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Criticism Inside, Alternatives Alongside: Organizing Otherwise to Intervene in Anthropology's Future.

February 26, 2021.

>> Those filing in from the waiting room, we'll just wait a minute or two while others join us, then we'll get started in a minute.

>> Thank you for joining us. I know others will file in as we get going. This is the ninth in a series of conversations titled Criticism Inside, Alternatives Alongside: Organizing to Intervene in Anthropology's Future.

This series of conversations has been sponsored by the by the Wenner-Gren Foundation and the UCI School of Social Sciences. A translation into Portuguese will be posted later.

I am Bill Maurer, the Dean of the School of Social Sciences at the University of California, Irvine.

First, a land acknowledgement. This event and the UC Irvine campus are within the ancestral and unceded shared territories of the Acjachemen and Tongva peoples. The region extends from the Santa Ana River to Aliso Creek and beyond. As members of a land grant institution, we acknowledge the Acjachemen and Tongva as the traditional land caretakers whose efforts to steward and protect the land continue today. And I think I'll hand it off now to Taylor.

>> TAYLOR: And I'm Taylor Nelms, the Senior Director of Research at the Filene Research Institute. Today, we are thrilled to be joined by Dr. Federico Neiburg, Professor of Social Anthropology and Chair of the Graduate Program in Social Anthropology at the national museum of the Federal do Rio de Janeiro. Federico was trained in anthropology in Mexico, completed his MA in Buenos Aires, and his PhD at the National Museum. He's carried out fieldwork in Mexico, Argentina, and most recently Brazil and Haiti. Federico is lead researcher for the National Scientific and Technological Development Council

and coordinates the Centre for Research on Culture and Economy. He is a member of the BrazilLab at Princeton University and the Interuniversity Institute for Research and Development in Port-au-Prince, Haiti. He was been an invited professor at the Ecole Normal Superieure in Paris, the University of Chicago, and University of Buenos Aires, a Fellow at the Institute for Advanced Studies at Princeton. so a very long and very impressive biography, but we're very excited to talk with Federico about some new work he's doing that really connects with communities in Brazil and around the world and to think with him about the state of emergency that we have found ourselves in, increasingly routinely.

Later on, we'll be joined by three Ph.D. students,

Kim Fernandes from the University of Pennsylvania, Nina Medvedeva from the University of Minnesota, and Nima Yolmo from the University of California, Irvine.. We want to thank the Wenner-Gren Foundation and the UCI School of Social Sciences for their support in make this entire series possible and want to remind you all to please use the Q & A function in the Zoom interface to ask us questions and we'll try to get to those questions toward the end of the conversation. Thank you everyone for joining us and thank you so much Federico for being here. Why don't we get started.

>> FEDERICO NEIBURG: Thank you, Bill, thank you all, Nima, Nina, Kim, Jenny, it's wonderful to share this talk with you, thank you very much for inviting me here and having me here in this interesting and challenging environment.

>> It is interesting and challenging and we really appreciate you joining us from your home in Brazil where I know the moment and context is extraordinarily challenging. Hopefully we'll get a shot of your cat in the background or monkeys hanging outside as they are known to do, but maybe to get us started, Federico, you can tell us where you work and what you're working on and how you ended up doing the work that you're doing, so a little bit of your personal biography.

>> FEDERICO NEIBURG: Well, I don't know how long I will take here telling you something about my biography because my personal trajectory is in a way LinkedIn emergencies from the beginning, almost the beginning, but I was born in Argentina in the northwest of the country near Bolivia and Chile in the Andean region of Argentina that is not so well-known because we have a picture of Argentina, very different from the place where I was raised, which is a very multiethnic, multinational, multilingual environment. I was raised in a Jewish family and

approximate very conservative environment we could say and very -- I have some kind of anthropological sociability from the beginning, we can say maybe.

Then when I was a child, two pair of phenomenon occurred and stimulate my sensibility, I think. Of course I am thinking this area respectively. One is the inflation in the late '70s in Argentina, the first huge wave of inflation. The second was dictatorship, political violence and the military in the political process, which led the country to a long very violent dictatorship 30,000 people murdered in a few years and my family went to exile in Mexico where I was trained in anthropology. I would like to make some points around this because this seminar is on the -- this complicated frontier between inside, outside, and alongside anthropology. And being trained, first trained in anthropology in Argentina -- in Mexico, sorry, and having this kind of Latin America trajectory, I lived all my life in this frontier, you know, when I was first trained in anthropology in Mexico, Mexican anthropology maybe you already know, it's a very high politicized, anthropology in Mexico, it was born as a project of nation building project in a way, then to be a student in anthropology there implied to discuss the frontier between academia, the political dimension of life, social move mentions alongside all the time, even this my first experience, this was really linked to this kind of experience, you know, I arrived there by the hands of people who were very involved in politics in that region, my first subject of research was linked to their demands also, political conflicts, modernization of our culture, et cetera, et cetera, et cetera.

Then this kind of experience of frontier between the glass box of media and political -- the experience, I feel I lived from the beginning of my life as anthropologist, I could say.

Then when I finished my undergraduate in anthropology in Mexico, I moved to Argentina had where democracy came back after dictatorship and it was an interesting time also because anthropology was in the process of being reborn, we can say, are because it was very attacked by the military regime, even closed in the University for a while, then I lived in Buenos Aires, my hometown for almost four years, in this kind of very, very politicized environment where anthropologists were always called to say something about what is happening outside the University all the time. Then I feel the necessity to continue my training as anthropologist. At that time I would not go very far because I was coming from Mexico, then the U.S. and Europe was not in my chart, and I discovered Brazilian anthropology

from Argentina and it was a very, very impressive discovery because of this, and I will arrive on this. I moved from Argentina to Brazil in 1988. Very important year. First there was a huge hyperinflationary processes in both countries and I feel hyperinflation as a citizen, and then moving countries, changing currencies, you know, currencies, et cetera, it was a very, very daily life and matter of hyperinflation.

But on the other side, 1988 was a key moment in Brazil, in the Brazillian characterization process because of the new Brazilian Constitution was proclaimed that year. And it was very interesting to arrive to Brazil at that moment and to see my professors, the scientific associations, the Brazilian anthropological association, the AAA for example, participating in a very intensive way in the making of the new Constitution. Then putting their knowledge at service of a new chart for the country, recognizing Native Brazilian people's rights and people's rights also, matter of gender, are et cetera, and this Constitution also recognized, established a key role for the anthropologists as professionals in the maintenance of these rights, of this recognition of rights over time. This is a key issue now because now we are living in a very dramatic process where this Constitution is at stake because of the attacks of the fastest project of the current environment of the capital, but this is another, this is another issue.

The issue I now try to underlie is that I became an anthropologist always in a hybrid environment inside, outside, alongside, as you said, in a very highly politicized environment. And in Brazil particularly, I was fascinated for the exciting, to me at least, approximate an original combination of a very strong theoretical and empirical discipline linked to international debates, and at the same time committed had with the painful and risky process of social and political, economical democratization in Brazil. And this kind of combination is a very singular combination, I guess, of the Brazilian anthropology and also of the institution where I took my Ph.D. and am now a professor of anthropology. Years later, I began to work on this personal experience carrying out a project, comparative project, on this binational experience of hyperinflation, we could say, and the idea to work on emergencies for the first time, I could say. The key issue for me from the beginning and still now is at that time in the beginning of 2000, I was already a professor at that time when I could work on had hyperinflation and monetary crisis and

emergencies, et cetera, at that time I didn't call it economic emergencies, I discovered later on that this has something to do with economic emergencies. I came back on this later. But my first, my main issue, we can say, when I began the project was to discuss a little bit the dominant performative theories at that time, you know, which implies some kind of society among the expert ideas and practices -- monetary ideas and practices, and the vernacular ideas and practices. I was very interested in figuring out some kind of more dynamic model, more, we can say, more multidimensional or more cyber-connected maybe, using the Batsonian (Sounds like) ideas or circular relationship between these two planes, the expert and the vernacular ideas and practices, to deal with, at that time, with inflation or hyperinflation. Now I would say with economic emergencies also. Then I never published the book. I published some articles because I never finished my book on inflation because I enter this a new project. I have not very linear trajectory, as you know. I am jumping from one project to another. This is a characteristic of myself in this.

But I went to Haiti for the confluence of many, many reasons. I was invited to participate in the Foundation of an institute at the frontier also between the academia and social intervention, participation, et cetera. At the same time the country Haiti was undergoing military intervention of the nation, connected nations, with the Brazilian command. Then it was very interesting to be there, and it was a very challenging anthropological environment because it was, it is, a country which was lived in emergency, when there were emergency and crisis are in some sort endemic, we could say.

Then the last year or a couple years ago, when I went to the U.S., to pass a year in Princeton, I was planning to write a book on economic emergencies, and I was, in a way, cut or overwhelmed by the fact of the pandemic, and the fact of the pandemic and the emergency multidimensional emergencies that the pandemic implies transform, risk to transform, I feel, anything I could say at that time, and I stop again, and I came back, came back to Rio and began a very huge collaborative project on the economic dynamics of the pandemic in Rio de Janeiro, to give more to all of this I am talking about in, I don't know, fifteen minutes.

>> BILL MAURER: Yeah, and Federico, it's so great to hear this kind of personal and academic intellectual biography, and the way that you've kind of laid out the different sorts of relationships between academic knowledge and practice and

political practice and political crisis. But before we go to the collaborative part and ask you a bit about that, I also would like to ask you, just because, you know, to talk about the institutional crisis that also shaped your work and that you also positioned your shape in relation to.

>> FEDERICO NEIBURG: Yes, the national museum is the oldest scientific institution in Brazil, founded in the 19th century in the line of natural history museums all along the West world, we can say, then in the '60s it was the first institution where the first graduate program social anthropology in Brazil was created. Then by people who took their Ph.D.'s from the U.S., France, Britain, then it was born as a very cosmopolitan place. This is very interesting. And I think that it was the first institution in Brazil, but this gave some kind of tone to the Brazilian anthropology, without interpretation, but in a way, it's a very high cosmopolitan anthropology made, not in the north, in the global south as you -- I don't know, that is another thing.

And then it was founded, the graduate program, in '68 and then I arrived 20 years later, I began a professor after my Ph.D. And then through this time, Brazilian anthropology grew a lot in many senses, you know. The first, the main movement I think was the internationalization, not only because of the debates, all of this, most important, for atmospheric anthropology, doing field work outside, that is a very, very important thing. My case is an example. I began to do my -- do field work in the Caribbean, which was absolutely unthinkable for me and for my colleagues some years before, other colleagues allowing projects in other South American countries, African regions and countries, Europe also -- (

(Pause).

>> TAYLOR NELMS: We may have lost Federico for a second. He warned us this may happen. We'll get him back in a second.

>> FEDERICO NEIBURG: Yes, I am here. I was talking all the time. I don't know where you stopped to hear me. Sorry.

>> TAYLOR NELMS: Only the last five seconds or so. So you can just pick right back up.

>> FEDERICO NEIBURG: I am trying to go fast. But the thing is, that this process, which was very linked to -- because we are living as anthropologists in Brazil, mainly in public universities. This is a very, very important issue. We are public servants in Brazil. All the money and the institutions are public money and public institutions. The main at least. Then we are very exposed to political changes and fluctuations,

you know.

Then we lived this from the crisis, we began to read the crisis in 19 -- well, 2015, 2014, 2016, when the economic crisis arrived in Brazil and produced or mixture with our huge political I think very movement, and it was very tragic for us because this new phase, new process where social sciences went under attack from the government, cutting money but not only denouncing, for example, from 2019 on the former, the first Minister or Secretary of Education confident environment attacked directly anthropologists and anthropology saying that our enemy are you, you know. Social sciences in general, the humanities as he called, they called, but mainly anthropology.

And they have good reasons for this because, of course, anthropologists are modestly but are important actors in the democratization of the Brazilian society, as I told you. Then this political process mixture with a very tragic event, which was the fire, the burning of our museum, to a little bit more than two years ago. It was a very tragic event which reduced to nothing, almost nothing this institution, all the offices, the library, the collections, it was a very, the most important Natural History Museum in Brazil, the fifteen in the world, et cetera, et cetera, et cetera.

Then we began to leave the crisis day and emergency in our skin, in a very, very dramatic way, you know, not from afar, but from within, from our own bodies, I could say. It was very, very, very complicated. It was -- the fire was two months before the election of Personado, you know, and then one and another, you know, it was very, very difficult, it was very challenging because we need to survive. We have students, we have researches going on, we need to survive, we are very committed to survive. But we need to be very, very -- this is very interesting because we are thinking about emergencies, we must deal with emergencies, institutionally, in all the levels. It's a very multidimensional process, then we need to deal with this from the personal point of view, we all have families, et cetera, et cetera, we need to live this from an institutional point of view also because we are living in institutions which are under attack and also confidence destructed, now in the process of reconstruction, we have very, very positive for this, yes, this is good, but we are experiencing dramatic times in a multilevel dimension or multilevel process which demand from us to be very focused, very clever, and to study and say to comprehend what's going on, at the same time while we need to act on this, say to drive this process a little bit, this is

huge, of course, who are we, but anyway, we have this space, institutional space, which is in a way the pandemic transforming our homeless situation in a kind of universalizing this and gave us some time to have a new building, to have an institution, we can say. The link I will try to make is this always as I tried to explain talking about my own personal trajectory, we are still trying to comprehend what is going on and to act on this process at the same time. You know? This is a very, very challenging situation. And this is why I am very proud now and very happy to be the Chair for this year of the department of our department because it's a very, very key time for us. Of course, not only for me, we are a very nice group of professors and students fighting against all of this, in the middle of all of this, and this is very challenging to think, to write on emergencies and to live with this at the same time. And I would like to underline this because there are so much thinking that are being writing about what is going on in the planet now, and I feel all days, it's an all-day feeling, I will say, that the risk -- is so strong because we don't know what will happen next week, here in Brazil it's very much this sentiment, not only here accident of course.

And this kind of living in a permanent state of uncertainty, I think that the manifests are very strong theoretical, empirical and political action every day, you know. Yes.

>> TAYLOR NELMS: Federico, this is, you know, amazing to hear you talk about the ways that the emergency serves in a sense to eliminate any pretense of division between knowledge or writing or thought and social and political action or intervention. I think that that's a really critical kind of realization, right, that that pretense cannot survive, right, in the kind of moment of emergency.

But I also think it's really interesting in that moment that what you have done is pivot your intellectual work but also your political work, your practical work, to a project on, you know, you were explaining earlier, a collaborative project about the kind of economic aspects of the pandemic as an emergency, right? And you've written that this project is exploring the daily search for a good and worthy life, right, in the turbulent waters of the emergency. So I wonder if you could talk to us a little bit about your methods for this project. In particular, I'm thinking about the mode of virtual community engagement that you're trying to pioneer in some sense, right, through this project, and why -- maybe there's no why, but it's interesting that that's a pivot that's happening now, right, in the moment

in which the emergency is kind of exposing the impossibility of maintaining that division.

>> FEDERICO NEIBURG: Yes. This is very interesting because the very concept of public ethnography or public anthropology in this kind of media does not make sense, you know, all anthropology is public, should be, because if not, you need to be, you know, you cannot speak about anything, you know, I think. This is another discussion. But we can maybe enter it because it's very, very important. I was, I myself was interested in the last time to think about not emergencies in general but think on economic emergencies and particularly before the pandemic on the relationship between economy and life, which economic emergencies reveal in a very, very frankly and confusing way. With the pandemic, as you know, this became a very public issue, governors, Presidents took part in economy or life. Yesterday the mayor of one of the most important cities, more bigger cities in Brazil, simply say that the people need to sacrifice, literally, their life to save the economy in the middle of this pandemic, you know. Something like the governor of Texas say that at the beginning of the pandemic, for example. It's nothing new, nothing so original, of course, but here now it's very, very complicated.

Then when I arrived from, yes, speaking in first person, but I am part of a team of researchers. Then the research I'm involved in now involves a team. And this is a very important thing also. In my trajectory and the way I think that we should make anthropology in these times, on this kind of subject, there is nothing to do about the solitary individual anthropologist going somewhere to reveal some kind of truth. That is absolutely misleading. Now it's not -- I am not discovering nothing about this but I am only underlying this kind of process, so huge, multidimensional. If we want to capture something, we need to be a team, not solitary or an individual researcher.

Then first methodologically, theoretically, we need a team, and speaking in first person, there is a team of researchers, I will not name them now here because you don't know, but you will discover them I hope in the forthcoming publications maybe I hope. But anyway, it's a team formed by Ph.D.'s and also graduate students, almost 15 people form the team. And some of us have a long relationship with -- some of us have a long experience researching in the had (?) of Rio de Janeiro and some of us have a long relationship with civil society organizations, based in Fabelas (Sounds like).

Then we began a conversation with one of these organizations,

in the huge area in the north part of the city, which is a very active organization called Redes Ma network, region formed by 14, and 150,000 people live over there, more or less, it's very near the center from the center of the -- from the Rio de Janeiro downtown and it's very strategically placed. It was also targeted by military intervention had four years ago, five years ago, because it's one of the places where you're in violence explodes in Rio, as you know, maybe, it's a very, very violent city, and this organization made a very important researches before we arrived with the idea to do something together, not only arrived, but we began to talk about the possibility, to think to do something together because they did a very impressive and deep census, for example, of the region, economic census also, et cetera, et cetera.

Then we have a very good base to whom to have some kind of demographic economic picture of the region before we began the work. And at that time, by the end of the last year, when we began this, we began to discuss in the pandemic time to develop ethnography of course and our common interest was to figure out what is happening with the people in this time of pandemic. Not only the time of crisis, which is very usual, but also to understand what is going on are because these are people in Haiti and other populations that are always living in crisis, without salaries, without wages, trying to make their lives jumping from one activity to another, the world of informality as some people have called it and et cetera et cetera et cetera, then when we began on think about this, we were very aware to the risk for the time of crisis, all this relation between the extraordinary, the ordinary, you know, and structure and events. As you want, you can put many theoretical schemes to discuss a very huge problem, how people live during a time which is seen as living request by other people as an extraordinary time. The national Congress, for example, issued an act that established a state of emergency act. They launched emergency ed for this kind of population, for example. What happened with this. It was a very challenging idea to launch a research with this context with classic ethnography to go there because one of the conditions of our partners based in this region was police dogs came here because it's. Then we began to think, one thing, we are not so original now with this, because it is mainly researchers and doing it through digital devices. Then the people themselves, all the families we are talking with, they are very familiar with these technologies and we are not arriving with something, you know, all the people use,

WhatsApp, Facebook, et cetera.

Then. We began a conversation with our partners there to identify families and people who want to talk with us, participate in this project or at least in the first phase of the project, in the first period of this, we are planning to go from last December when we began to June for the first phase, following at least 60 families in our regular basis, doing, I would prefer to talk about conversations, not interviews, you know. We have of course a kind of guide which was extensively discussed among the team and with our partners over there, but the thing is to transform this kind of intrusion or ethnographically speaking, we are going further, doing the second wave of conversations and we are planning also to put together other kind of methodologies, of techniques to visualize the spaces, through photographs, videos, maybe drawings, we are focusing the research in terms of economics in this territory, our main focus is to analyze the relationship between the domestic economies, the houses as places, physical more places and economic places also where the people are involved with to make their lives, for me at least, it is important to see the link between the homes and the business and we are working in other projects and research and Haiti without thinking about the emergency here in Brazil and this is very key, you know, and there are many theoretical and empirical issues over there.

The houses and statistical, for example, statistical unity but also they state when they target the house or the domicile or the household to aid families at the time of emergency, the political move to try to isolate for example the houses and their lives are all connected. Then we are trying on catch this kind of connections, flexes, conversions, and trying to also to figure out how the people are feeling in this process, at what extent this is felt as an extraordinary period or not. How they are endogenizing I don't know if you can comprehend me, endogenizing the crisis in ordinary life.

These kind of things, these are the key things, for example, we are trying to follow.

>> TAYLOR NELMS: And I think this is a really interesting project both methodologically and in term of the work that sort of the thematic focus, right? There's real relevance to the kind of reinvention or remaking of the employment relation around the world, right? The kind of resurfacing of that classic tension between the domestic and, you know, the workspace or the house and work.

But before we get too far down the line here, I did want to take a moment, because we're, you know, already running through the hour, to introduce our graduate students and give them the opportunity, Federico, if you don't mind, to follow up on what you've already said here.

So I think I'll hand it off to Nima to ask the first question and then we'll try to be brief so that we can get these last few kind of conversational pieces in before the end of the hour.

>> NIMA YOLMO: Thank you, Federico. So my question was more related to how like drawing from the very context of economic and political emergencies that you have engaged with in your personal ask intellectual trajectory, could you share a little bit about your reflections on navigating and collectively thinking about the relationship between censorship and intellectual freedom in the context that you've worked with anthropology?

>> FEDERICO NEIBURG: Wow. We are living a very, now, I will speak about -- thank you for your question, first. It's very challenging to think about this. Now, I would like to think about our present time in Brazil to react to your question. It's very difficult because now we are living if a very kind of democracy still, still I will say, this kind of process you have lived in the U.S., not so long, I don't know, but it's very confusing because you are public space transformed, then the kind of intervention transformed, the digital media newspaper, not so new, but we could still say it's a new space to discuss politics and to disseminate research outcomes also, for example. And there are many spaces where explicit censorship could play or not play.

In Brazil now, we are not dealing with an explicit kind of censorship. We are seeing some kind of -- for example, Brazilians and scientific council launch our new kind of grants, directing the grants to some sort of themes and authorizing another -- and overriding another, for example, you can derive the scientific production in a subtle way. But not only -- there are some, I could say some subfields that are more delicate now here in Brazil.

Of course, all linked to environment and Amazonian, this is very delicate, at the same time that people in the field, social civic leaders, the leaders of social civil movement are threatened or killed, anthropologists as well have many problems to deal with this situation and need to be very careful. This is one subfield.

The other has to do with gender relationships, gender issues

in general, particularly woman rights linked to abortion. Then we have now a new wave of exiled intellectuals in Brazil, mostly those who are working in these two subfields who need to take care about what they are saying publicly because they suffer threats and very, very serious threats, at the point that we are living in a new way of exile. And it's very, very complicated.

On the other side, we can continue to teach our courses, protecting ourself to invasion of people through the internet, which is a very huge problem also, you know, and there are many battlefields now. And each one demand of us specific attitudes and cares. I don't know if I answered your question, but I am trying to react to it because it's very, very important and very challenging.

>> NIMA YOLMO: Thank you.

>> NINA MEDVEDEVA: Yes, thank you H I wanted to peculiar up on this idea of one of the battlefields. Here in the United States I am in a gender woman and sexuality studies department, and during the pandemic these departments have faced a series of cuts, some of them have been eliminated outright and then some of them have been like put together into these weird conglomerates, basically, of various other critical departments, which just means that faculty are cut and the amount of funding that goes to these disciplines is kind of pushed down.

So I guess the question that I have is, given the sort of like political circumstances and also the broader neoliberal funding circumstances that the University faces, how does one sort of counterinstitutionalize against some of these more dominant forms of institutionalization that seek to eliminate more critical work? And I know the situation in Brazil might be different than the one in the United States, but I just wanted to ask.

>> FEDERICO NEIBURG: I don't know, you know, because we are talking now, it's February 26, we don't know what will happen next week, you know. And it's a process in process, but it is important to ask this, it's very, very important.

Now institutionally, we are in a kind of some sort of stability now, you know. It's a day battlefield, but we are dealing with this. I think that the pandemic is a new thing, unexpected for those who are attacking us and for us of course, for everybody, and I don't know, this reconfigured in a way all the battlefield, changed priorities, you know, changed people also. It's interesting.

For example, the society for the improvement of science, the Brazil improvement for society, the advancement of sciences, I don't know in the U.S. if exists something like this, it is a very powerful and very important society, and it's very interesting, the next meeting they will have next month or now, it's named, it's directed exactly to protect the social sciences. And this society is a scientific society, not social sciences only, of course, but the theme of the meeting is all sciences is social sciences. It's very interesting. It's something like this. Sorry, because I am -- I am not able to translate my English is not so good, as you can hear, to translate exactly the phrase, this is very interesting. The place that the scientific world recognize to the social sciences in this Brazilian moment, you know. Then to make this is a way to protect and it's a move in the battle, you know, because it's the most important society, it's a move.

And there is also, in the rising of the social sciences and anthropology, the Brazilian social science, it's rising, because we are living in a public space, public institutions, a kind of bureaucracy was created to deal with sciences and it is not so easy to destroy this bureaucracy, this state institutions so quickly at least. Then as Cal Polangy said a long time ago, all the problem is the timing, you know, we need to deal with time. If we succeed I think in an optimistic way, which is necessary to navigate this time, I think, the only one way to be optimistic and realistic, we need to be able to intervene in the timing of the process. If we succeed to delay the time of the destruction, then we have some sort of possibility to survive and to make a new kind of science, which we don't know what kind of science, social science, particularly in the field you are speaking about, which is one of the most sensible fields we are dealing with gender studies, woman and transgender, for example, rights, et cetera. There is a very, very, very huge battle going on.

All the thing about one of the key issues is timing, to me, in this aspect.

>> TAYLOR NELMS: Thanks, Federico. We only have a couple minutes left, so I'll Kim to ask her question and then we'll do a quick response and unfortunately have to wrap up.

>> KIM FERNANDES: Thanks, Taylor, and thanks so much, Federico, for really taking us through such a rich way to think about anthropology and public engagement. And I wanted to kind of build on both Nina and Nima's questions and ask if you could say a little bit more about how this notion of public engagement

as well as the current moment of extended crisis shapes the ways in which social scientists are being trained for their work and professionalization I guess for grad students, things like that.

>> FEDERICO NEIBURG: This is a very, very dramatic issue. Thank you for your question also. Because all the problem, if one of the problems is time and timing, one of the key issues is what the new generations of anthropologies or for students will do in their life, you know. They are trained, they have been trained to become what in this kind of world? This is one of the most huge challenges we are facing now. What we are able to imagine and make together professors and students, you know, with the scientific association, the Brazilian anthropological association, of course, also, and many others.

Then this is very -- I don't know. I have not an answer to your very important question, but I already can say that this is a key issue. What kind of world we can imagine and we can in a very -- in an idealistic and realistic mood we can try to make together to continue to make anthropology. This is a very, very, very huge challenge for us now and I think for all of us, not only this side.

>> TAYLOR NELMS: And I will say, Federico, having learned now a little bit about the work that you're doing, you know, in Rio that one of the ways we're starting to think about that probability of training is through learning by doing, right? So there's a possibility of kind of recovering the possibility of kind of apprenticeship and practice, right, in the way that we train anthropologists, so I think there's real promise there as a model, right, for us to explore. We are coming up on time, so I did want to just say once again thank you to everyone who has joined us today. Thank you so much for your questions and engagement and Nima, Nina and Kim. Federico, thank you so much for being here. I did catch a little glimpse of your kitty-cat in the background, so that was a real flesh you're of the morning for me. I do to want say our next webinar in the series and last webinar in the series will be March 12, so a few weeks away, same time at 11:00 a.m. central, 9:00 a.m. Pacific here in the United States and that will be with Dr. Noelle Stout who is on the research faculty at Apple University here in the United States. Bill, any final thoughts?

>> BILL MAURER: No. Thank you so much, Federico, thank you Nina, Kim and Nina and also in the background we always have Jenny Fan making sure this is safe and sound Zoom and Lori has been providing live CART captioning which we so appreciate, all

of that will be available on the website soon, like probably Monday. But I'm also thankful that the gods of the internet like kept all this together and we were able to have such a fascinating conversation. Timing is everything. So we have to work on that. Thanks Federico, thanks everyone, and enjoy the rest of your day and your weekend.

>> Thank you, bye.

>> TAYLOR NELMS: Thank you everyone.

>> Thank you.

(The meeting has concluded at 1:02 p.m. EST)

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