

## Comparació cultural

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### Introducció

Davant la proposta d'elaborar una recerca bibliogràfica amb unes mínimes pretensions d'exhaustivitat, ens trobem amb alguns obstacles difícils de superar. El primer, i probablement també el més important, és la impossibilitat de conjugar la gran quantitat de referències a l'abast —que poden resseguir-se amb un xic de dificultat i molta paciència— amb l'extensió disponible per poder presentar-les. D'aquesta manera, és poc menys que inevitable deixar fora un gran nombre de títols que per diverses raons no han semblat tan adients com altres per ser recollits. Cal no perdre de vista que la comparació cultural, sovint considerada com un pilar bàsic en la tasca antropològica, ha anat produint (sobretot en els darrers vint anys) una gran quantitat de literatura tant pel que fa al vessant estrictament antropològic com pel que fa a altres disciplines que sovint s'hi entrecreuen, com ara la sociologia o la psicologia, la qual cosa n'enriqueix sens dubte el resultat.

Un altre problema, no menys important, és el desconeixement al voltant dels continguts de moltes de les referències que van anar apareixent al llarg de la nostra cerca. En uns casos sí que és possible disposar del resum pertinent que ens dibuixi, si més no, l'estructura i el contingut del que tenim a les mans.

És aquest darrer procés, el de tria i selecció, el que al meu entendre es fa més difícil. S'han d'adoptar llavors determinats criteris per recollir certes referències i deixar-ne d'altres fora i, de forma important, tractar d'obrir al màxim la panoràmica temàtica que ens apareix entre els fulls de títols que

tenim al davant. És, així, important reunir referències que pertanyin a àrees temàtiques al més variades possible, per bé que en alguns àmbits (com ara gènere o parentiu, per exemple) el nombre de títols publicats sigui molt superior —obeint sempre les referències amb què he treballat— als publicats en altres (com ara humor o lingüística, inclosos aquí en l'entrada comunicació).

La font principal de la qual he extret la majoria dels títols ha estat la consulta, des de la Universitat Autònoma de Barcelona dels CD-ROM, que permeten l'accés immediat a diversos arxius amb reculls exhaustius de bibliografia en diversos àmbits (sociologia, economia, dret, etc.) i a la Xarxa Internet, que ens permet enllaçar amb un àmbit més gran, que en aquest cas ha estat la recerca en les biblioteques de Califòrnia, als Estats Units, a la Biblioteca Nacional Francesa o a la Biblioteca Nacional Britànica, entre d'altres. La gran comoditat que presenta aquest servei no exclou d'una recerca més «tradicional» en llibres (com ara *Etnografia y Comparación*, d'Aurora González Echevarría) i revistes d'especialitat (com ara *Ethnology*, entre d'altres), i tampoc de la ingratitud de la selecció final, un cop es disposa ja del conjunt de títols sobre el qual ens disposem a treballar. Dins de totes les fonts a l'abast per continuar la recerca de referències no podem obviar una de les eines més útils i completes sobre la matèria: els *Human Relations Area Files (HRAF)*, un arxiu etnogràfic amb informació exhaustiva sobre centenars de societats que pot aportar tota mena de dades puntuals a partir de diverses entrades

prèviament registrades en l'arxiu, que ens donen accés a la consulta de les pàgines desitjades per mitjà de microfites. Vull agrair molt especialment en aquest moment l'ajut i supervisió constant d'Aurora González Echevarría, qui, a més de tota mena de facilitats de consulta, ha aportat el seu coneixement en la matèria en el moment de destriar els títols menys explicits al voltant de la temàtica que ens ocupa: la comparació cultural.

Arribats a aquest punt, vull fer un petit aclariment sobre l'índex temàtic que clou la bibliografia. El criteri que he seguit ha estat el de configurar una sèrie d'entrades en les quals poguessin agrupar-se totes i cadascuna de les referències que he recollit. Atès que una mateixa referència pot ser inclosa en més d'un apartat, aquells títols que corresponen a més d'un àmbit temàtic han estat catalogats en els apartats corresponents. També cal tenir en compte que alguns àmbits temàtics que m'han semblat similars o, si més no, pròxims han estat agrupats conjuntament sota una sola entrada. Així, per exemple, sota l'entrada comunicació podem trobar títols que fan referència a *visual, art visual, humor, literatura, vestits, ornaments i llenguatge corporal*, entre d'altres). D'altres entrades plantejaven dubtes, com ara les que diferencien salut d'etnociència, configurada aquesta darrera a part perquè el que hi ha al darrere és classificar altres sistemes mèdics. En d'altres casos, com ara parentiu s'inclouen àmbits com demografia, aspectes al voltant de la fertilitat, sex ratio, etc. Val a dir que, tal com acostuma a passar en aquestes classificacions de temes d'especialitat, els especialistes hi estarien probablement en absolut desacord.

El resultat final, doncs, obeeix dos grans objectius: d'una banda, configurar una bibliografia amb unes mínimes pretensions

d'exhaustivitat sobre la temàtica de comparació cultural i d'una altra, que la selecció de referències abasti el major nombre d'àrees possible dins la qüestió, tenint en compte que només he tractat de recollir estudis transculturals sobre interculturalitat. Tot i així, demano la benevolència del lector davant el resultat final, atesos els problemes a què m'he referit amb anterioritat i la impossibilitat d'un compliment estricte de les nostres intencions.

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