

In 1651, when in command in Barcelona, he created a 'literary academy' with informal meetings. How can we establish criteria for the production and circulation of knowledge in such informal societies? He helped publish the works of Jesuit Joseph de Olzina (1607-1667), professor of Holy Scripture at Bethlehem college in Barcelona. Olzina published in 1652 in Latin and Castilian a work dedicated to Don John: *Institutionum oratoriarum libri IV*. In 1653, he helped him publish a work on the immaculate conception, and *Cursus philosophicus* in 1666. All works are in Don John's library. What intellectual and socio-political impact did these works of propaganda have on society?

Keywords: History of libraries; intellectual patronage; book history; Spanish monarchy.

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PORTUGUESE COLONIAL SOCIOLOGY: A PERIPHERAL DICTATORSHIP AT THE CENTER OF TRANS-IMPERIAL SCIENTIFIC COOPERATION IN THE SOCIAL SCIENCES IN THE POST-SECOND WORLD WAR PERIOD

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Abstract: Following the Second World War, Portugal actively participates in various forums for trans-imperial technical and scientific cooperation. The most important one was the Commission for Technical Cooperation in Africa South of the Sahara (CTCA), which in 1950 brought together the governments of the United Kingdom, France, Belgium, Portugal, Union of South Africa, and Southern Rhodesia. It intervened in several technoscientific and public policy domains and came about as a tentative barrier to UN and US interference in colonial Africa. Also important are the Conférence Internationale des Africanistes de l'Ouest (CIAO), an initiative of the Institut Fondamental d'Afrique Noire (IFAN) which from 1945 onwards united scientists from countries with colonies in Western Africa; and the Institut Internationale des Civilisations Différentes (INCIDI), successor to the International Colonial Institute, an individual-membership organization created in 1894 and renamed after WW2. Overall, these organizations and Portugal's role within them challenge the country's supposed isolation from international scientific circles, during this period. This is true in general, but particularly relevant in the social sciences, since it is assumed that Portugal was alienated from this field. Even more so if we contrast this assumption with Portugal's apparent commitment in these matters. In about ten years, between 1947 and 1957, the Portuguese government is involved in the organization of four conferences totally or partially devoted to the social sciences, three of them in Portuguese territory: the 1947 2nd CIAO in Bissau, the 1955 CCTA Inter-African Conference on Social Sciences in Bukavu; the 1956 6th CIAO in São Tomé; and the 1957 INCIDI 30th session in Lisbon. This paper explores Portugal's contribution to these conferences in order to systematize the country's participation in late colonial trans-imperial cooperation in the social sciences and to explore its political motives and the consequences of these dynamics to the general development of those sciences.

Keywords: trans-imperial scientific cooperation; late colonialism; history of social sciences.

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DISPLAYS OF DIFFERENCE AND SIMILARITY: THE PARASOL AS VENUE FOR (IM-)MATERIAL ETHNOGRAPHIC KNOWLEDGE PRODUCTION BETWEEN JAPAN AND EUROPE AROUND 1600

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Abstract: When Europe and Japan met for the first time in the 16th century, worldviews collided and collapsed. Actors on both sides of the encounter needed to make sense of and adjust to new realities and identities. One way to cope was the production of ethnographic knowledge. However, as former certainties had ceased to exist, knowledge production was not a straightforward process, but heavily influenced by actors, contexts, and materiality.

My presentation takes the example of Japanese parasols to shed light on (im-)material ethnographic knowledge production within the Japanese-European encounter around 1700: Initially a symbol for and display of power and superiority in Japanese (and East Asian) culture, the parasol became a tool to make sense of hierarchies between Portuguese merchants on Japanese folding screens. It equally became a tool to make sense of and to adapt to Japanese displays of social status within Jesuit eyewitness descriptions from Japan. Finally, a parasol currently held at the 26 Martyrs Museum in Nagasaki became itself a venue for ethnographic knowledge production by juxtaposing Asian and Christian symbolism. By looking at the imagery on the parasol itself, at the symbolism behind the use and display of the parasol, at its depiction in Japanese Nanban art, and finally at its description in Jesuit missionary reports, I trace how ethnographic knowledge moved flexibly not only between contexts or spaces (Japan, East Asia, and Europe) and actors (Japanese Artists, East Asian artisans, and Jesuit missionaries), but also between different types of materiality. With each movement, (im-)material knowledge was (re-)negotiated and (re-)adapted, thereby gaining or losing layers of meaning. With each movement, ethnographic knowledge transcended intercultural and inter-material knowledge contexts, thereby becoming susceptible to volatility and processes of hybridisation. Ultimately, the Japanese-European encounter under and on the parasol created ethnographic knowledge that defied clear assignment to either the Japanese or the European side and therefore circumvented unambiguous attributions of difference or similarity.

Keywords: hybridity; knowledge movement; materiality of knowledge; intercultural knowledge production.

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