

# ANTROPOLOGIA CULTURALE DI BARBARA MILLER

## 1 ANTROPOLOGIA E STUDIO DELLA CULTURA

Antropologia = si basa sulla relazione. Definizione molto ampia. Viaggio attraverso e verso l'alterità. Si tratta di background di formazione, culturale. È una scienza umana.

Antropologia come "discorso intorno al genere umano", ha forme aggettivali specifiche.

Aspetti istituzionali della disciplina: come è fatta l'antropologia? Quali sono i campi a cui si applica?

Ha molti nomi, B. Miller presenta l'antropologia negli USA, divisa in 4 campi di studio (four fields):

- **A. fisica o biologica** = evoluzione biologica nel tempo
- **A. culturale** = popolazioni e culture contemporanee
- **A. archeologia** = studio di culture umane del passato. Collabora con l'antropologia per la convivenza di molte diverse popolazioni)
- **A. linguistica** = comunicazione umana (origini, varianti, trasformazioni contemporanee). Poco sviluppata in Italia. Tratta di minoranze etnico religiose.

Per quanto riguarda l'antropologia europea = portatrice di nomi diversi. Anche in Europa si distingue tra:

In Inghilterra:

- **Antropologia sociale** = studio nato intorno agli anni '20. Approccio incentrato sulla dimensione sociale e sul funzionamento delle strutture sociali.
  - **A. culturale** = da USA per indicare in modo particolare cosmologie, simbologie, ritualità (contesto interpretativo della ricerca).
  - **Etnologia** = diffuso in Francia (ma anche in Germania e Italia). Uguale all'antropologia culturale in Italia.
- ✓ Si tratta di "accenti" diversi.

Antropologia italiana:

**DEA = discipline demo-etno-antropologiche.** L'antropologia culturale in Italia vede convergere tre tradizioni disciplinari:

- **Demologia:** o folklore, tradizioni popolari. Interesse che nasce nel Romanticismo con la rivalutazione dei popoli: nascita dei nazionalismi e il loro rafforzamento, popoli che rappresentano nazioni. Rispecchiano lo spirito di un popolo. Si affermano studi di trad. popolari che rispetto ad altri paesi europei si definiscono per una maggiore pluralità = molti comuni, regioni, borghi con tradizioni popolari e dialetti propri. Personaggi come **Costantino Nigra** ("I canti popolari del Piemonte"), **Giuseppe Pitrè** → medico siciliano, seconda metà dell'800. Considerato come il fondatore degli studi di tradizioni popolari. Conosce la gente, il popolo per il suo mestiere. Si rende conto della vivacità del mondo popolare siciliano. Raccoglie canti, testi, testimonianze con cui dà vita a un museo delle tradizioni popolari a Palermo. Pubblica, tra il 1871-1916, la sua opera in due volumi: *Biblioteca delle tradizioni popolari siciliane*. Questa tradizione trova un suo culmine, e poi declino, nel 1911 con il centenario della nascita dello stato italiano. Viene organizzata a Roma la *Mostra di Etnografia Italiana*, affidata a Lamberto Loria (trascorre molti anni in Papua Nuova Guinea. Di ritorno, si convince che è interessante studiare le tradizioni delle regioni italiane che gli sembrano allo stesso modo esotiche). Vengono costruite delle case ognuna delle quali rappresenta una regione italiana → obiettivo: realizzare un museo delle tradizioni regionali e popolari italiane (*Museo Nazionale delle Arti e Tradizioni Italiane*, inaugurato nel 1956). Con il fascismo, e soprattutto con l'elaborazione del Manifesto della razza nel 1938, che non vede di buon occhio le scienze sociali, gli studi etnologici italiani vengono distorti in modo sovranista e razziale.

Unica figura importante tra le due guerre (anni '40) è **Vinigi Grottanelli** che conduce ricerche sul campo in Etiopia.

La ripresa della tradizione italiana si deve a **Ernesto de Martino** = studioso del mezzogiorno italiano a partire degli anni 50 del 900.

# Antropologia Culturale Barbara Miller Doccity

**Y Pai**



**Antropologia Culturale Barbara Miller Docsity:**

## Decoding **Antropologia Culturale Barbara Miller Docsity**: Revealing the Captivating Potential of Verbal Expression

In a period characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its capability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Antropologia Culturale Barbara Miller Docsity**," a mesmerizing literary creation penned with a celebrated wordsmith, readers attempt an enlightening odyssey, unraveling the intricate significance of language and its enduring impact on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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