

Summaries

Anthropology of the Netherlands

by Rob van Ginkel

Prior to World War II, the ethnography of the Netherlands was virtually a *terra incognita*. Dutch anthropologists usually conducted research in the tropics and foreign ethnographers did not do fieldwork in the country either. Since the 1970s, however, the number of anthropological publications on Dutch society and culture steadily increased. This article describes the rise and growth, the theoretical and methodological approaches, and the themes of this sub-field.

The Anthropologist and Criminological Policy Research Possibilities and Pitfalls

by Frank van Gemert

Anthropological expertise can increasingly be used in criminological research, mainly because of two reasons. (1) Criminologists don't like to be totally dependent on official sources and anthropologists should be able to gather new data. Their ability to recruit offenders and let them tell their own story is specially useful, considering the current interest in the rational choice perspective. Attention must be paid however, not to loose track of the offender's (emic) point of view. (2) Anthropologists, as specialists on non-western cultures, can play their part in studies focusing on cultural elements of crime. Now, the question of political correctness is left behind, but research among Moroccan boys shows that another problem comes to front. Although willing to cooperate during the research, respondents expect the researcher not to write things that might touch the honour of their group.

Experiences with the Dutch folklorists, both the professionals and the amateurs

by Willem de Blécourt

Since anthropologists developed interest in Western society, it was inevitable that sooner or later they would (once again) intrude upon the domain of the folklorists. In the Netherlands, however, both disciplines still stand very much apart from each other. Only very few Dutch anthropologists have ventured into the field of folklore, its material, theory, and history. Folklorists, on the other hand, although presently claiming 'European ethnology' as their own, seem to be unaware of the products of anthropological research.

In an attempt to understand the poor exchange between the two, the present essay describes the experiences of the author (who studied anthropology at the University of Amsterdam) with the Dutch folklorists, both the professionals and the amateurs. To him, the subject matter of folklore, 'folk-culture', whether referring to some aspects of the culture of peasants and

fishermen or to the common culture of the national populace, is only a confusing construct, in urgent need of replacement by anthropology's 'culture', that is situated conflicts about the shaping and interpretation of 'reality'. But although such an observation may be theoretically relevant, it is practically ignored by present-day folklorists, who seem to be reluctant to consider its ultimate consequences. One of the reasons for this is found in the lack of a teaching programme in folklore. The discipline mainly derives its academic status from a research institution of the Royal Academy of Sciences, which has a strong (though selective) empirical focus and chiefly recruits its staff members from historians. To ease future communication between anthropologists and folklorists, it is suggested that folklore would need a much stronger academic identity (possibly renamed as 'cultural geography').