



Editorial Vol. I – 2018

“Formerly we did not know what we believed in, nowadays we know that we cannot believe” The quote shows that progress is always present. And it still subsists thru the “postmodernist” syntax tricks and twists, those who boast on not believing, and who make ironic descriptions of those “who still believe”. They play small academic games reserved to those who live on the money raised by what they declare their disbelief in. Actually I think that we cannot give up a reference on progress because we have no option: since the question arises, we are defined as heirs to that reference, probably free to redefine it but not able to cancel it. And the interest on “we know that we cannot believe” is actually the problem announced by that phrase. To know that we cannot believe does not mean “stop believing”, drop the heritage – sort of “didn’t see nor heard”, “was a misunderstanding”, or “an error” – but to learn to prolong it in some other way (...) look to which sensibilities, risks or happenings that [other way]” (Stengers, L. *L’invention des sciences modernes*, 2011, [1995]: 171, Flammarion. Free translation by Romero, S.)

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“Among the current reflexions on the relationships between different sciences, an idea that plays a role of no small importance, stands out. The idea that the whole universe, including human beings and living creatures, might have appeared as a physical result of the explosion of a very concentrated primordial mass (...) probably is not completely needless to say that this hypothesis is just one of the numerous testimonies on how big are still the human being cravings to find support for the idea of an absolute origin, and how difficult it still is for him to accept processes lacking a principle. (...) Thus a physic myth has appeared, being confirmed by more and more observations and calculus, but, as so many past myths, only fits with the human being cravings to make the category of the origin of the parts, including himself, from the Whole, so as to escape from the unsettling idea of an Eternity without a beginning.” (Elias, N. *Compromiso y Distanciamiento. Ensayos de sociología del conocimiento*. 2002 [1983]:144. Ediciones Península, Barcelona)

On our call for contributions for the 2018 two volumes of the *Revista Uruguaya de Antropología y Etnografía* (Uruguayan Anthropology and Ethnography Magazine) we wanted to appeal to a recurrent theme, symbolically relevant, as the reference to the origin, the origins, taking for granted that the evocation might bring us stories and reflections on different empiric, ethnographic and ontological levels. We expected to face original and even mythic type works, or anyway, to texts referring to a departure

point and why not, also to an arrival point, of encounter or transcendent find within a definite context.

In that sense we have to thank again the correct collaborations that, without direct mention to a search for cosmic or other origins, bring us cosmologies that are generated and given more complexity thru individual and collective happenings. Could we risk the category, so dear to classic anthropology, of *belief systems*? The condition being not to forget the lessons learned on the difficulty of thinking and thinking oneself out of all systems. What we believe those who believe, believe in? That's a canonic question by J. Pouillon (1979) complemented by authors citations in the paragraph and those we will be discovering during our reading of the texts from different origins and treatments. We can only integrate original reflections and information to keep in line with the objective of permanent renovation and actualization of contents, connected to subjects that capture anthropologic interest at local, regional and international levels.

The endeavor to produce this publication is renewed now every semester and has more sense when we contact other colleagues' researches, of very different ages and formations and they produce questions and advances on a *field* or an *object*. The findings thou elaborated cannot be definite but full of sense to keep feeding work lines, critic production or self-questioning that always take us to a higher level of knowledge, treatment or focus on the subject studied. Obviously we do not look for nor do we always obtain final answers but each text actually reveals a *work in process* shaped by the author's hand and continues with the emphatic or critical echoes expanded thru readers or listeners at a lecture. Subjects and senses go from one text to the other within the diversity, marking meaningful links, theoretic knots that secure identification when we talk from the anthropology or the ethnography.

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At an empiric level, plain experiences help us catch the idea of the necessary recognition on origin and the "other", always making clear the place from where the presentation is proposed, as part of a basic relationship bond. At an adoption country or society that requirement is more obvious though the transmission of the universe of "origin" might be less problematic. As a local and testimonial anecdote I recall the words of a former sugar cane worker, activist of the UTAA union (Bella Unión, Artigas), and former political prisoner during our last dictatorship, exiled in Sweden and living there since the 1980's. His case is of a Uruguayan "native" of his time when his memory goes back to the mystic grade school times: "And I also would like to thank my fellow school buddies. It was very nice, because they used to come to school riding their horses and carts from the nearby farms and we were from the town (Las Palmas). There were polish and many Russians who made great efforts to try to talk our language (...) I had fun listening to their talk and I mimicked them, so one of them told me: *I hope it never happens to you* and I just laughed and thought *That can never happen to me, not even if I go crazy* (...) in 1982 I get to Sweden, right near the North Pole due to political problems (...) There I didn't understand anything they talked and no one understood me". (Santana Pérez, R. *Memorias de un Peludo. De Colonia Palma al exilio en Suecia*, 2013: 32. Ed. Nordan-Comunidad, Montevideo).

Studies and Essays

The Studies and Essays Section includes two different texts that provide us an approximation to characters working on philosophic research with enigmas still to be solved on their own origin and final destiny.

Such is the case of “*Nostalgic Pilgrimages*” to the Monsieur Shoshani tomb in Uruguay by **Martín Gamboa** of the University of the Republic, North Region, Salto, Uruguay. Who was Monsieur Shoshani? We don’t know for sure where he was born, there is no agreed real name but we know that he was an important teacher or wise man with disciples such as Emmanuel Lévinas and he lived in the Second World War Europe. In 1950 he traveled to Uruguay, an improbable destination for such a profile. His little known history contains enigmas and probable cultural keywords on people, thoughts, religious and philosophical teachings links within the circles of Judaism, Cabala and teachings of the Talmud.

Shoshani died in January 1986 at Durazno where he led a seminary on the Bible and the Talmud for young Jews from Argentina, Brazil and Uruguay. That unusual trajectory or probably only adapted to the objective conditions of the person and the times, caught the attention of M. Gamboa, a young Uruguayan anthropologist who tries to make an approach from the micro-historic towards the sense built up during the passage of time, showing how a burial place in Uruguayan land gets historicized. Could we consider his tomb at the Israeli Cemetery at La Paz, Uruguay be object of real pilgrimages? The research may continue to explore the cultural and symbolic dimensions of the happenings of the “other” Monsieur Shoshani.

Let’s Reconsider Michel De Certeau. Conquest’s Image: A Way to Build Up Anthropologic Models by **Alberto Sobrero** from the La Sapienza University, Rome.

A finely elaborated text proving undoubtable learning, **Alberto Sobrero** from the La Sapienza University, Rome brings us the works or even better, the silhouette of Michel De Certeau (1925-1986) who is actually little known among us besides some specific quotes by different authors. The fact of he’s being a French Jesuit with studies linked to searches closer to mystics than “scientific” type researches inside the scholar canons of anthropology or history, may have contributed to have a bounded diffusion in our academic field. In his text, rather an essay, A. Sobrero pushes his position to treat some erratic readings on De Certeau’s works, concentrating in the parts covering anthropology and history, leaving aside those previous works on mystics. He proposes that De Certeau, in his intellectual trajectory, crossed disciplinary borders and highlights his approach within “a system of disciplines on the Other”. He has the challenge to think the possibilities of a history, even in a more general sense, an anthropology affordable for the “other” and multiple experiences. In that line, is coherent the link between the 1968 French May revolutionary movement, a “symbolic revolution” that, according to De Certeau, would open a “global revision of our [French] cultural system”. He would be watching for the balance of that revolution – including the mystic-revolutionary pushes in Latin America at that time that also interested De Certeau – and those cultural happenings. To us the problem on the approach to the *belief* subject is still raised, even more as the title announced, the analysis of *A Social Practice of Difference: Believe* (1979). According to A. Sobrero (in 2018) the subject of the “conditions and ways of belief” can be considered the reason that unites all of M. De Certeau’s works. In this publication we find echoes of the sustained *difference* with arguments adapted according to the subject treated but also in coincidence.

Research Advances

At the Research Advances Section we include two works of young researchers in the graduate process from the Misiones University, Argentina and the Master's Degree on the Del Plata Basin Region Anthropology, Humanities and Education Sciences College, Uruguay. Thus we continue with our editorial policy of supporting graduate students works by publishing them.

From the guts: starting a lysergic trip by **María Noel Curbelo**, graduate student, Humanities and Education Sciences College, Uruguay.

The title may be misleading but as the author explains in the foot note, it's a local idiom resulting from the English word "trip" as a way to travel. Actually is also evocating the internal organs where the LSD effects are viscerally felt and then they transpose to the general sensorial level. There they produce the effect looked for: the full joy of all the faculties but in an exalted way (lucid?). "I woke up next morning in good mood and a clear head (...) the world seemed just born. All my senses vibrated in a state of maximum sensibility that lasted all day long". Hoffman, 1980 (quoted in the text) discovered LSD at a laboratory and tried its effects. The testimony is very illuminating and one could even ask why it shouldn't be provided in regulated doses to a good part of the population that travel discouraged lives that look spent well before reaching the mature age. What could be better than living the Renaissance cycles, returning always to the beginning avoiding decadence? M. N. Curbelo opted for a good guidance from her anthropologic training, facing the consumption phenomenon along with other specialists' positions. The proposal is not to be obstinate in remain solely in the anthropologic field nor just to question the people studied. She uses Bruto Latour's categories to introduce the idea (always on sight) on the necessary valuation of the "agency effects" we can recognize with drugs, LSD in this case, associated with such or such organism, so and so's personal history. How to see and study the links with agents is the not so easy challenge M.N. Curbelo proposes to continue working on the drug consumption subject.

Health-disease and death from an ethnographic approach by Miguel Alejandro Avalos, of the Misiones National University, Argentina.

Interest on health-related studies is not new in anthropology so it's quite rewarding to check that an ethnographic approach may always bring news that enrich and update knowledge, allowing to question what was up to now handled as demonstrated evidence. At this moment is very timely to make clear the conviviality of "epidemiologic mosaic" pathologies and not continuing thinking from the social sciences that diseases spread step by step along socio-economic levels. Death rates are changing so it's necessary that analysis and diagnostics take in account immediately the probable severity of symptoms, so as the doctor's approach not be as "impressionist" as the first interpretations of disease at the family context. The M.A. Avalos study case resumes the whole possible drama when a low income context child suffers and dies of leukemia. Leukemia...? No way to rebel against such disgrace. Returning to old traditions the Juli family puts all their means organizing a wake according to the "little angel" category, closing ties with the social context with that rite that marks the end of a short life and the beginning of a new statute. A son is gone, an angel arrives. An exchange that has some sense within the *beliefs*, so why do not pay attention to that way of integral treatment? The rite's potential symbolism rearranges relationships on both sides of life.

Dossier

At the Dossier Section we include two contributions that caused some scope of repercussion and both present poorly known worlds of the Brazilian scene by Renzo Taddei and Véronique Boyer. In the first case it's a text translated under the author's permission (original text on the Revista do Instituto de Estudos Brasileiros, Brazil N° 69, April 2018). The second presents **Véronique Boyer's** academic visit, from the Parisian CNRS and EHESS, who had an exchange with teachers and students of the FHCE and gave a lecture the same day (May 11) at the Montevideo French Alliance. We reproduce with the author's permission the full Spanish language version of her lecture.

The Day I Became an Indian by **Renzo Taddei** from the Federal University of Sao Paulo, Brazil. Presents new arguments on the existence and incidence of a particular association that deals nothing less than with the climate from a spiritualist view, with, according to authorized testimonies, legions of spirits that stop storm fronts or deviate menacing winds. In this discipline's literature we were used to analysis of symbolic effects on people, in treatments and therapy, the displacement towards natural elements manipulation completely changes the known arguments and the academic debate. It places the possibility of understanding the action of forces not of divine origin but out of this world. The R. Taddei's research takes us far from the canonic classifications.

The lecture presented as *Afro-Amazonia: Religion, quotas, territory* by **Véronique Boyer** from the Paris CNRS and EHESS at the Montevideo French Alliance proposed her vision based on her experience as field research at the Brazilian north east area next to the Amazonia. There links and empowerment of not only traditional but also permanently transformed particularities due to political rules on land rights (the *quilombolas*), of Afro-Brazilian cults that share their varieties (*Umabanda*, *Cambomblé*, *Mina*, *Pajelanca*, etc.) along with changes in the expectancy of openness (*quotas* for the ethnic minorities) and the access to Higher Education... That is a world that already does not allow sharp classifications but that needs to be defined to know what can be claimed from the institutions, because there are people that "are not enough Indians nor enough black"... The Amazonia is a place only dominated by Indian population (or indigenous?) can depend on self-denomination. But complexity dominates the panorama.

Open Space

The Open Space Section includes news from the local and regional academic work. We added Andrea Margarita Quadrelli, Anthropology PhD by the UFRGS, assistant to the Cultural Anthropology Department of the Anthropology Institute, who helps us with book reviews and defended thesis among other roles. Up to the closing date for the 2018 Vol. I there were no thesis presented within the Del Plata Basin Region Anthropology Master Degree. The reviews can be published on the 2018 Vol. II.

Thesis to be defended:

- Cecilia Corena (Tutor Javier Taks, FHCE)
- Rossana Passegi (Tutor Nicolás Guigou, FHCE)
- Nicolás Gazzan (Tutor Camila Gianotti, CURE-Rocha)
- Gustavo Acosta (Tutor Leonel Cabrera, FHCE)
- Cristian Dibot (Tutor Sonia Romero, FHCE)

Announcement: Book presentation at Paris

Last May 17, 2018 at La Maison de l’Amerique Latine in Paris was presented the book written by Darío Arce Asenjo *L’Uruguay. Une nation de l’extreme-occident au miroir de son histoire indienne*. Éditions L’Hartmann, Paris.

Announcements of academic events:

- Round table cycle UNSAM/IFA 2018 at Buenos Aires. SOCIAL SCIENCES CRITICAL POTENTIAL
- International Union of Anthropologic and Ethnographic Sciences 18th. World Congress at Florianopolis, Brazil.
- Academic Meeting with Michel Maffessoli at CLAEH, Montevideo on April 18, 2018 Daily convivial, Imaginary, Postmodernity
- Academic Meeting with Véronique Boyer, CNRS- EHESS, at the FHCE, Montevideo, May 11, 2018. Coordinated with the UBA French-Argentine Center and the French Embassy.

Gratitude

We sincerely thank the contributions of all the authors and most especially the disinterested ones of the evaluators.

As always we thank the translations done by Juan Carlos Perusso (Spanish-English), Juan Manuel Fustes (Italian-Spanish), Andrea Quadrelli (Portuguese-Spanish) and Sonia Romero (French-Spanish). We also recognize the artistic contribution done by Macarena Montañez (*pozodeagua television*) that let us met artist Alfredo Guerra for our 2018 Edition.

20 We thank Unesco-Montevideo for publishing a full PDF edition of the *Revista Uruguaya de Antropología y Etnografía* on their web.

Call for the 2019 Edition

Will be divulged on Num. 2 2018, to be published on the second semester.

The Editorial Staff has the right to distribute the collaborations between both semiannual editions.

Sonia Romero Gorski
Editor

Anthropology Institute – Humanities and Education Sciences College
Montevideo, May 2018

Formal aspects to highlight

I. This magazine has the **Creative Commons License** (cc-by) to protect the content in free access (electronic version) as well as the commercial distribution (paper version).

II. The Uruguayan Anthropologic and Ethnographic Magazine only publishes original material and has five sections:

Editorial. 1. Studies and Essays. 2. Research Advances. 3. Dossier. 4. Open Space.

III. Arbitration and Quality Control

The articles in Section 2 are subject to a double-blind arbitration and then, the full content has already an academic endorsement: it arises from already evaluated researches, institutionally backed events, book presentations or postgraduate thesis. The whole publication has duly evaluated production and academic activities.

All the material undergoes a revision by the editors, the editor assistants and we have the backing of the Editorial Staff. The product achieved gives us energy to continue calling for collaborations along our line of opening towards themes that, without being localized at local level, provide new visions and updating lines.

IV. The 2018 theme is now already published in this No. 2- 2017.

