A Note on

Anthropology *in* Europe

or

Anthropology *of* Europe ?

. . . Some Trends

After Susan Parman, *Europe in the Anthropological Imagination*, pp. 11 - 14

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- in the 1970s anthropologists became caught up in a surge of interest in **world systems**, processes that could be described independent of particular "culture areas"

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- **urbanism**

- **transnationalism**

- **gender issues**

- **migration**

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- these were *universal processes*, and anthropology was conceived of as **a universal science of humankind**
  - not just of the exotic, non-Western, savage "Other"

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- as Caroline B. Brettell notes, **urban anthropology** began to appear as a distinct subdiscipline in the early 1970s, as indicated by the appearance of a new journal in 1972, and the publication of edited collections

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

another topic of interest was

migration

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- William A. Douglass argues that despite the appearance of the isolated peasant community as the typical focus of early Europeanist anthropology, **the theme of migration was a constant thread . . .**

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- Caroline Brettell notes that the 1970s also saw the beginning not only of urban anthropology but also of **gender studies**
  - e.g., Rosaldo and Lamphere 1974

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

today issues of **gender in Europe** vary from

- **honor and shame in the Mediterranean to . . .**
  - **general issues of the status of women**
  - **their power**
  - **their role in migration**
  - **the construction of gender identity**
  - **the poetics of genders**

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- processes were **universal**

- where they took place was of interest only in providing additional evidence about the **nature**

of the processes themselves

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- on the other hand, **going to Europe** was essential in the "anthropological imagination" because it **validated the universality of anthropological models**
  - thus separating it from its image as a discipline relevant only to the study of the exotic, the "primitive," and the non-West

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- in choosing to go to Europe,

Susanna Hoffman, producer of the film *Kypseli*, was testing the question of universality of anthropological models

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- the "point of anthropology," she said, was "to roll like a juggernaut across all landscapes toward the goal of **describing the cross-cultural process of humankind**"

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- according to Mark T. Shutes, this same motivation lay behind George Peter Murdock attempting to add more European material to the **Human Relations Area Files**, so as to expand the scope of ethnographic examples

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

You will read more about this in

Ch. 12 "The Place of Europe in
George P. Murdock's Anthropological Theory"

Mark T. Shutes, pp. 157-168

Which is on the reading schedule for
Tuesday 20 April 2010
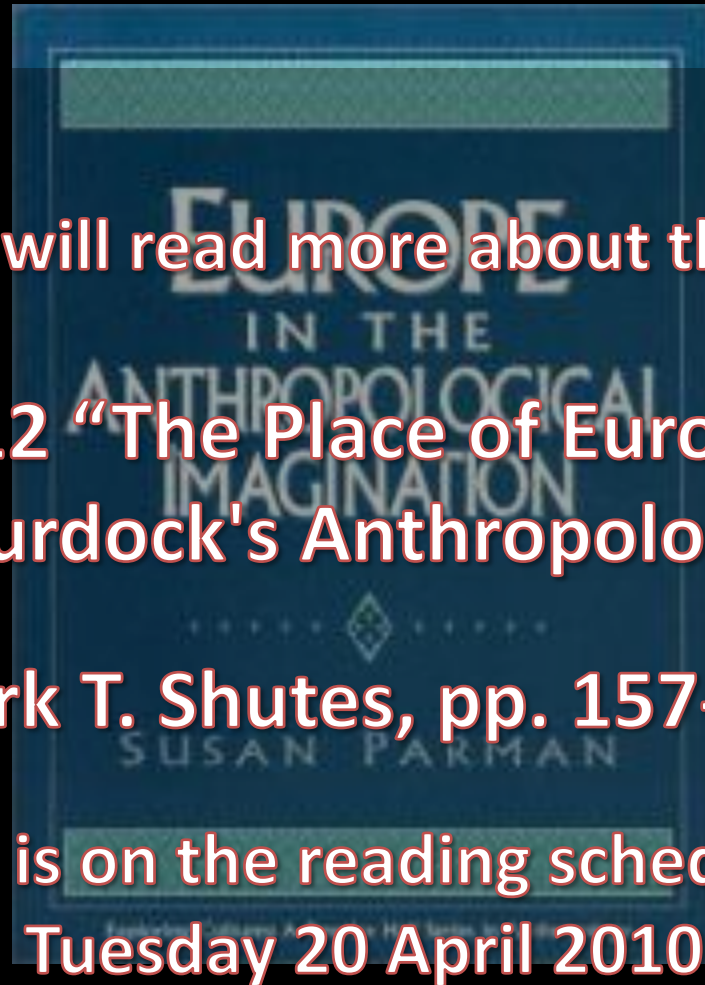
- we sometimes include Europe in anthropology as a "Culture Area" specifically because we want

to test the universality of anthropological models

  - Hoffman
  - Shutes

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

Human Relations Area Files (HRAF)

World Ethnographic Sample (WES)

Related Materials

Google Search: "Human Relations Area Files"

Human Relations Area Files -- Wikipedia
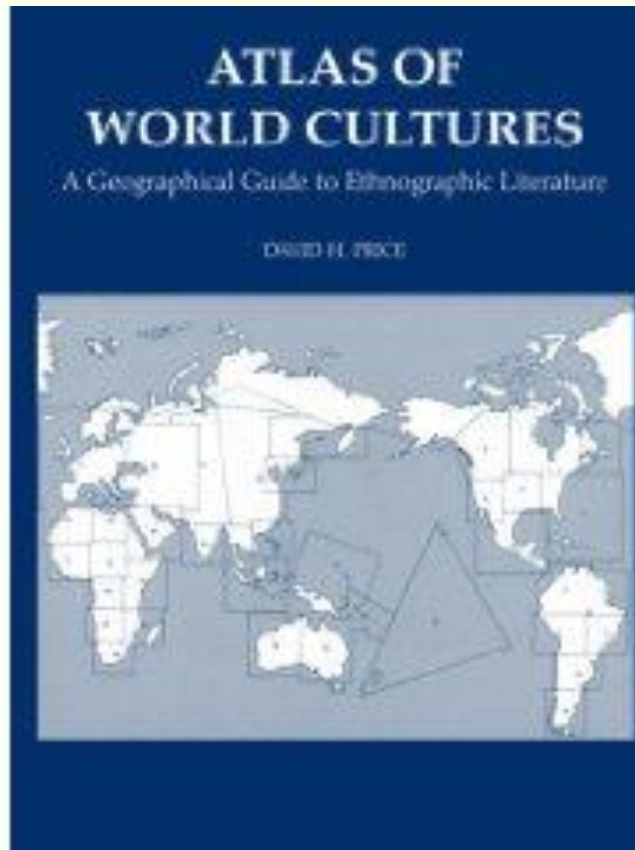
search Human Relations Area Files on JSTOR

"A collection of full-text primary source materials on *ca*. 400 different cultural, ethnic, religious and national groups in the following regions of the world: Asia, Europe, Africa, Middle East, North America, Oceania, Eurasia and South America. Access is via keyword, as well as through geographic (OWC) codes and a topical (OCM) classification scheme."

Ethnographic Atlas by George P. Murdock

Ethnogra...   ...el Fischer

The Ethnogr...   ...ties coded by
George P. Mu...   ...tallments in the
journal ETHN...   ...hic codes and
geographical ...   ...ere later added
by the Wor...   ...program, by
Douglas R. W...   ...the codes and
the codebooks...   ...ublished by the
University of F...   ...data on 862 of
the better-de...   ...clusters of the
world. Murdo...   ...Press in 1980
titled ATLA...   ...d 563 of the
better-described societies in the atlas, classified in 150 more
linguistically-based clusters.

ATLAS OF WORLD CULTURES
A Geographical Guide to Ethnographic Literature
DAVID H. PRICE

http://eclectic.ss.uci.edu/~drwhite/worldcul/atlas.htm

AUTHOR'S TRAINING (Ethnologist)

SOURCE EVALUATION (Original Field Work by Trained Researcher)

OUTLINE OF WORLD CULTURES (OWC) CODE (Indicating Location of Text Category)

AUTHOR'S LAST NAME

SOURCE NUMBER

DATE OF FIELD WORK

DATE OF PUBLICATION

NAME OF CULTURAL UNIT

OWC CODE (Indicating Location of Category Pages)

2: Lewis   E-5   (1956-1957) 1958   MO4 Somali MO4

MODERN POLITICAL MOVEMENTS IN SOMALILAND   251

chiefs and a new élite—although there is something of this especially among the Sab   668   **POLITICAL MOVEMENTS**
of Somalia. The real struggle is between the ideal of national unity as opposed to the
reality of the values of clanship and sectional kinship interests in the lineage system.

As a whole, the Somalilands, because of their poverty in natural resources, have   177   **ACCULTURATION**
been little affected economically by European colonization. Pastoral nomadism
remains the basic economy, carrying with it for the majority of the population the
traditional political structure and kinship values described above. There has been
no general local industrial revolution[1] and correspondingly little large-scale urbaniza-   **SETTLEMENT PATTERNS**
tion. The main towns in the Somali territories are tabulated here for comparison   361
with estimates of their population.

162   **COMPOSITION OF POPULATION**

French Somaliland	Jibuti, new town, population c. 30,000 (15,000 Somali).[2]
British Protectorate	Hargeisa, new town, population[3] c. 30,000 Somali.
Harar Province of Ethiopia	Harar, ancient city, population[4] c. 60,000 (2,000? Somali).
Somalia	Mogadishu, ancient city,[5] population c. 110,000.

OCM CODE NUMBER (Subject Category) CARD SERIAL NUMBER OWC CODE (Geographic Location) NAME OF CULTURAL UNIT

Category 177-178

SF5 Aymara
Card 023

The Centre for
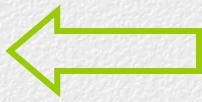Social Anthropology
and Computing

UNIVERSITY OF KENT
AT CANTERBURY
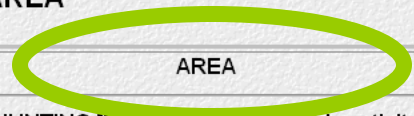
Ethnographic Atlas Crosstabulations

Crosstabulation for:
HUNTING [Proportion of economic activity]
by
AREA

| AREA / HUNTING [Proportion of economic activity]	1	10	2	3	4	5	6	7	8	9	Totals
0 - 5%	7	6	9	2	8	4	8	6	5	9	64
6 - 15%	4	6	7	3	5	7	5	5	2	3	47
16 - 25%	4	4	3	7	1	3	1	3	2	5	33
26 - 35%	2	3	2	5	4	0	0	1	1	1	19
36 - 45%	5	1	0	0	1	1	2	0	1	0	11
46 - 55%	2	0	0	1	0	1	0	0	1	0	5
56 - 65%	1	1	0	0	0	0	0	0	1	0	3
66 - 75%	1	0	0	0	0	0	0	1	0	0	2
76 - 85%	0	0	0	0	0	1	0	0	0	0	1
86 - 100%	0	0	0	0	0	1	0	0	0	0	1
Totals	26	21	21	18	18	18	16	16	13	18	186

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Ethnographic Atlas Crosstabulations

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66 - 75%	1	0	0	0	0	0	1	0	0	2
76 - 85%	0	0	0	0	0	1	0	0	0	0	1
86 - 100%	0	0	0	0	1	0	0	0	1
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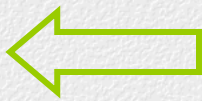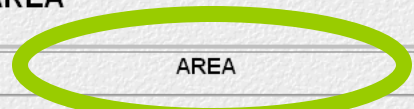
Human Relations Area Files

Cultural Materials for Education and Research

| Home | eHRAF Collections of Ethnography/Archaeology | Teaching eHRAF | Publications | About HRAF | Other | Contact HRAF |

eHRAF Collection of Ethnography: Web
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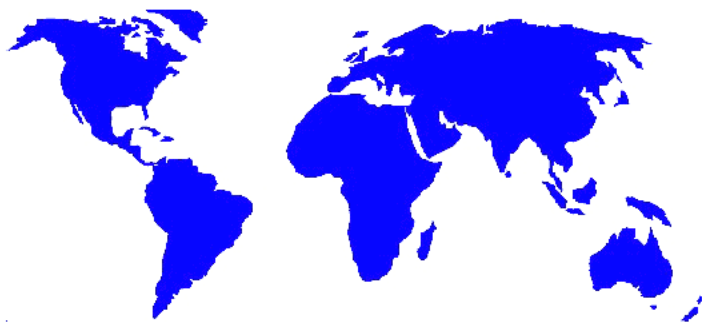- Dues and Fees
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Europe

Basques EX08	Icelanders EQ01
Bosnian Muslims EF09	Montenegrins EF05
Croats EF04	Saami EP04
Early Icelanders EQ02	Scots, Highland (see Highland Scots)
Greeks EH01	Serbs EF06
Highland Scots ES10	Slovenes EF07

Top

Middle America and the Caribbean

Cubans SX01	Maya (Yucatán Peninsula) NV10
Dominicans ST04	Tarahumara NU33
Huichol NU19	Tzeltal NV09
Jamaicans SY01	Zapotec NU44
Kuna SB05	

Top

Middle East

Israelis ME01	Palestinians MO13

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Cultural Summaries in the Database

Africa

Amhara Azande Bemba Dogon Ganda Hausa Kanuri Lozi Masai Pygmies Shluh Somali Tiv Twi (Ashanti) Wolof

Middle East

Kurd Libyan Bedouin

North America

Blackfoot Copper Eskimo Hopi Iroquois Klamath Ojibwa Pawnee Tarahumara Tlingit Tzeltal

Asia

Andamans Central Thai Chukchee Garo Iban Ifugao Khasi Korea Santal Sinhalese Taiwan Hokkien Toradja Yakut

Oceania

Aranda Kapauku Lau Tikopia Trobriands Truk

Europe

Highland Scots Lapps Serbs

South America

Aymara Bahia Brazilians Bororo Bush Negroes Cagaba Cuna Guarani Mataco Ona Tucano Yanoama

Mesoamerica

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Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- according to Mark T. Shutes, this same motivation lay behind **George Peter Murdock attempting to add more European material to the Human Relations Area Files**, so as to expand the scope of ethnographic examples

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- one can argue that studying Europe was a byproduct of the **expanding interest of anthropologists in *all* cultures**, including those of the West

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- **but it is also important to point out that the very fact of studying Europe made it easier to ask certain kinds of questions . . .**

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- for example, given assumptions about Westerners, it may be easier to pose **research problems emphasizing decision-making individuals . . .**

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- it is also possible that **new areas of interest** can be more easily explored in Europe the European Union (EU) for example as an acceptable, fully authentic, legitimate place for an anthropologist to do anthropological fieldwork …

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- therefore, **if an anthropologist works in Europe, it is more likely that s/he would borrow from other disciplines**

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

- through their work on Europe, anthropologists have become **more interdisciplinary**, drawing on …

  – **history** (Brettell, Rogers; Kertzer ...)

  – **political economy** (Brettell, Kertzer)

  – **political science** (Wilson)

  – **demography** (Douglass)

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- … many of the authors make a good case for anthropology to **move out of the exotic margins and into the familiar centers of power, complexity, and hugeness**

  – to use Rogers's example, to 'move from Vasilika to Versailles'

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- Susan Parman, however, suggests that "wherever we pitch our tents (in small island peasant communities or in the back offices of high-powered Eurocrats), we should do our best **to preserve the sense of the strange in the heart of the familiar — to disorient (not to Orient)" . . .**

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

"The ability of anthropologists to . . .

. . . is what will make or break a successful anthropology of Europe"

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

"The ability of anthropologists to . . .

- **apply a cross-cultural perspective**

- **turn the familiar on edge**

- **develop a sense of distance from and cultural critique of what we take for granted**

. . . is what will make or break a successful anthropology of Europe"

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

"... by studying Europe, anthropologists are in a position to **dissolve the binary opposition of "Us" / "Other"** with which anthropology has been engaged as part of its cultural heritage"

Susan Parman, *Europe in the Anthropological Imagination*, pp. 14 - 16

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