



WEDNESDAY SEMINAR

13.11.2024, 17:00 Uhr, Übungsraum (and online)
IKSA, NIG, Universitätsstraße 7, 1010 Wien, 4. Stock

Stephan Dudeck (University of Lapland) "Mission Almost Impossible" – Doing Collaborative Anthropology with Indigenous Peoples in Russia under an Authoritarian Regime at War



Stephan Dudeck is a social anthropologist working at the Arctic Studies Centre, Institute of Cultural Research, University of Tartu, Estonia. He is affiliated with the Anthropology Research Team of the

University of Lapland in Rovaniemi, Finland, the Research Institute for Sustainability - Helmholtz Centre Potsdam and the Foundation for Siberian Cultures, Fürstenberg/Havel. He has collaborated closely with Siberian indigenous peoples since the early 1990s and has conducted long-term anthropological fieldwork with Siberian reindeer herding communities. In 2011, he completed his PhD on the persistence of reindeer herding lifestyles in Western Siberia at the Max Planck Institute for Social Anthropology in Halle, Germany.

[kommende Termine](#)

20.11.2024 **Ayo Wahlberg**
[Surveillance Life—Predisposed in Welfare State Denmark](#)

04.12.2024 **Emi Köhler, Noah Egger and
Vinzenz Fischer**
[Representing the Underrepresented:
Methodological Reflections](#)

This presentation will draw on my own experience of research collaboration with Indigenous partners in Western Siberia over several decades to reflect on the ethics and methods of collaborative anthropological research, illustrated by examples of collaboration in the field of cultural heritage conservation. In the first case, I analyse a specific bear ceremony on the territory of the Eastern Khanty in 2016. The bear festival of the Ob-Ugrians, Khanty and Mansi is considered a key representation of local indigenous ontologies, but it has also become a symbol of heritage preservation by state actors and a cultural commodity for local tourism and media. The project demonstrated how research principles can be derived from the ethics of the ceremony itself, and under what conditions and by what means knowledge should be transmitted. The Khanty Bear Festival also demonstrates how new and hybrid forms of knowledge transfer can be created through collaboration between activists, researchers, and media artists. In the second example I would like to talk about the co-creation of the relevance of cultural artefacts and techniques through a current project on the digital exchange of artefacts from the Ethnographic Museum of the University of Bordeaux and Khanty traditional knowledge. The latter project, however, also raises difficult questions about collaboration under conditions of war propaganda and persecution of dissent. In particular, it remains a challenge to find ways of jointly managing risk and opportunities for communication and reciprocity. Both projects reflect on research relationships and how they transcend the relationships between individual research partners. They also highlight the role of time as a factor in solidary and collaborative research.

Details:
[https://ksa.univie.ac.at/en/department/
events/wednesday-seminar/](https://ksa.univie.ac.at/en/department/events/wednesday-seminar/)

