

## **Historia ja antropologia**

### **Eri nimitykset: historiallinen antropologia - antropologinen historia - etnologinen historia**

Sivustoja:

Antropologian historiaa <http://www.aaanet.org/gad/history/>

Maisterikouluja, Ann Arbor Graduate Program in Anthropology and History

<http://www.rackham.umich.edu/Programs/social.sci/anthrohis.html>

Ljubljana: [http://www.ish.si/a\\_ha\\_programme\\_description.htm](http://www.ish.si/a_ha_programme_description.htm)

-Ominaista: yhteisöä koskevien teorioiden luominen, vertaileva tutkimus eri kulttuurien välillä ja sisällä

-Syntyy kiinteässä yhteydessä sosiologian kanssa 1800-luvulla.

### **Antropologisia koulukuntia/lähestymistapoja**

*Evolutionistinen*: Kulttuuri nähdään vaiheittain omavaraisesti kehittyvänä; sisältää eri-ikäisiä jäänteitä. Kolme eri kehitysvaihetta: Villes, Barbaria, Sivilisaatio (E. B. Tyler ja Lewis Morgan)

*Diffusionistinen*; Kulttuurien leviämisteoria, kiinnostunut kulttuurikosketuksista, jotka nähdään kulttuurikehityksen perusedellytyksenä. Tutkii yksittäisten kulttuuripiirteiden leviämistä alueelta toiselle, kulttuurikeksintöjen syntypaikat kiinnostuksen kohteena. Kulttuuripiiriteorit.

*Historiallis-kriittinen*: Kiinnostunut kulttuurialueiden omasta uniikista historiasta, kulttuurin keskuksista ja periferioista; keskuksissa uusia, vastaluotuja piirteitä, periferioissa säilyvät vanhat, keskustasta kadonneet piirteet. Yksittäiset piirteet saattavat siirtyä kulttuurista toiseen (Frans Boas)

*Funktionalistinen*: Kiinnostunut kulttuurin rakenteesta kokonaisuutena, jossa piirteiden välillä vallitsevat kiinteät suhteet. Kulttuurin toiminta nykyhetkessä (tutkimushetkellä/ aineistojen syntyhetkellä) tutkimuksen kohteena, ei historialliset kerrokset. Lähtee ajatuksesta, että kaikki piirteet ovat funktionaalisia osia kokonaisuudesta. (Malinowski, Radcliffe-Brown)

*Konfiguralistinen*: Kulttuurin hahmoteoria, kokonaisrakenne keskeinen kulttuurissa, kulttuurin peruskaava määrää piirteiden muodon, eri kulttuureilla eri *dominant drive*, keskeinen idea, tarve tai

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tendenssi, joka määrittää kaikkea muuta. Sosiaalinen eetos, vuorovaikutussuhteet (Ruth Benedict, Edward Sapir).

Vertaileva antropologia. ks. esim.

<http://ocw.mit.edu/OcwWeb/Anthropology/index.htm?gclid=COTi48TRnIsCFQLIIAodokjRRA>

Historiallinen antropologia:

[http://www.aaanet.org/aes/bkreviews/result\\_print.cfm?bk\\_id=1920](http://www.aaanet.org/aes/bkreviews/result_print.cfm?bk_id=1920)

Missä antropologia avaa historioitsijaa näkemään paremmin?

HISTORICAL ANTHROPOLOGY (Frazer Lecture)<sub>1</sub>

By Alan Macfarlane

From: Cambridge Anthropology Vol.3 no.3 (1977)

“In other words, there are a whole range of phenomena in other societies and in our own past which we have to dismiss as irrational because they are beyond our reason. Anthropology managed to bring much of this realm within the boundary of comprehension while retaining the 'otherness' of the phenomena. A notable example occurs in the study of witchcraft and magic, beliefs which were beyond the grasp of 'ordinary common sense'. The "total" approach, by setting each belief or practice within its context, rather than dragging it away from its roots, made the topic less meaningless. Furthermore, by assuming that societies were systems where each part had a function, confidence was engendered and the investigator was not prepared to rest until he had found a positive function. He refused to take the easy course which was to dismiss the phenomenon as a "cultural hand-over" or a "superstition". Although we can now see that many assertions of function were glib and mistaken, much also was gained. Here the best social historians have again shared the experience of social anthropologists.

Keith Thomas in his recent work on magic and related phenomena is constantly aware of the very superficial contributions made in this field by previous historians. Such historians have consistently been facetious and patronising about subjects with which they have found it very difficult to identify at all (Thomas, 1971). Collingwood noted on several occasions that if the gap between the historian's own experience and his subject matter was too great, then the past would be intelligible. He argued, for example, that "though we have no lack of data about Roman religion, our own religious experience is not of such a kind as to qualify us for reconstructing in our own minds what it meant to them" (Collingwood, p.329, see also p.218). As Bloch points out, "successive

technological revolutions have immeasurably widened the psychological gap between generations. With some reason, perhaps, the man of the age of electricity and the aeroplane feels himself far removed from his ancestors" (Bloch, p.36). If we add insurance and anti-biotics, literacy and computers, to Bloch's revolutions it is easy to see the huge imaginative leap both historian and social anthropologist have to make in order to study problems which seem no longer to affect us. But at least the anthropologist can go and live in a world where the institutions and modes of thought, different though they are, still exist.

While the anthropological method made it possible to understand the strange, it also distanced the over-familiar so that it became possible to study it. As Homans pointed out, "when a man describes a society which is not his own, he often leaves out those features which the society has in common with his own society. He takes them for granted, and so his description is distorted" (Homans, p.382). This is also true of historians studying their own societies in the past, but in their case the danger was much greater. The reason why anthropologists appeared to be boring to the very roots of mankind's existence was that they encountered in alien cultures institutions and ideas which were in so many basic ways different from the models which they had imported from their own background that they felt bound to engage in some fundamental heart-searching."

[http://www.aaanet.org/aes/bkreviews/result\\_print.cfm?bk\\_id=1920](http://www.aaanet.org/aes/bkreviews/result_print.cfm?bk_id=1920)

### **Historiallinen antropologia**

#### **tutkimuskirjallisuutta:**

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**Marcel Detienne**, *The Greeks and Us*, 2007, esittely

[http://www.mfo.ac.uk/uk/publications\\_uk/lecturereports\\_uk/detienne\\_uk.htm](http://www.mfo.ac.uk/uk/publications_uk/lecturereports_uk/detienne_uk.htm)

**James D. Faubio**, *History in Anthropology*, *Ann. Rev. Anthropol.* 1993 ,

<http://www.jstor.org/view/00846570/di980532/98p0130j/0>

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**Carlo Ginzburg**, "Clues: Roots of an Evidential Paradigm," in *Clues, Myths, and Historical Method*, pp. 96-125, 200-214

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**Antropologiaa, lähialoja ja klassikoita suomeksi:**

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**Lauri Honko & Juha Pentikäinen**, Kulttuuriantropologia WSOY 1977.

Klassikot:

**Èmile Durkheim**, Uskontoelämän alkeismuodot, Tammi 1980 (1912)

**Mircea Eliade**, Ikuisen paluun myytti, Loki 1993, Pyhä ja profaani, Loki 2003

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