em.uni-frankfurt.de)  
[www.frobenius-institut.de](http://www.frobenius-institut.de)