



# **Ethnology Without Borders**

**Faculty of Arts  
Comenius University in Bratislava  
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## **A b s t r a c t s**

### **Organizers:**

Department of Ethnology and Museology, Faculty of Arts, Comenius University in Bratislava

Institute of Ethnology, Slovak Academy of Sciences

## Key Speakers

**Tomáš Hrustič** (Institute of Ethnology, Slovak Academy of Sciences)

### **"We need to integrate them!" Political discourse about minorities. Paternalistic vs. participatory approach.**

Ethno-national states tend to view minorities as objects and groups which must be tolerated, however, in reality governments are hesitating to guarantee minorities full enjoyment of their rights effectively and in full measure. Minorities are understood to have a good potential in feeding some cultural needs when it comes to folkloristic shows and culinary festivals, however, when they claim their political interests and they advocate for their rights, state authorities are always cautious and reluctant. In political discourse minorities are often portrayed as a threat to various values and interests of a majority society. Although this paternalistic perspective doesn't promote explicit assimilation any more, it still bears the essence of power of dominating society towards a minority. And, in this perspective, minority needs to be "integrated into majority society". While being critical towards paternalistic approaches towards minorities, this paper will point to some specific examples of participatory approaches. At the same time, it aims to raise questions whether ethnology and anthropology should or should not to stand clear position in this discourse.

**Key words:** minorities, access to minority rights, paternalistic and participatory approach, ethnology

**Radoslav Sloboda**

### **A collection of stories from central Slovakia: How was a loophole created for neofascism?**

In my presentation, I am drawing from an activist's perspective on reasons of raising of political extremism in Slovakia based on 4 year experience of activism with focus on deradicalization in Banská Bystrica region. Firstly, I depict a reaction of the local activists to the first victory of Marian Kotleba in regional elections in 2013 and its next development until today. Secondly, I offer an analysis of value-based conflicts in this region and what areas of conflict is crucial for appropriate interventions against raising of political extremism. I introduce some interventions from 2013-2017 and highlight several quantitative and qualitative indicators, and articulate impact of tested interventions. Based on the local experience I offer an analysis of the most problematic areas of their implementation. Further challenges for socially and politically engaged people will be formulated for the sake of civil society development. Thirdly, I frame previous areas with anthropological perspectives from the position of an outsider of the discipline and outline my view of this discipline potential in invigorating of our public discourse.

**Key words:** local activism, value-based conflicts, radicalization, de-radicalization

## Speakers

**Marta Kluszczyńska** (Adam Mickiewicz University, Poland)

### **Integration of „the foreign pupil” and the Roma pupils - the teacher’s perspective: the nation, us and the Other.**

In the paper based on a research for the master’s thesis I would like to raise the question of the theories and practices of integration of „the foreign pupil” and the Roma pupils from the teacher’s perspective - as the core agent of integration. The research was based on the interviews with the teacher staff of the primary schools in Granada (Spain) and Poznań (Poland). With the theoretical inspiration in the changing concepts of: integration, multicultural and intercultural education I would like to describe practices and strategies of integration and the teacher’s conceptions of integration, which tell us a lot about the concepts of the Other, the nation and the culture which influence the school daily life.

**Key words:** integration, school, foreign pupil, Roma pupil, teacher

**Patryk Świtala** (University of Silesia, Poland)

### **Research of ethnic/national minorities - theoretical and methodological problems by the example of Silesians**

I have done a lot of research on Silesian minority, when I noticed one day, that as a Silesian I am not objective in my research. Why? I think, that I was over-idealizing our community... In the same time I was observing people from beyond Silesia, who tried to do research in my homeland, but because they were outsiders, they had many problems. Autochthons did not want to talk with them, and even tried to hide their true colours. Silesians could not trust the researchers, they were afraid to lose something from their identity, if they show foreigners too much habits and traditions. What to do in that situation? How to enter a particular community and simultaneously not get involved with it too much? I think, that I know solution. I will try, basing on a true-life story, to explain my reflexions concerning this topic.

**Key words:** research problems, ethnic minority, national minority, Silesians

**Adrianna Beczek** (Jagiellonian University, Poland)

### **Cultural anthropology as an exercise in introspection**

The rise of extremist movements has been identified as a result of rising frustration in societies where they begin to grow. Polish psychiatrist Bogdan de Barbaro says “nationalism is building defence mechanisms based on fear to deny shame”. And Polish anthropologist Joanna Tokarska-Bakir writes: “Someone who is genuinely settled is never afraid of strangeness. Getting to know others can only enrich him. The strangeness of the other is invincible only if, without knowing oneself, according to the mechanism of projection, all strangeness is attributed only to strangers”. Cultural anthropology provides means to analyse and explain social processes. Anthropological analysis is also a way to better understand oneself for a person who is acquainted with it. Finding out where some of the problems and inconveniences encountered in social environment come from helps to achieve a calm and understanding attitude towards this environment. The mechanism is in some ways similar to the one used in psychotherapy with individual clients. The aim of this paper is to show some of the potential of anthropological education to explain the world in a way that may add to a creation of more civil and analytical social relations.

**Key words:** cultural anthropology, therapy, extremist movements

**Martin Gala, Matej Butko** (Comenius University in Bratislava)

**Nationalism and the transformation of the Central European Society**

From an anthropological perspective, there is a need to study the rise of phenomena such as nationalism or populism and respective issues connected therewith in the broader context of three great transformations of the Central European society which have taken place during the nineteenth and twentieth century (e.g. industrialisation, creation of a nation and a nation state as well as the transition from state socialism to capitalism in its late neoliberal phase in the broader global context). In terms of the debate concerning „modern Slovakia“ in the context of rapid changes taking place in Europe and European Union as such, an important task is to anthropologically analyse the content and the way of functioning of exclusive and thus potentially conflicting mass collectivities, so as to prevent them from being dangerous in the process of their (political) mobilisation. The „building of Europe“ process reactivates and redefines up to now taken for granted forms of thinking and considering the tradition, culture and identity. Almost in each case of these considerations and debates we are also concerned with the relationship towards the local context, nation state or transnational level of governance and its interpretations.

**Keywords:** transformation, nationalism, identity, culture

**Kamil Exner** (Institute of Ethnology and Cultural Anthropology of the Jagiellonian University, Kraków, Poland)

**The perspective of a “victim”: is the discrimination of Ukrainians in Poland a fact?**

In the language of Polish media and public debate the problem of discrimination of ethnical and national minorities, especially immigrants, is very visible. There should be no doubt, that many people experiences xenophobic or racist behaviour, what has been found out during twelve months of research among young Ukrainian immigrants to Krakow, Poland. The real question in this matter is not about existence, but about definitions. The research has shown that young middle-class Ukrainians living in Krakow could experience xenophobia, micro-aggression or hate-speech from the part of Poles in the city. However should we call every act of that kind a “discrimination”? The researcher's efforts are directed at creating the new, complex deffinition of discrimination, trying to show the difference between the popular meaning and the usage of the term in the social sciences. On that basis, using his own experience as the victim of micro-aggression, the researcher exposes the reality of Ukrainian immigrants, searching for the traces of the discrimination. The deep hanging out, between stereotypes and individual stories being told by the interlocutors, gives a glimpse to the intimate world of the Ukrainians living in Krakow.

**Key words:** migrations; discrimination; micro-aggression; Ukraine; Poland;

**Katerina Ivanova** (Comenius University in Bratislava)

**Negotiating Identity in a Multiethnic Environment: The case of Bulgarian Turks.**

The research is focused on identifying the ways in which ethnicity is defined, categorized and negotiated. The study is based on both theoretical overview of the constructivist approaches to ethnicity and the empirical study among the members of Turkish minority in Plovdiv, Bulgaria. Theoretical framework is provided by such authors as F.Barth, R.Brubaker, R.Jenkins, M.Neuburger, etc. Based on previous research, it is assumed in this study that ethnicity is socially constructed, flexible, negotiated and its relevance varies depending on the specific life situation. Therefore, in my empirical study the focus was on the ways, in which ethnic boundaries are constructed and maintained. The main method of data collection in this research were qualitative in-depth interviews. To avoid biased answers, the interviews were directed at the life course of the informants and what role ethnicity had throughout their lives, and how they distinguished between “Us” and “Them”. The ethnicity of Bulgarian Turks has always been rather ambiguous and was often contested from the side of external categorizers. That is why it is of particular interest for the scholars of ethnicity. The research showed that despite their Turkish ethnicity, Bulgarian Turks feel strong affiliation to Bulgaria and do not form a closed community, although they are quite endogamous. The basis for setting ethnic boundaries varies according to the interests of the subjects: the cultural differences are sometimes overemphasized or underestimated. Despite high levels of flexibility, their self-identification is also dependent on the categorization from the outside, mostly from the Bulgarian majority. Even if the subjects show resistance to outside categorization, they are still highly depending on it. The study emphasizes the constant struggle of ethnic identification, and explores the ways, in which it can be contested and negotiated.

**Key words:** ethnicity, ethnic boundaries, contested identity, nationalism, diaspora

**Kinga Wvgnaniec** (Institute of Ethnology and Cultural Anthropology of the Jagiellonian University, Kraków, Poland)

**Public Anthropology**

The paper explores the attitude towards public anthropology on a basis of The Protest of Students in Poland, particularly in Cracow, on January 25th. The point of the paper is a review of anthropologists ways of reacting to the different crisis in Europe and Poland, the propositions held by the participants of the protest and the diagnosis of the current state made by them. Furthermore, the aim of the research, is to look at the even problems that could have occurred in preparing the protest, not in theoretical explanations, but in the narratives of the participants themselves.

**Key words:** public anthropology, ethics, politics

**Joanna Maurer** (Masaryk University in Brno)

**Transculturality. Cultural awareness and its role in building (in)tolerance.**

Transculturality (W. Welsch) is general cultural feature which escorts human civilizations for whole their history. However, quiet often it had remained not recognized by its adapters, who successfully took possession of elements from different cultures. Nowadays, relatively easy access to traveling, education, information, manly thanks to Internet, which transports us within virtual reality everywhere we wish, make us more aware of ‘otherness’ of others and our own ‘ourselness’ at the same time. Paradoxically, in the age of great tolerance and human rights developed to the level which have been never achieved before, outlining borders and building invisible (and visible) walls is very alive. I would like to take under consideration definition of transculturality (as an alternative to inter- and multicultural) as well as awareness of our own and other cultures; analyze how different roles it can play. Case study example will be based on Polish minority in Brno.

**Key words:** transculturality, cultural awareness, minority, Poles

**Paweł Witanowski** (Institute of Ethnology and Cultural Anthropology of the Jagiellonian University, Kraków, Poland)

**„I did not come here to start a new life” – mobility of young academics**

Graduates of doctoral studies that want to continue their academic career usually face necessity to apply on postdoctoral researcher position to many universities and research institutes. Low number of positions opened each year virtually precludes applying only to home university or only within one country. Perspective of such forced mobility is a major decision factor when choosing one's career path and may lead to disturbance of sense of stability despite being simultaneously perceived as a chance to gain experience, professional development or improving one's social status. In my presentation I would like to present how this perspective of forced mobility is valorised and approached by young academics after graduation. For over a year I am carrying out research accompanying, observing and talking with PhD students and PhD graduates in Cracow, London, Stockholm and Zurich. Necessity of changing places of living and short-term contracts are reasons for their reduced perceived levels of stability – not only in economic sense, but also connected with social relations and academic freedom. This often leads to negotiations of ways in which they wish to experience mobility or even to refrain from it, even if in neoliberal understanding academic mobility is valorised mainly positively.

**Key words:** mobility, forced mobility, academic career, PhD students

**Štěpán Kuchlel** (Department for the Study of Religions, Faculty of Arts, Masaryk University)

**Piurek, Children of Water: On the Misak tribe in the South of Colombia**

In the beginning, there was a hat... actually, in the beginning there was a great flood, and in order to escape it, people and animals and trees and stones and birds and all the living and non-living beings embarked on the huge straw hat that was drifting, like a giant ship, on the new-born ocean, and sailed far and even further away. And everybody got used to these conditions, stopped to reminisce and to complain, and in time settled down, and lived on the floating hat and forgot that it is actually not a real land, but just a straw hat. And it went so for years and years... and the Sun was shining during the day, and the stars were guiding the hat during lengthy nights. And then... one loose starry beam fell down off the sky onto the straw hat and thrust through the enormous headwear like a giant needle, through the straw and the layers of Earth as well, all the way to the centre of the inner hollow world, so all the water disappeared in the internals of the Earth, and the level of the primordial ocean dropped, so in the end the hat landed, softly and smoothly, again on the firm ground. But people got so used to living on the hat, so they stayed on this rumped broad-brimmed hat, rumped by the falling star... which today forms the mountains of Cauca. And those people were first Misaks. Misaks {in Spanish Guambianos} are indigenous people living in south of Colombia, in the north-east of *departamento* Cauca (“Mother of forests”), with population of about 20 000 people. They call themselves *Piurek* “children of water” and their language *namuy wam* (“our language”) belongs to so called Barbacoan family spoken in Colombia and Ecuador.

**Key words:** Misaks – Guambianos – Cauca – Colombia – indigenous tribes in South America

**Beata Turek** (Jagiellonian University, Kraków, Poland)

**We have to stop Islam! A facebook profile as a way of understanding the "migration crisis"**

Paper presents the role of social media (in the example of Facebook) in the "migration crisis". The author investigates virtual communication models (freedom of speech or hate speech(?), but also cyber memes as a way of communication and "the source of knowledge") and its real consequences in the process of selfdefining in the basic anthropological opposition We/ They, "strangers". The presentation is a part of the PhD research project about the anthropology of Internet, netnography, „migration crisis” and radical ideology.

**Key words:** migration crisis, social media, netnography, refugees, Islam

**Weronika Kuta** (Jagiellonian University, Kraków)

**“Fans, skinheads, new elites. Internal stratification within Polish national organizations.”**

The speech mainly cover issues of (re)constructing the class affiliation of members of Polish nationalist movements taking into account economic, cultural, social and symbolic capital (Bourdieu 2005). I try to answer the following questions: from which circles the members of the national organizations come from, what are the motivations driving them when joining each groups and choosing the specific form of belonging to them and the role they play in the organization. For analytical purposes it has been assumed that there are several levels within the organizations under study, on which the membership and action of its members are realized. I distinguish three main groups, namely: "conveyors of ideas", "street-level activists" and "sympathizers". The research also takes into account the interdependencies between the fractions. Taking into account such a division, it should be stressed that the categories described above are not static or limited by rigid frames, so that there is the possibility of moving between them. Field studies were conducted empirically with the use of narrative biographical interviews, but also analysis of discourse about nationalists presented in public space and analysis of materials published by national organizations. An important element was also participation in events organized by nationalists.

**Key words:** nationalism, internal differentiation, social class, far- right movements

**Katalin Pajor** (Eötvös Lóránd University in Budapest.)

**Hungarian Minority in Slovakia**

Ethical / national identity is an important phenomena of the human being, which is highlighted in our globalised world surprisingly strong way. The identities are always in change, but have such characteristics and processes which can be caught by the methods and theories of ethnology and culture anthropology. In the presentation my research idea will be introduced. The main focus in that would be on the phenomena of the changing processes of the ethical / national identity of the individuals within the Hungarian minority in Slovakia. In my future research I attempt to examine how can the speaking about this change develop to one or more common narratives? The main investigation strategy to reach these purposes can be narratology, useful would be the method hermeneutic. However, a lot of cultural phenomena can be significant in this area I chose the object of this research autobiographies and life stories of generations as they can represent deeply the processes of the change of different identities.

**Key words:** hungarian minority, Slovakia, national and ethnic identity