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## **A. Irving Hallowell's cultural anthropology: Theory, practice, consequences**

(Ph.D. thesis)

### SUMMARY

From a modern perspective, Alfred Irving “Pete” Hallowell (1892–1974), a seasoned researcher of the Ojibwe (sg. Anishinaabe, pl. Anishinaabeg) culture, proved to be one of the most interesting and versatile psychological anthropologists of the 20<sup>th</sup> century. His works on the indigenous taxonomy prefigured the achievements of ethnoscience (and thus of cognitive anthropology), while those on the evolution of human behavior heralded to some extent the future turn within the anthropological community towards sociobiology, and later evolutionary psychology. Moreover, his interest in the cultural definition of a person, indigenous psychological concepts, and religious behavior preceded the rise and development of (accordingly) interpretative anthropology, ethnopsychology, and contemporary anthropology of religion.

Today, however, Hallowell is best known for coining the term “other-than-human persons”, which was intended to provide an explanation of the behavior and worldview of the Ojibwe people. His ontological approach was both innovative in relation to the existing anthropological tradition (related to the concepts of animism and animatism) and ethnographically justified in its intentions. In recent decades, the concept of “other-than-human persons” and its derivatives have become some of the hallmarks of interpretations developed not only in cultural anthropology and religious studies but also in ethnohistory, archaeology, indigenous studies, and throughout posthumanist thought.

In contemporary research on animism, few works have proved as influential as Hallowell's essay published in a volume honoring Paul Radin in 1960. Several decades after describing the behavior, worldview, and ontology of the Ojibwe, Hallowell was dubbed the forefather of the anthropological approach to what Graham Harvey has termed the “new animism.” However, the over sixty-year-old text based on research completed over eighty

years ago tends to be just mentioned rather than extensively discussed, and the biography-, history-, fieldwork-, methodology-, and theory-related contexts that influenced its creation are almost always ignored. The dissertation is an attempt to present Hallowell's biographical profile and to situate his achievements within the history of cultural anthropology. It also aims to review Hallowell's ethnographic material and to discuss the ideas presented in his works—the ideas with their own genealogies resulting from the aforementioned intricate contexts in which they originated.

Hallowell's life and his academic career are discussed in chapter one. Chapter two describes his fieldwork among the Berens River Ojibwe (communities: Berens River, Little Grand Rapids, Pauingassi, Poplar Hill, Pikangikum) and presents the profile of the most important interlocutor, guide, translator, and eventually Hallowell's friend—William Berens (political leader of the Berens River community). Chapter three examines the central ideas of Hallowellian anthropology: the concepts of “behavioral environment,” “ontology,” “person,” and “other-than-human person.” The ethnographic reasons for the rejection of the classical Tylorian theory of animism and the psychological and philosophical origins of Hallowell's conceptions are addressed. Chapter four draws attention to the heuristic nature of the concept of “other-than-human persons”—which is not covered by the indigenous taxonomy of Anishinaabeg—as well as the term “person” in both the Ojibwe ontology and the Anishinaabemowin, i.e. the Ojibwe language. The use of Hallowellian concepts and ethnography within the “new animism” theory is critically discussed in chapter five.

In conclusion, the dissertation highlights the uniqueness of Hallowell's anthropological legacy, as well as the ethnographic problems associated with new conceptualizations of animism that were inspired by it. It also points to the genealogy of the most important concepts of his theory, which directly links it to the works of Kurt Koffka, Robert Redfield, David Krech, Richard S. Crutchfield, and Hans Kelsen, among others.

**Keywords:** animism, behavioral environment, Ojibwe, ontology, other-than-human person, person, psychological anthropology