

TEACHING ANTHROPOLOGY IN ROMANIA

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In the following article we tried to offer a brief overview of university anthropology in Romania, also pointing out other important contributions in this field.

Key words: *cultural anthropology, social anthropology, ethnology, university studies*

When talking about research in the field of anthropology in Romania, we have to underline (the presumption) that there are two branches, also visible in academic programmes: cultural anthropology and social anthropology. Cultural anthropology is taught at the Faculty of Letters, and social anthropology at the Faculty of Sociology.

1. CULTURAL ANTHROPOLOGY

Generally speaking, cultural anthropology also includes ethnology and, accordingly, folklore.¹

In Romania there is no specific individuality of cultural anthropology as a study subject. In some respects, its objectives were fulfilled by research in the field of folklore and ethnography. That is why we can talk, in this respect,

¹ acc. William A. Haviland. 1996. *Cultural Anthropology*. Fort Worth et al.: Harcourt Brace College Publishers; Conrad Philip Kottak. 1991. *Anthropology. The Exploration of Human Diversity*. New Work et al.: McGraw – Hill Inc.

about anthropology at home, the only distant perspectives being provided by the comparison (not very often) with neighbouring civilizations.

Romania was, and still is, a country with a good tradition of folk culture, seen both as a thesaurus of folk culture, but also as research in this field. As in other European countries, the first publications of folk material in Romania were made in the 19th century (Vasile Alecsandri, 1852-1852, first selection of folk poetry; Teodor T. Burada, 1876-1880, folk music, dances, lamentations; Bogdan Petriceicu Hasdeu, 1878-1893, a follower of the mythological school, important studies; and others). Between the end of the 19th century and during the first half of the 20th century, field work and publication of folk materials continued. Materials from this period are characterized by a lack of scientific method concerning field information and the prominence of the descriptive manner. The volumes related to the research itself were a sort of anthologies, including many variants of the same text (the most important authors were Simeon Florea Marian – *Sărbătorile la români/Romanian Feasts*, 1989-1901, 3 volumes; *Nunta la români/Romanian Wedding Customs*, 1890; *Nașterea la români/ Romanian Birth Customs*, 1892; *Înmormântarea la români/ Romanian Funeral Customs*, 1892; Lazăr Șăineanu, *Basmele române în comparațiune cu legendele antice clasice și în legătură cu basmele popoarelor învecinate și ale tuturor popoarelor romanice/Romanian folk tales as compared to the Classical ancient legends and to the folk tales of neighbouring peoples and all Romanic peoples*, 1895; Elena Niculiță-Voronca, *Datinile și credințele poporului roman așezate în ordine mitologică/Romanian customs and beliefs arranged in mythological order*, 1903; Tudor Pamfile – *Sărbătorile la români/ Romanian Feasts*, 1912, *Mitologie românească/Romanian Mythology*, 3 volumes, 1916-1924; Ion-Aurel Candrea, *Folclorul medical roman comparat. Medicina magică/Romanian comparative medical folklore. Magic medicine*, 1944; Artur Gorovei, *Descîntecele românilor/ Romanian incantations*, 1931).

Of course, there were also important papers, important monographs, which are still current: Mircea Eliade, *Comentarii la legenda Meșterului Manole/ Comments on the legend of Master Manole*, 1943; *De Zalmoxis à Gengis Khan. Études comparatives sur les religions et le folklore de la Dacie et de l'Europe Orientale*, 1970; Ovidiu Bîrlea – *Metoda de cercetare a folclorului/The method of folk research*, 1969; *Poetică folclorică/The Poetics*

of Folklore, 1979; *Folclorul românesc – Romanian Folklore*, 1981-1982; Petru Caraman, *Colindatul la români, slavi și la alte popoare/ Romanian, Slavic and other peoples' Carols*, 1933; Mihai Pop, *Obiceiuri tradiționale românești/ Romanian traditional customs*, 1976; Toni Brill, *Catalogul tipologic al legendelor populare românești/ The topologic catalogue of Romanian folk legends*, only published in 2005-2006; Valer Butură – *Cultură spirituală românească/ Romanian spiritual culture*, 1992, *Enciclopedia de etnobotanică românească/ An Encyclopaedia of Romanian ethnobotanics*, 1988; Ion Ghinoiu, *Vîrstele timpului/ The ages of time*, 1988. This is why, to the present day, we still feel the need to conduct new studies on old issues, or even new studies on new wider themes, often using the comparative or the diachronic approach.

We should not forget that, under the communist regime, we were forbidden to talk (and write) about the spiritual culture, folk mentality and folk religion (folk Christianity, demonology and such), in order to prevent their interference with the healthy vision of the communist ideology. This was one of the reasons why, after 1989, Romanians started to publish research of both the ethnological and the anthropological approaches on peasant healing (both text and rituals, but also general representations of illness, demons, personality of the healer, ritual plants, objects and others topics – Antoaneta Olteanu, *Ipostaze ale maleficului în medicina magică/ Hypostases of evil in folk medicine*; Camelia Burghele – *În numele magiei terapeutice/ In the name of therapeutic medicine*); witchcraft (Antoaneta Olteanu – *Școala de solomonie. Divinație și vrăjitorie în context comparat/ The school of necromancy. Divination and witchcraft in comparative contexts*), folk calendars (Antoaneta Olteanu, *Calendarele poporului roman/ The Calendars of the Romanian people*); folk philosophy (Petru Ursache, *Etnosofia/ Ethnosophy*, 2006); and mythology (Victor Kernbach, *Universul mitic al românilor/ The mythical universe of the Romanians*, 1994, Andrei Oișteanu – *Mythos & Logos*, 1997).

Now let us see which courses are taught at the philological faculties.

1.1. University of Bucharest, Faculty of Letters. Within the Department of Folklore and Ethnology, there are lectures for B.A. and M.A. studies, such as: *Folklore and intercultural communication*; *Ethnology*

and Folklore; Contemporary Folklore. But there are also lectures close to real cultural anthropology: *Imagology; Gender Studies; Urban Ethnology; Ethnology of trades and traditional food; Eros, initiation and wedding in traditional Romanian communities, Coordinates of multicultural communities in Romania; Visual Anthropology.*

The research of the lecturers at the University of Bucharest includes: CONSTANTINESCU, Nicolae. 1987. *Relațiile de rudenie în societățile tradiționale. Reflexe în folclorul românesc (Kinship Relations in Traditional Societies. Echoes in Romanian Folklore.* Bucharest: Univers); FRUNTELATĂ, Ioana-Ruxandra. 2004. *Narațiunile personale în etnologia războiului (Personal stories in War Ethnology.* Bucharest: Ager); ȘTIUCĂ, Narcisa. 2000. *Transcrieri infidele. File din istoria orală a unui sat (Unfaithful transcriptions. Pages from oral history of a village.* Bacău: Corgal Press).

1.2. University of Bucharest, Faculty of Foreign Languages (B.A. and M.A.). Courses devoted to Romanian and Slavic Ethnology, Balkan Ethnology and Mentalities are also offered. Among the monographs written by Antoaneta OLTEANU, we must mention: *Mitologie comparată (Comparative Mythology.* Publishing House of the University of Bucharest. 1998); *Homo balcanicus. Cîteva trăsături ale mentalității balcanice (Homo balcanicus. Some features of the Balkan mentality.* Bucharest: Paideia, 2004); and *Miturile Rusiei clasice (The myths of Classical Russia.* Bucharest: Paideia. 2004), in addition to the works mentioned above.

1.3. “Titu Maiorescu” Private University. At this university also located in Bucharest, Matei GEORGESCU has been carrying out interesting research: *Ipostaze ale morții într-un timp al dorinței. Încercare de antropologie psihanalitică (Hypostases of death in a time of lust. An Essay on psychoanalytical anthropology.* Bucharest: Paideia. 2003).

1.4. “Babeș-Bolyai” University, Cluj-Napoca, Faculty of Letters (B.A., M.A.), At the Department of Ethnology, one mainly studies ethnology: *General Ethnology; The History of Ethnology; Hungarian Ethnology; Romanian Ethnology; Ethnology of Folk Customs; Applied Ethnology;*

and *Ethnology and Folklore*. There are also courses such as: *Cultural Anthropology*; *Philosophy of Culture and History of Religions*; *Rural Sociology*; *Ethnobotany*; *Ethnosemiotics*; *Anthropology of Writing*; *Visual Anthropology and Communication*; *Social Anthropology*; *Anthropology of Art*; *Anthropology of Religion*; and *Cultural Memory*.

1.5. “Al. I. Cuza” University, Iași, Faculty of Letters (B.A., M.A.). We should mention the following courses: *Introduction to Cultural Anthropology*; *Cultural Anthropology*; *Romanian Civilisation in the South-Eastern European context* *Culture and civilization (Ethnology and Folklore)*. We must mention the research conducted at the University of Iasi by Petru URSACHE, whose works include: *Antropologia, o știință colonială? (Anthropology, a colonial science? Iasi: Timpul. 2006)*, *Etnosofia (Ethnosophy. Bucharest: Paideia. 2006)*.

1.6. University of Timișoara, Faculty of Letters (B.A., M.A.). Courses mainly dealing with the Romanian folk culture and civilisation are offered. The most prominent expert here is Otilia HEDEȘAN, who has conducted many research studies on the anthropological perspective: *Angoasele cititorului de antropologie (The anxieties of a reader in anthropology. Timisoara: Marineasa. 2006)*, *Folclorul. Ce facem cu el? (Folklore. What we should do about it? Timisoara: Editura Universității de Vest. 2001)*, *Lecții despre calendar. Curs de folclor (Lectures on the calendar. Folklore Course. Timisoara; Editura Universității de Vest. 2005)*, *Șapte eseuri despre strigoi (Seven essays on ghosts. Timisoara: Marineasa. 1998)*.

1.7. University of Craiova, Faculty of Letters, Cultural and Social Anthropology (B.A.). Mainly courses on Romanian Ethnology are taught, but there are also optional courses on cultural anthropology. Some of the research of Nicolae PANEA, who lectures at this university, includes: *Antropologie culturală și socială – vademecum (Cultural and Social Anthropology – Vademecum. Craiova: Omniscop. 2000)*, *Antropologia tradițiilor. Tradiția populară și mecanismele de reglare a mentalității (Anthropology of Traditions. Folk tradition and the mechanisms of mentality adjustment. Craiova: Omniscop. 1995)*; *Cartea românească a morții – o hermeneutică a textului ritual funerar (The Romanian Book of the Dead – The Hermeneutics*

of *Ritual Funeral Text*, together with Mihai Fifor. Drobeta-Turnu Severin. 1998); *Folclorul ca formă de arheologie spirituală (Folklore as a form of Spiritual Archaeology)*. Craiova: Universitaria Publishing House. 1998).

2. SOCIAL ANTHROPOLOGY

When anthropology is oriented towards urban, industrialized societies and not towards traditional, oral, illiterate ones; we can notice several similarities between sociology and anthropology. This is why we can now talk about an interdisciplinary communication between the two sciences under the name of social anthropology (SCUPIN, Raymond, DE CORSE, Christopher R. 1998. *Anthropology: A global perspective*. (3rd Ed.). Upper Saddle River, NJ: Prentice Hall). Of course, when talking about the dissolution of traditional societies, about the enormous changes in rural life and so on, cultural anthropologists and social anthropologists can have similar perspectives, each using their specific techniques, methods and theories.

The main approach of the sociological perspective of anthropology records the influence of the urban environment upon rural life in Romania from the beginning of the 20th century to the present. Lately, we have also noticed a growing interest in oral history, minority studies and imagology (ethnic) research.

During the so called Școala de Sociologie românească (The Romanian School of Sociology), led by Dimitrie Gusti before World War II, many sociological studies (emphasizing the anthropological perspective, although they did not use such a term for it) were conducted: COSTA-FORU, Xenia. (1945) 2005. *Cercetarea monografică a familiei. Contribuții metodologice (The Monographic Research of the Family. Methodological contributions)*. Bucharest: Tritonic; GOLOPENȚIA, Anton Golopenția, GEORGESCU, D.C. (1941) 1999. *60 de sate românești. Anchetă sociologică (60 Romanian villages. Sociological investigation)*. Bucharest: Paideia; GUSTI, Dimitrie. 1941. *La science de la réalité sociale. Introduction à un système de sociologie, d'éthique et de politique*. Paris: Alcan, P.U.F.; 1999. *Școala monografică. I. Știința realității sociale (The Monographic School. I. The Science of Social Reality)*. Bucharest: Paideia; GUSTI, D., HERSENI, T., STAHL, H.H. 1999. *Monografia – teorie și metodă (Monograph - Theory and Method)*. Bucharest: Paideia; STAHL, Henri H. 1939. *Nerej, un village d'une region*

archaïque; 1934. *Tehnica monografiei sociologice (The technique of the Sociological monography)*; 1959. *Sociologia satului devălmaș; Contribuții la studiul satelor devălmașe românești (The Sociology of villages with joint property)*. Bucharest: Editura Academiei RPR; (1969) 2005. *Les anciennes communes villageoises. Asservissement et penetration capitaliste*. Edition de l'Aube.

Nowadays, at faculties of sociology, we can find several courses dedicated to various branches of anthropology:

2.1. University of Bucharest, Faculty of Sociology and Social Assistance (B.A. and M.A.). The following courses are taught: *Economical Anthropology; Economical Anthropology: Ethics and Corporate Responsibility; Anthropology of Globalisation; Anthropology of Community Development. Alternative Modernities; Contemporary Theories in Anthropology; Political Anthropology.*

2.2. National School Of Political and Administrative Studies, Faculty of Political Sciences. There is a B.A. with a course, *Introduction to Anthropology*, and a future M.A programme. Vintilă MIHĂILESCU, coordinator of the M.A. program, is a well-known specialist in this field: 2007. *Antropologie. Cinci introduceri (Anthropology. Five introductions)*. Iasi: Polirom; 1999. *Fascinația diferenței. Anii de ucenicie ai unui antropolog (The Fascination of Difference. The Apprenticeship of an Anthropologist)*. Bucharest: Paideia; MIHĂILESCU, Vintilă (ed). 2002. *Vecini și vecinătăți în Transilvania (Neighbours and Neighbourhoods in Transylvania)*. Bucharest: Paideia

2.3. “Babeș-Bolyai” University, Cluj-Napoca, Faculty of Sociology and Social Assistance, specialization Anthropology. - There is a B.A. in cultural anthropology, that includes courses such as: *Symbolic Anthropology; Introduction to Anthropology; Biological Anthropology; Socio-Anthropology of the Family; Urban and Rural Communities; Anthropology of Post-socialism; Interethnic Relations; Economic Anthropology; Anthropology of Religions; Design of Anthropological Fieldwork; Anthropology of Traditional Rituals.*

2.4. “Al. I. Cuza” University, Iasi, Faculty of Philosophy. For students from the departments of Political Sciences, Foreign Relations and European Studies, Social Assistance and Sociology, there are mainly political anthropology courses: *Anthropology, Political Anthropology, Social and Cultural Anthropology, Anthropology of the criminal world*; but also on Ethnology: *General and Romanian ethnology*. The works of the lecturers in Iasi include that of Cristina GAVRILUȚĂ, with her work *Socioantropologia fenomenului religios (Socioanthropology of the religious phenomena*. Iasi: Editura Fundației Axis. 2003).

In conclusion, we can mention the fact that anthropology, under its various names, is in Romania generally studied both at the faculties of Letters (Philology) and Sociology and, therefore, its orientation toward traditional, rural societies or urban ones may be different. Also, the main characteristic of Romanian anthropology is the prevalence of studies or monographs dedicated to local issues (interpreted as “anthropology at home”), and not to general, historic and theoretical issues. Another specific feature is that there are more approaches, studies and experts than the number of university courses offered at both the Faculty of Letters and of Sociology. Anthropology is a field in which experts from various research institutions from Romania and abroad, more or less related to ethnology, are also involved.

Other contributions to cultural anthropology, by researchers not involved in academic studies:

ANDREESCO, Ioanna. 1997. *Où sont passés les vampires?* Paris: Payot

ANDREESCO, Ioanna & Michaela BACOU. 1986. *Mourir à l'ombre des Carpathes*: Paris: Payot

AVRAMESCU, Cătălin. 2003. *Filozoful crud. O istorie a canibalismului (The Cruel Philosopher. A History of Cannibalism)*. Bucharest: Humanitas

BOIA, Lucian. 2004. *Între înger și fiară. Mitul omului diferit din Antichitate pînă în zilele noastre (Between the angel and the beast. The myth*

- of the different man from ancient times until nowadays*). Bucharest: Humanitas
- BURGHELE, Camelia. 2003. *Cămașa ciumei. Note pentru o antropologie a sănătății (Plague Shirt. Notes on the Anthropology of Health)*. Bucharest: Paideia
- BURGHELE, Camelia. 2000. *În numele magiei terapeutice (In the name of the therapeutic magic)*. Zalău: Limes
- BĂRBULESCU, Constantin. 2005. *Imaginarul corpului uman. Între cultura țărănească și cultura savantă (secolele XIX-XX) (The Imagery of the Human body. Between the Peasant and the Scholarly Culture. 19-20 centuries)*. Bucharest: Paideia
- DORONDEL, Ștefan. 2004. *Moartea și apa. Rituri funerare, simbolism acvatic și structura lumii de dincolo în imaginarii țărănesc (Death and Water. Funeral rites, aquatic symbolism and the structure of the world beyond in peasant imagery)*. Bucharest: Paideia
- FIFOR, Mihai. 1998. The Institution of Godfathering: between tradition and evolution. *Arhiva Olteniei*, 13
- FIFOR, Mihai. 1999. The Formation of Identities in-between the Two Europes, *Oltenia. Studii și comunicări. Etnografie*, IX
- FIFOR, Mihai. 2007. Despre construcția simbolică a pieței. Studiu de caz: Tîrgul meșterilor populari (About the symbolic construct of the market. Case study: The Fair of Folk Masters, *Mozaicul*, 7)
- FIFOR, Mihai. 2000. Noi și Celălalt: multiculturalism, fundamentalism cultural, naționalism și tradiție ca forme de construire a Noii Europe (We and the Other. Multiculturalism, Cultural Fundamentalism, Nationalism and Tradition as New European forms of edification), *Oltenia. Studii și comunicări. Etnografie*, X
- GEANĂ, Gheorghîța. 1999. Enlarging the Classical Paradigm: Romanian Experience in Doing Anthropology at Home. *Anthropological Journal on European Cultures*, 8 (1): 61-78
- GEANĂ, Gheorghîța, 1999. Ideas of Culture: Romanian Para-Anthropologists in the First Half of the Twentieth Century. *Journal of the History of the Behavioural Sciences*, 35 (1): 23-240

- GEANĂ, Gheorghîța. 1997. Notes on Cultural Anthropology in Romania, *Ethnologia Balkanika*, 1: 208-214
- MIHU, Achim. 2002. *Antropologia culturală (Cultural Anthropology)*. Cluj-Napoca: Dacia
- MUREȘAN, Vlad. 2005. *Criza antropologiei și sarcina ei originală (The Crisis of Anthropology and its original task)*. Cluj-Napoca: Eikon
- OFRIM, Lucia. 2002. *Ce mi-e drag nu mi-e urît. O antropologie a emoției (What I like, I don't hate. An anthropology of emotion)*. Bucharest: Paideia
- OIȘTEANU, Andrei. 1999. *Cosmos vs Chaos. Myth and Magic in Romanian Traditional Culture*. Bucharest: The Romanian Cultural Foundation Publishing House
- OIȘTEANU, Andrei. 2004. *Imaginea evreului în cultura română. Studiu de imagologie în context est-central European (The Image of the Jew in Romanian Culture. An Imagological Study in Eastern-Central European context)*. Bucharest: Humanitas
- OIȘTEANU, Andrei, 1997. *Mythos & Logos. Studii și eseuri de antropologie culturală (Research and essays on cultural anthropology)*. Bucharest: Nemira
- POPOIU, Paula (ed). 2006. *Relații de vecinătate în localități urbane din sudul țării (Neighbourhood relations in South Romanian urban places)*. Bucharest: Paideia
- STAHL, Paul Henri. 2000. *Triburi și sate din sud-estul Europei. Structuri sociale, structuri magice și religioase (Tribes and villages in South-Eastern Europe. Social, magical and religious structures)*. Bucharest: Paideia
- STAN, Răzvan (ed). 2002. *Lumea Văii. Unitatea minei, diversitatea minerilor (The World of the Valley. Mine unity, the diversity of miners)*. Bucharest: Paideia
- ȘIȘETEAN, Gheorghe. 2002. *Antropologia și sociologia sacrului (Anthropology and sociology of the sacred)*. Zalău: Limes-Lekton
- TROC, Gabriel. 2006. *Postmodernismul în antropologia culturală (Postmodernism in Cultural Anthropology)*. Iasi: Polirom

- VĂDUVA, Ofelia. 1997. *Magia darului (The Magic of the Gift)*. Bucharest: Editura Enciclopedică
- VÂLSAN, G. 2001. *Studii antropogeografice, etnografice și geopolitice (Anthropogeographic, Ethnographic and Geopolitical studies)*. Cluj-Napoca: Editura Fundației pentru Studii Europene
- VOINESCU, Radu. 2001. *Modernități. Eseuri de antropologie culturală (Modernities. Essays on Cultural Anthropology)*. Bucharest: Libra
- VULCĂNESCU, Mircea. 1997. *Prologomene sociologice la satul românesc (Sociological prolegomena of Romanian village)*. Bucharest: Editura Eminescu
- VULTUR, Smaranda. 1997. *Istorie trăită – istorie povestită. Deportarea în Bărăgan. 1951-1956 (Lived History – Told Story. The Deportation to Bărăgan. 1951-1956)*. Timișoara: Amarcord
- VULTUR, Smaranda. 2000. *Germanii din Banat prin povestirile lor (The Germans from Banat through their stories)*. Bucharest: Paideia.

ANTROPOLOGIJA NA SVEUČILIŠTIMA U RUMUNJSKOJ

Sažetak

U Rumunjskoj se općenito antropologija, pod različitim imenima, predaje na fakultetima i kao dio filologije i kao dio sociologije, stoga njezina orijentacija prema tradicijskim, ruralnim ili urbanim društvima može biti drugačija. Nadalje, glavna značajka rumunjske antropologije jesu studije ili monografije posvećene lokalnim pitanjima (u interpretaciji "antropologija kod kuće"), a ne bavljenje općenitim, povijesnim ili teoretskim temama. Druga posebnost je što postoji više pristupa, studija i specijalizacija nego što je to vidljivo u sveučilišnim kolegijima koji se predaju na oba fakulteta – jezikoslovlja i sociologije. Antropologija je i područje koje uključuje stručna znanja s različitih istraživačkih instituta koji su više ili manje vezani uz etnologiju, iz Rumunjske i stranih zemalja.

Ključne riječi: kulturna antropologija, socijalna antropologija, etnologija, sveučilišni studiji

