INTEGRATED DATA MANAGEMENT AND ANALYSIS FOR THE FIELD LINGUIST

Application Guide to Shoebox: Anthropology

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Anthropology Databases

General Goals

The goals of anthropological data collection typically include:

- learning, understanding and reproducing appropriate patterns of behavior for day-to-day interaction in the local culture;
- mapping out the cultural meanings surrounding certain words in order to better use the language and to do a better job in translation;
- gathering a collection of texts that illustrate various aspects of the culture.
- publishing an ethnography and/or ethnographic articles;

Collecting appropriate anthropological data (through observation, text collection, etc.) will provide the raw material needed for a good analysis of the local social structure, their worldview, taboos, as well as the many other topics that need to be understood. This raw material can also provide information that helps in decision making with regard to language program planning or developing programs of change (such as community development, etc.).

There are many types of cultural material that you may obtain in a field situation. Some of the more common types are:

- daily log of observations and impressions
- kinship charts
- genealogies
- case studies/life histories

- interviews
- hortatory, procedural, and other types of texts
- mapping the semantic range of individual lexical items

This chapter will focus on a data management strategy for entering, managing and analyzing cultural observations, impressions, interviews, any recorded case studies or life histories you've gathered, and any other type of textual data that you might normally put in an anthropology notes journal. The other data types mentioned above will not be addressed in this chapter.[1]

The Anthropology Notes Database

Textual or journal data can be easily recorded in Shoebox by creating an *Anthropology Notes Database*. This database uses the following fields:[2]

\date *The date the data was actually observed or elicited.* This normally would be set up as the record marker (like a diary). For ease of sorting, the dates should be entered as YYYY-MM-DD (e.g. 1998-03-23). Doing so will keep the events or observations in chronological order. If several notes are written for the same day, the date should be followed by the letters *a*, *b*, *c*, etc. (e.g. 1998-03-23b). More than 26 entries for a given day (not common), use *za*, *zb*, etc.

\de *Date entered.* It is not always possible to input data the same day we collect it. This field is used to indicate the date the data is **actually entered** into the computer (or when it was entered in a data notebook). This distinction is important since the longer we wait to transcribe our notes or write down an incident we participated in or heard about, the more unreliable the facts become. Later on, we may find that we can possibly explain a discrepancy in our data by the fact that

[1] Shoebox does not provide a method for handling kinship charts and genealogies (except that you can type them in verbatim). Mapping lexical semantic ranges is discussed in *Making Dictionaries* (Coward, Grimes, and Pedrotti 1998).

[2] You may vary the fields and codes as needed.

it was not written up until several days (or even weeks) after the event was observed. Either enter the date using the same format as the **\date** field, or enter the time difference, e.g. **d02** (for *two days later*), **d15**, **w03** (w = weeks), **y03** (y = years).

\wthr *The day's weather*. This field is useful in that it makes it easy, after several years of faithful data collection, to draw conclusions concerning the weather patterns of the area, and its relation to behavior and cultural events. If several entries are written for a given day, you only need to fill in this field in the first entry.

\rscr *Researcher.* Where more than one person is involved in data collection, teams will want to use this field to specify which member made the entry. This allows data from multiple researchers to be stored in one database, and yet be viewed, if needed, separately. Generally, initials are adequate and a Shoebox range set should be set up for this field.

\type *Type of data.* This field is used to specify if the data for this entry comes from an observation, reported information, an impression, an informal conversation you had or overheard, a more formal interview, a book or article, or some other data type. This also helps you to evaluate the validity of your data. Abbreviations may be used; set up a Shoebox range set for this field to insure consistency.

\loc *Location.* Where were you when you collected the data? In your home, office, courtyard, a house or garden, the town square? Location can effect the type of information you are getting. A Shoebox range set might be useful here as well, depending on how you enter these locations.

\srce *Source*. This field contains the name of the person(s) from whom the data for this entry is obtained. If the data comes from observation, the source is yourself (or spouse or colleague). For conversations or interviews, the person who gave the information is the source. Ideally, you should maintain a biographical sketch of each of these persons, including age, sex, marital status, kinship group, place of

birth and childhood, social standing, etc. in a biographical Shoebox database. In this biographical database this **\srce** field marker could be used as the record marker. If the data comes from a book or article, cite the author. You might want to maintain a bibliographical database in Shoebox as well.

\part *Participants in the data gathering.* This refers primarily to whom else was present during a conversation or interview, though it may be relevant for some observations as well. The point is that people often adjust their information to fit their audience, and certain information may not be shared or shared differently when certain people are present. This is one place where kinship data can be important (e.g. certain topics are not discussed before certain relatives). Record the names of those present, were involved in the conversation, or listened to the interview in this field. (See the discussion of *Source* for comments on biographical data.)

\data *The actual data in a fully expanded form.* The data may be a single sentence, or a description that takes several pages. Break long descriptions down into multiple entries *a*, *b*, *c*, etc. so that the **\anth** reference field will retrieve only the relevant chunk of data—not the entire description. Be as complete as memory, notes, and time allow. What did you see, hear, understand, learn, etc.? Often you will only take brief notes at the time, whether at a ceremony or during an interview. Or you may only have time to scribble some notes down after the event or when the person giving the data has left. The full description needs to be written down as soon as possible while your memory is fresh. (See the description of the **\de** field.)

\anth *Anthropology codes.* Here go the key words, categories or cross-reference codes that catalog the data in the entry. Many people use the Outline of Cultural Materials (OCM) catagories—often referred to as the HRAF codes—for this field. The OCM is a compilation of over 625 categories for organizing cultural data and is very useful for guiding research and avoiding “holes” in your data. OCM is

recommended; certainly worth learning how to use, but each of us will probably find the need to add certain categories of our own. Shoebox can easily handle this.

\mtrl *Related materials not on the computer*. The field should be used to catalog information such as the location of photographs, drawings, audio and video recordings, artifacts, published and unpublished material on the current topic, etc.

\hypo *Hypothesis by the researcher*. The data may suggest certain hypotheses that need to be checked out. For example, the data may suggest that "Property is owned by men, but domestic animals are owned by women" (true among some groups in Brazil); or "Only men can have personal fetishes" (true for some groups in Africa). Once a hypothesis is stated, you can be on the lookout for other data that either supports or refutes the hypothesis.

\q *Questions for further investigation.* Often as we write up the data we find that there is certain other information that we need, e.g. if the entry is discussing the market, possible questions might be, "What do the men sell? What do women sell? Do outsiders sell anything not sold by local people?" This field becomes a list of data to be collected later.

\cf *Confer, compare*. Other relevant entries can be cross-referenced by placing the Date of the other entry in this field. Using the Jump feature on this reference will display the other entry in another window. Generally used only for entries that you want to keep closely related.

\nt *Notes*. Place any notes or comments pertaining to the entry here. This may be used to qualify the data.

\dt *Date last edited.* This field retains the date the journal entry was last edited. Shoebox can date stamp this field automatically for you through the Datestamp feature.

Entering the data

The list of fields for an *Anthropology Notes database* is somewhat long but will hopefully meet most needs. If you use the Database

Template feature, Shoebox can automatically insert these fields for you into a new entry. To use this feature, create a new entry. Add all of the field markers that you want to use from the above list (and any others you might need). Fill in any field that you want inserted with default values (this is for fields that probably won't be changed that often, e.g. **\rscr bjm**, **\loc Tehini**, etc.). Add any blank lines you want between fields, and then select Database, Template. Check the box that says *Use field contents*, and click OK. From this point on, anytime you add a new entry to your anthropology notes database, Shoebox will add all the fields you need. This saves typing and insures consistent content in your records.

Because setting such a database up is a bit time consuming, there is a preconfigured anthropology notes database type file (**AnthNote.typ**) provided for you to base your own data on. There is also a sample database file(**AnthNote.db**) with one record in it demonstrating how the file will look. You can use this file to start your own anthropology notes database. Simply add a record or two of your own data first, and then delete the sample record (select Database, Delete Record from the menu).

An example of a typical anthropology notes database entry can be seen in the following Shoebox record. (This is the sample record in the **AnthNote.db** file. It is an abbreviated entry on the researcher's first trip to a village market in West Africa.)

\date	**1997-02-26a**
\de	1997-02-28
\wthr	*sunny, cloudless, 35°C*
\rscr	bjm
\type	**observation**
\loc	marketplace
\loc	Tehini
\srce	self
\part	Lisunami, Élizabet
\data	This morning I went to the market with Lisunami and Élizabet. The marketplace is situated… There were few actual stalls;

	most people had their goods spread on the ground… It seemed like most of the vendors were women, but certain objects were sold only by men: bicycle parts, tobacco… I saw so many different things for sale: tomatoes, onions, herbs and spices, chickens (live), fried breads and other cooked foods…, clothing, cloth, cosmetic items… Some of the vendors do not look like they are local. They have both different physical features and dress differently and sometimes are selling things no one else has, i.e., one man in a turban with heavy eye-makeup was selling medicines, potions and charms. I began to ask what things cost, getting names for things, buying a few things.
\anth	**443 Marketing**
\anth	**252 Food preparation**
\anth	**263 Condiments**
\anth	…
\mtrl	diagram of market (in materials file #1), photos of vegetables I bought (photo file #1) …
\hypo	There are certain items that only men sell, only women sell, only outsiders sell. Most of the buyers and sellers are from the town or surrounding villages.
\q	What do women sell? Men sell? Where do the outsiders come from? What outlying villages do buyers and sellers come from?
\cf	**1996-10-05**
\nt	
\dt	28/Feb/1997

Some important things to note concerning this entry:

- The location information is encoded in two separate **\loc** fields. This is done to allow both *marketplace* and *Tehini* to be indexed by Shoebox should the researcher ever want to sort the database by locations.
- The same is true with the **\anth** fields. Traditionally, this cataloging information has been strung together in one field:

\anth **443 Marketing, 252 Food preparation, 263 Condiments**

or often:

\anth **<443><252><263>**

- But entering the codes like this does not allow Shoebox to index on any code but the first one. It is **much** better to list each code in separate **\anth** fields. (Note that filtering is able to find embedded codes.)
- The participant information is placed in a single **\part** field. This could be separated into multiple fields (as with location and the anthropology codes), but it isn't as critical. Should you ever want to focus on a particular participant it may be enough to use a filter.
- Notice that the **\data** field in this example has a few '…' in it. This simply shortens the example for this document, but it should be restated that if a data entry becomes too long, it becomes unwieldy and difficult to analyze. The number of relevant topics becomes unmanageable, and finding the sought for comment or observation in a large data field requires excessive reading.

  In such cases, it is far better to take a long, detailed observation or interview and break it down into smaller chunks (these can even be arbitrary breaks at first). These "chunks" would be entered in Shoebox in separate record entries:

  \date **1997-02-26a**
  \date **1997-02-26b**
  \date **1997-02-26c**

  When divided up, the data is much easier to categorize more precisely (because you are dealing with a smaller scope). This makes the categories more useful when the time comes to compare related topics.

- Notice that the *date entered* is two days after the date of the observation. This indicates that the observation was written while fairly fresh. But using a date like this requires the user to calculate the "freshness" manually. As mentioned in the description of this field, an alternative approach would be to enter the time difference rather than the date itself, e.g. **d02** (for *two days later*), **d15**, **w03** (w = weeks), **y03** (y = years), etc. Sorting on this field, would show the most reliable data at the top and the least reliable at the bottom.[3]
- One final comment: the **\cf** field references an entry dated **1996-10-05**, which indicates it has closely related data and worth reading along with this entry.

Cataloging the data

Well-organized categories are critical for data management. Filing your data using cataloging labels or cross-referencing categories is the key to analyzing it. For cultural anthropology, there are several systems of reference codes available, the Human Relations Area Files publication *Outline Of Cultural Materials* (OCM), (Murdock 1987) being one of the more popular. It provides numbered categories arranged from broad general topics to specific subtopics. A portion of the outline is reproduced below.[4]

75 SICKNESS
- 751 Preventative Medicine
- 752 Bodily Injuries
- 753 Theory of Disease
- 754 Sorcery
- 755 Magical and Mental Therapy
- 756 Psychotherapists
- 757 Medical Therapy
- 758 Medical Care
- 759 Medical Personnel

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[3] Using 'm' for months wouldn't work out so nicely; just use weeks instead or

[4] The entire OCM manual is available on the LinguaLinks Library CD in Folio View format.

76 DEATH
- 761 Life and Death
- 762 Suicide
- 763 Dying
- 764 Funeral
- 765 Mourning
- 766 Deviant Mortuary Practices
- 767 Mortuary Specialists
- 768 Social Readjustments to Death
- 769 Cult of the Dead

The OCM manual provides an in-depth description of each topic and a listing of related topics. The topic on *mourning* taken from the manual is:

765 MOURNING--duration of the mourning period; behavior of spouse and other relatives after the funeral (e.g., seclusion, mourning garb, observance of taboos, sacrifices); treatment of relics (e.g., preservation of skull or head, wearing of bones, use of hair for artifacts); visits to the grave; mortuary feasts; exhumation, second funeral, and reburial; ceremonies terminating mourning, etc.

See also:

Headhunting	721
Mortuary cannibalism	266
Status of widows	589

The OCM system is an excellent scheme for organizing data, and its descriptions of each topic can be a useful guide to your research.

As demonstrated earlier, the OCM categories are placed in the **\anth** (anthropology codes) field as a means of cataloging or filing the data.

\date	**1992-07-10**
\de	d04
\wthr	*rain clouds, humid*
\rscr	jsw
\type	**observation**
\loc	Guarayu
\srce	self
\part	
\data	I became aware that someone had died as the brass band marched by the house, followed by the body, which was being carried on a wooden frame. The body was put into the hammock in which he had spent his nights sleeping… At the grave the body was gently lowered… following the service each of the bystanders reached down and grabbed a fistful of dirt from the pile, and dropped it on the body. Perhaps this was done in order to share in helping to send the fellow on his way. Most of the crowd left, but a few stayed behind to complete the task of filling in the hole.
\anth	**763 Dying**
\anth	**764 Funeral**
\anth	**765 Mourning**
\anth	**292 Special Garments**
\mtrl	
\hypo	
\q	
\cf	
\nt	
\dt	14/Nov/1997

Multiple code fields

Again, notice that in this example, as with the one given earlier, the categories are listed in separate **\anth** fields. As explained earlier, this allows Shoebox to index all of the categories. This is done by opening a duplicate window on the database, choosing Database, Sorting, and selecting **\anth** field as the main index field (choosing

\date as the second field will arrange the entries in each category from earliest to most recent).

Category labels with numeric codes

In this example, as before, the numeric codes are given along with their category label. Including the topic label is preferred to providing just the numbers for two reasons:

1) Since few have the entire OCM memorized, on a later reading of this entry, we can tell at a glance whether all the relevant topics have been specified (without having to look all the numbers up in the manual or in an OCM database first).

2) We can add user-defined sub-categorizations of the categories. For example, the OCM topic **136 Fauna** is not really adequate enough to differentiate the various types of animals that are culturally significant. But if we used **136 Dog**, **136 Pig**, and **136 Jaguar**, etc. to label our entries, we can get the differentiation we need without losing the overriding fauna grouping of **136**.

Single field

But since this is just a guide, we should note there are other ways to encode the categories. Touched on before, many researchers like to string the codes together all in one field (with or without labels):

\anth	**763 Dying, 764 Funeral, 765 Mourning, 292 Special Garments**

or

\anth	**763, 764, 765, 292**

Note that here the delimiter is a comma; some prefer semicolons, others <> brackets. Whatever you choose, just be consistent.

Using this method of cataloging the data will make it impossible for Shoebox to index all of the topics. But Shoebox's Filter and Find features will still give you access to them.

Embedded codes

B. Grimes (1986: 9) suggests embedding the OCM codes in the data text itself, using angle brackets to set them off. This has the advantage of placing codes closer to the data they actually describe. Using the Find command will put the cursor right next to the relevant piece of data. Consider an example from her data:

Anthropology

\date	**1995-01-10**
\de	d02
\wthr	*sunny and clear*
\rscr	bdg
\type	**interview**
\loc	Buru
\srce	king
\part	Chuck
\data	<225> <321> <411> <626> <689> The king showed us the dried stingray tail he uses to punish serious offenders. He put a handle on it. It is about 90 cm long with 1/16-inch spikes along the length of it which will draw blood even through cloth. He told us a couple stories of when he's used it: -on a drunk in Wamkana who dared him to try it against the drunk's martial arts skills <579> -he also used it to break up a drunken lynch mob who were after two men who had fought. <579> <794> <578>
\mtrl	
\hypo	
\q	
\cf	
\nt	
\dt	10/Jan/1995

One disadvantage with embedding codes (now that Shoebox can index on fields other than just the record marker) is that embedded codes cannot be indexed. But Shoebox Filters and the Find command will still give access to the topics.

Primary and secondary topics

Some researchers want to differentiate between primary and secondary topics for their data. One way to do this is to use two indexing fields, **\anthm** and **\antho**, in place of the one **\anth** field:

\anthm main indexing categories
\antho other indexing categories

This scheme makes it possible to search for only those records most pertinent to a particular topic, by filtering on only the **\anthm** field.

(With this method you cannot index the database for all topics, because Shoebox can only primary sort on one field marker, and these categories are stored in two different fields.)

An alternative to this scheme is to use a single **\anth** marker, and place the main indexing code first on the line, with all others following it. Shoebox filters are capable of distinguishing the first entry from any others.

Topic Codes in other databases

The **\anth** field can also be used in your other databases. For example, sentences in the text database dealing with the subject of mourning could also have the field

\anth **765 Mourning**

Likewise words in the lexicon dealing with the subject could be given this field. In this way texts and lexical entries can be included in the analysis of cultural topics.

NOTE: Regardless of the method you use, you should enter as many anthropology categories as apply to the data. *The more thorough you are in cataloging the data, the more useful your data becomes.*

The Anthropology Analysis Database

The *Anthropology Analysis database* is where you compile and organize your findings, conclusions, and analyzes under specific cultural topics. In this database each record marker contains an individual category or topic of the OCM manual (or whatever category strategy you are using). In each record, you record hypotheses, generalizations, and conclusions about the anthropological data stored in your Anthropological Notes database (as well as any other database with relevant cultural information).

When setting up this *analysis database*, the following fields are recommended:

\anth *Anthropology index*. This is the record marker and it is filled with a category code, number, label or topic (depending on what system you are using), e.g. **\anth 765 Mourning**.

\s1 *Section level 1*. This field is used to provide section headings and structure to the discussion of the topic. There can be as many levels as needed, but three is usually adequate.

\pp *Paragraph*. This field simply specifies a text paragraph. Any type of text can be entered in a paragraph field. You might find it useful to set the *Marker for following field* option in the marker properties of **\pp** so that the following field is also **\pp**.

\cf *Confer, reference*. This field can be used to cross-reference related topics in the analysis. This field can also be used to reference specific records in your data corpus (like the date of a particularly insightful observation in your anthropology notes database). This cross-reference field makes jumping to a relevant piece of data easy.

\data *Data field*. This is where relevant example data, quotes, stories, etc. from your databases can be copied for use in confirming the analysis.

\bib *Bibliography*. Bibliographic references to specific articles relevant to the discussion can be entered in this field.

\mtrl *Related Materials*. This field is used to reference related material not on the computer, e.g. the location of photographs, drawings, audio and video recordings, artifacts, etc.

\q *Questions for further study*. These will help guide future elicitation sessions.

\nt *Notes*. General notes or comments to yourself can be entered in this field.

\dt *Date last edited.* This field (using Shoebox's date stamp feature) indicates how recent the generalization is, reflecting the potential need for revision.

Creating the analysis database

Creating the analysis database for cultural notes simply consists of making each category or topic the heading of a record, i.e. make it the record marker field. An Anthropology Anaylsis database type file (**AnthCat.typ**) has been developed for you to begin building your own analysis file on. It contains all the field codes outlined above.

Compiling the analysis

Analysis is accomplished as follows. Choose a topic for study, noting both its indexing category and key words, e.g. **765**, **mourning**, **death**, etc. Search all of your data files, i.e. anthropological notes, lexical, and text databases, for these key words and the category, using resorting, filtering, and the Find command, to gather together all the information available on the topic.

These records are studied, and the information is used to form hypotheses and conclusions, which are then entered in the *analysis* database under the record corresponding to the topic. Holes in the data are also noted, and plans are then made for further data collection.

For example, if you were studying *mourning*, your first step would be to *sort* the anthropology notes database on the **\anth** field (assuming you are using multiple **\anth** fields to catalog your data). Then Search for **765** to move to that section in the database. Now read through each **\data** field in that section to gather all the information you have entered on the topic.

Alternatively, the anthropology notes database can be *filtered* to show only those records with the category **765** in **\anth** fields. This will hide any record irrelevant to your purpose. The **\data** fields in the selected records will bring together information from all across your notes, making it easier to gain insights into how the culture works.

Note: One of the main reasons for keeping your **\data** fields broken into smaller, more manageable chunks is so that when doing this analysis phase, the selected records are fairly succinct and relevant to the topic of focus.

It is a good idea to also use the Find command. Doing a Find for any records that have the words *mourn*, *wail*, etc. in them double-checks for data in your anthropology notes database that you may not have cataloged adequately. This is how you'd search for related information in your texts and lexical databases, if you have not been entering anthropological codes in these.[5]

The result is that everything that you have written concerning *mourning* is right there, online, for making and verifying hypotheses. These might then be summarized in the analysis database as follows:

\anth	**765 Mourning**
\pp	Mourning begins with a person's death, and includes an all-night wailing and chicha drinking session. During this wake, candles are burnt at each corner of the bed. Therefore guests bring candles, or coffee, or chicha, as these are used throughout the night.
\pp	The wake progresses through several periods of first showing grief through loud wailing then less frenzied activities. People talk about the dead person, the violin plays to quiet things down, and then people actually joke some and drinks are brought in. Thus things get out of people's systems, but they get to be calm some, also.
\pp	Wailing is distinctive from all other sounds; it is a loud wail, which means something terrible has happened! The word is 'oyase?o-iteanga', a combination of 'cry' and 'very emphatic' morphemes.
\q	How long do they really mourn their dead?

[5] If you'd rather not study this information on the computer, the filtered database(s) can be printed directly (File, Print) or exported (File, Export) to an RTF aware program (like Microsoft Word) for formatting and printing.

\q	How long must a man wait, after the death of his wife, before it is proper for him to consider remarriage?
\nt	
\dt	05/May/1998

The example above is rather simplistic, like a first attempt at summarizing *mourning*. As you do more research, you might begin to include in this *analysis* database, references to literature (**\bib**), specific examples (stories, relevant quotes, etc.) from the anthropology *notes* database **\data** field, so these will be at your fingertips when you are ready to formalize a topic into a paper.

As the topic expands, you may want to break it down into a number of different sub-topic records. The record markers for these sub-topics should be derived from the main topic, e.g.:

\anth **765 Mourning**
\anth **765a Mourning: People's Roles in a Wake**
\anth **765b Mourning: Spiritual Implications**
etc.

The relevant bits would be cut out of the main record and pasted into the appropriate sub-topic record. (The current Shoebox program is able to handle much larger records than earlier versions of the program, so you may keep all of a discussion in one record if you prefer. Dividing up a large topic is suggested here merely to make data access easier.)

The process of data retrieval and study, that makes it possible to write these summary entries is the same for both preliminary and advanced research.

A good goal for this database is to develop it to the point that each record marker field could become a major section heading in an ethnography (or a paper on a single topic). By dropping the **\q**, **\nt**, and other "working" fields and a little additional polishing, the database could be exported as a rough manuscript to be worked towards publication.

You might begin research by starting with topics related to social organization and worldview. Spradley (1980) discusses the first topic, covering social situations, procedures of analysis, and cultural scenes. Kearney (1984, especially Chapter 3) discusses worldview. Several other good references include Bernard (1994) on research techniques, and Van Willigen (1986) on planned cultural change.

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