



16<sup>th</sup>–17<sup>th</sup> of November 2018  
Wrocław



## VII INTERNATIONAL ACADEMIC CONFERENCE

Field(s) without borders:  
Anthropological reflection on  
the nature of contemporary world

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## Dear anthropologists, fellow colleagues and friends,

We would like to welcome you in Wrocław, at the VII edition of the International Academic Conference *Ethnology Without Borders*. The event this year is being held under the title of *Field(s) without borders: anthropological reflection on the nature of contemporary world*. We are certain that presentations prepared for both panels, one focused on the digital aspects of reality, and the other on the unrestrained exchange of the anthropological reflections from your fieldworks and research projects, will bring forth fascinating insights and engaging discussion. One also cannot forget about the Wikipedia-editing workshops that some of you decided to sign up for. We do hope that you will find it useful and practical. You should be able to find all the necessary information about the conference in this pamphlet – if you are not sure about something, please do not hesitate to ask. We are wearing red-colored wristbands and our volunteers have green-colored ones. As the participants of the events, you will be provided with blue-colored type. Our contact details can also be found on the last page.

To summarize, we are proud to carry the mantle that is *Ethnology Without Borders* during its 7th iteration. We are sure that many more are yet to come and once again, we would like to welcome you in Wrocław. Perhaps we will all meet next year in your city?

Best regards,  
EWB 2018 Organizational Committee

Friday

## Panel: Digital Aspects of Reality

Assembly Hall, Institute of History, Szewska Street 49

- 9<sup>30</sup> Monika Baer**  
Opening statement
- 10<sup>00</sup> Celina Strzelecka**  
Neoliberal „time regimes” and their relation to the new technologies
- 10<sup>30</sup> Krisztina Bodzásné Csényi-Nagy**  
Online/Offline Religiosity: Challenges in Using Internet to Research Neopagan Religions in Hungary
- 11<sup>00</sup> Michał Uhrin**  
Bodybuilding, weight training and ethnopharmacology: the ethnographic research of online communities
- 11<sup>30</sup> ☕ Coffee break**
- 11<sup>45</sup> Alexandra Bachledowa**  
The Research of Traditional Ensemble Music on the Internet.
- 12<sup>15</sup> Štefan Ižák**  
Refugees as an external enemy created by stereotyped media representations
- 12<sup>45</sup> Tomasz Raczkowski**  
Local interspace. Glocalization processes in the wake of the new media
- 13<sup>15</sup> 🍴 Dinner break**
- 15<sup>15</sup> Żaneta Wańczyk**  
Relationship status - an online couple. A case study of catfishing and emotional intimacy in virtual reality.
- 15<sup>45</sup> Julia Lawriszczewa**  
How to analyze the acceptance of masturbation through the Internet?
- 16<sup>15</sup> Małgorzata Roeske**  
The role of the virtual community in coping with loss of the companion animals
- 16<sup>45</sup> Patryk Wojciechowski**  
Vlogger and his fanbase. Introduction to social interactions on YouTube
- 17<sup>15</sup> Closing remarks**

Friday

## Wikipedia Workshops

Room 208, Institute of Musicology, Szewska Street 36

**11<sup>00</sup> Celina Strzelecka**

Wikipedia as a tool of anthropological knowledge  
Short introduction

**11<sup>05</sup> Łukasz Kozak**

Polona and how to use it  
Presentation and discussion

**11<sup>30</sup> Klara Sielicka-Baryłka**

We have knowledge, there are tools - let's make Wikipedia more ethno!  
EthnoWiki projects as an example of creative and needed work  
Expert lecture

**13<sup>15</sup> 🍴 Dinner break**

**15<sup>15</sup> Practical part of the Wikipedia workshops**

Edit-a-thon

**17<sup>15</sup> Closing remarks**

Friday

## Banquet

Ur Pub, Kotlarska Street 43 – Starts at 19<sup>30</sup>

# SCHEDULE / SATURDAY

Saturday

## Panel: Anthropological Reflections

Assembly Hall, Institute of History, Szewska Street 49

- 10<sup>00</sup> Alexandra Staniewska, Patxi Ramallo**  
Assaulting tombs. Between science and ethics on the topic of the human remains
- 10<sup>30</sup> Jacek Bednarkiewicz**  
Ethnology students at internship in the museum - report from work
- 11<sup>00</sup> Alicja Zaremba**  
On studying individual contemporary spiritual practices – a concept of ‘spiritual landscape’ on the example of tarot practitioners
- 11<sup>30</sup> ☕ Coffee break**
- 11<sup>45</sup> Diana Vallejo Robalino**  
Decolonial horizons as an strategy for anthropological fieldwork: a methodological perspective in the study of identities with Kichwa Women from the Ecuadorian Amazon
- 12<sup>15</sup> Marta Kluszczyńska**  
Agency in migration research - between anthropology and sociology
- 12<sup>45</sup> Joanna Maurer**  
“You must be someone”. Searching for identity among descendants of Poles in Bosnia and Herzegovina
- 13<sup>15</sup> 🍴 Dinner break**
- 15<sup>15</sup> Péter Vataščin**  
On troubled fields: A researcher’s back and forth navigation through ethnic borders during fieldwork
- 15<sup>45</sup> Karolina Tomáš**  
Racism/sexism/speciesism as various reflexions of oppressive systems; is there a need to cultivate engaged anthropology to facilitate social change?
- 16<sup>15</sup> Zsuzsanna Pulszter**  
Economy and subsistence in a rural milieu – a report based on research experiences in Southwest Hungary
- 16<sup>45</sup> Martin Gála, Matej Butko**  
People’s economies and bureaucracy in light of the EU integration at the Western periphery of Ukraine: pre-research theoretical assumptions
- 17<sup>15</sup> Closing remarks**

Celina Strzelecka

University of Wrocław, Department  
of Ethnology and Cultural Anthropology

## Neoliberal „time regimes” and their relation to the new technologies

The aim of the presentation is to try to answer the following question: how do cultural practices of time management, related to the new technologies, construct experience of time perception in neoliberal social entities. Capitalist and industrial “regimes of time”, associated primarily with Taylorism and Fordism, have changed. Transformation of social time progressed from linear time to “pointillist” time, visualized by means of many dimensionless points (Bauman 2009). The new character of post-industrial “time regimes” is represented by deregulation of collective norms, remote working, as well as blurring the line between working time and free time in the context of deregulation and flexibility of these elements in the era of neoliberalism. The neoliberal perspective enables the analysis of “time regimes” in the context of the strategies that individuals work out in the contemporary culture of hurriedness and efficiency while pursuing such neoliberal values as effectiveness, innovativeness and creativity. The important element of ‘time regimes’ are new technologies used by individuals for time management purposes and to subject our bodies to discipline by means of power mechanisms (Foucault 1995). Those include ICT technologies, computers, mobile devices, contemporary time planners, modern calendars and portable organizers. Devices used for scheduling of temporality of social actors create changes, linked to how temporal phenomena are perceived. These are often the result of, more and more perceptible with every passing day, blending of leisure and labour. New technologies are non-human actors, though they do have some causal power. Conducting research with reference to the Actor-Network Theory by Bruno Latour (2013) makes it possible to gain greater understanding of variety of time management practice.

Krisztina Bodzásné Csényi-Nagy

Eötvös Loránd University,  
Institute of Ethnographic Studies

## Online/Offline Religiosity: Challenges in Using Internet to Research Neopagan Religions in Hungary

Neopaganism is a popular and growing phenomenon among the new religious movements. The reason of this popularity may lay in the fact that it provides an alternative approach to the life by 'reviving' the old pagan religions with romantic nostalgia and fills its' teachings with modern concepts e.g. feminism. It is also known for individuality and complete lack of dogmas. In my paper I present the methodological problem of the internet: namely, how to use the social media and other forums for the research of the new religious movements, where the believers form their own individual religious life and spirituality for themselves. This is an important question, because in the 21st century offline and online life cannot be separated, therefore it is not possible to study 21st century religiosity without the study of the internet. I wish to achieve this through a case-study, where I will introduce the challenges I incurred during my research I conducted among three Hungarian neopagan communities: the Wiccans, who believe that they worship the fertility gods as Margaret Murray described; Asatruars, who worship the ancient Northern gods and try to revive the 'Viking' lifestyle; and Yotengrit believers, who believe they follow the purest ancient religion which was guarded and saved by the Hungarians.



Michal Uhrin

Comenius University in Bratislava,  
Department of Ethnology and Museology

## Bodybuilding, weight training and ethnopharmacology: the ethnographic research of online communities

The internet is still largely unexplored territory in anthropology. The bodybuilders and the strength-weight training enthusiasts belong to many communities that use the internet for communication and sharing of know-how. Despite several relevant studies, both communities remain a terra incognita for anthropologists. The presentation addresses the use of the digital ethnography as a research method, considered as an extension of the standard ethnographic methods: participant observation, ethnographic interviews and qualitative surveys. In anthropology, it has been used in the research of communication technologies, on-line forums, social networks, on-line advertising etc. The author presents the results of two pilot studies in exploring the internet sites related to the bodybuilding and the weight training: (1) an analysis of online advertisements on nutritional supplements used by bodybuilders; (2) the qualitative survey of the bodybuilding and the weight-training forums. The first survey indicates that the internet representations of dietary supplements are linked to the cultural model of the ideal body which is related to the worldview of potential consumers – people who perceive the body as an object of continuous cultivation. In the second study, the author conducted interviews and used questionnaires. The research sample consisted of people practicing the bodybuilding and the weight training as well as non-practitioners. The results indicate that the idea of an ideal body type differs between bodybuilders, weightlifters and non-bodybuilders.

Alexandra Bachledová

Constantine the Philosopher University in Nitra,  
Department of Ethnology and Folklore Arts

## The Research of Traditional Ensemble Music on the Internet

The character of musical expression and activities of traditional musical ensembles active in contemporary Slovakia are the result of a long historic development, conditioned by various socio-cultural factors. Over the last decades, mostly after year 1990, it is possible to observe a visible decline in traditional musical ensembles in rural environments, the ensembles which represented the particular significant musical playing styles to ethnomusicologists. On the other hand, it is possible to note an increase in new young ensembles in cities and villages without a noted former musical ensemble tradition. These do fulfil – from the point of view of repertoire and playing activities – various functions, respectively react to different forms of societal demand within local to regional musical cultures. The goal of this contribution is to reconsider the current state of ensemble groups, which are presenting themselves in all kinds of forms through the internet. The subject of the research are activities of ensemble groups which fall under the following criteria:

- a. they are characterized by “traditional” composition of following musical instruments: violin, viola, accordion, contrabass, violoncello, cimbalom;
- b. the musical repertoire draws upon the folklore music tradition, respectively, this makes up of its dominant part;
- c. they present themselves by the means of internet networks in any form (sound and audiovisual recordings, text, photography).

The research environment is taken to be the space of internet network, through which a presentation of own contribution through the medium of video recordings, photography, audio recordings, texts, and links to

them, i.e. social networks, internet databases of videos or private websites. Across this spectrum, a number of questions arise, where by the means of this contribution, we will try to respond. For example: What type of data can be discovered about such musical ensembles on the internet? How can data generated through different assessment of their activities be processed? To what degree, what way and with what purpose do ensemble group members use the internet? How does work with internet affect their musical activities and self-identification, and how is it best to research this problem? To what degree is such research beneficial for the research field, and to what degree is it necessary to amend it with standard methods, such as the ethnographic interview? The contribution aims to discuss the listed questions and present preliminary conclusions of research from the Slovak environment oriented in this way.

Štefan Ižák

University of Ss. Cyril and Methodius,  
Department of Ethnology and World Studies

## Refugees as an external enemy created by stereotyped media representations

The presentation deals with the research of discourses that help to shape the perception of refugees from Africa and the Middle East in Slovakia. These discourses have an impact on intentions in which we are thinking about phenomenon of migration to Europe in Slovakia. On the other hand, they also reflect the historically generated and reproduced knowledge we have about refugees from these areas. The main objective of the paper is to analyse discourses and discursive strategies by which this knowledge is formed. As a research sample, we have chosen a set of three pro-Kremlin media which have growing popularity in Slovakia. They participate in the formation of public opinion, although in a lesser extent than standard media.

As an analytical tool we have chosen a method of discourse analysis that is able to identify patterns and various argumentation strategies which form the final design of texts. At the same time, this analysis also takes into account the social context in which these media outputs have origin and reflect it in the used linguistic representations. The presentation is theoretically anchored in the theory of orientalism, which claims about stereotyped and evaluative attitudes toward otherness based on the binary oppositions we and they. Since the objective of pro-Kremlin media include polarization of society and shaping of public debate, we assume that negative stereotypes about refugees will be present in their texts in clear form, emphasized by expressive rhetoric that is understandable to the wide masses of the population.

**Tomasz Raczkowski**

University of Wrocław, Department  
of Ethnology and Cultural Anthropology

## Local interspace. Glocalization processes in the wake of the new media

Nobody seems that to question the importance of the Internet in contemporary communication and its role in global spread of information. In a blink of an eye a photograph, document or any other file can reach people on the other side of the globe and provide them with insight about the environment or situation they would not be able to access otherwise. I argue that the global network, provided by the new technologies is by no means only a virtual attraction or useful addition to casual cultural practice. It is rather a powerful channel, functioning of which determines transformation of reality and the way the world is shaping. My current fieldwork, which examines the subject of cultural phenomena of Beksiński family, can be an exemplification of such transformation. The famous painter and his son, well renowned journalist, both died tragically. Their cultural legacy, includ-

ing their tragic stories, became the part of polish mainstream popculture. It inspired several cultural texts, creating a diverse complex of narratives, connected to their personas, which both originates in and stimulates the local context in their hometown, Sanok.

On the other hand, this national discourse, grown through the Interest and other media on the basis of local existence, "returns" the symbolic capital into the local environment, strengthening and expanding its local representation. This, in return, fuels the changes towards more dynamic and tourist-oriented profile of the Sanok city. Tproblem of back and forth relations between the local and national/mainstream levels of culture, seen as a specific mutual exchange of symbolic capital is what became one of my main interests at current point of my research. Therefore I started to analyze the topic of interdependence between cultural spaces enabled by the Internet and the phenomena of so-called "shortening of distance" between primarily allocated spheres. In this reflection, I will outline the major problems of glocalization channeled by the new media, involving factors such as economic processes, cultural identity and social life being fundamentally changed by the new, virtually-extended reality. I will try to change the scope of traditional research in the subject of globalization/glocalization from "real" economy and relations of power/class into the more complex orientation of the new media as the crucial component of contemporary social processes.

**Żaneta Wańczyk**

University of Wrocław, Department  
of Ethnology and Cultural Anthropology

## **Relationship status - an online couple. A case study of catfishing and emotional intimacy in virtual reality.**

The purpose of the speech is to present issues related to creating a virtual personality and making online relationships. Based on a documentary film "Catfish" by Nev Schulman and Tom Boelstroff's book "Coming of Age in Second Life: An Anthropologist Explores the Virtually Human" the author has attempted a case study on couples in online games and an attempt to study the concept of catfishing and its various varieties. The essay focuses on the emotions and feelings of users, based on quotes from avatars, researched by Tom Boelstroff. As a result of the analyses, the website as the sphere of human cognition presents itself as a place of intimacy on its own terms.

**Julia Lawriszczewa**

University of Silesia, Institute of Ethnology  
and Cultural Anthropology

## **How to analyse the acceptance of masturbation through the Internet?**

The masturbation phenomenon is widely spread among both mammals and humans. In different historical periods and at different geographical latitudes it was treated and seen differently: from outright rejection and ban to full acceptance and use in medical science as one of the cognitive and behavioural methods of treating sexual diseases.

The author's task was to analyse the current perception of the phenomenon. To analyse its perception on the Internet, the author used the first 13 article found by Internet search and processed them using Uclassify software programme.

The result is nothing but an attempt of a superficial assessment of material obtained with Internet search. This method doesn't claim to provide a comprehensive analysis, being only the first step in the assessment of a phenomenon that needs to be verified using other methods.

## **Małgorzata Roeske**

Jagiellonian University, Institute of  
Ethnology and Cultural Anthropology

# **The role of the virtual community in coping with loss of the companion animals**

Research conducted in countries as: United States, Ireland, and Hong Kong proves that owner response to companion animal death and following stages of grief are similar to the bereavement process after the loss of a significant human others. Despite these emotional correlations, there are significant differences in culturally legitimised patterns of response on pet loss in comparison to the human loss, and customs related to it. The strength of the human-animal bond has not yet been fully recognized. In consequence, bereaved owners experience lack of social understanding and empathy. This experience of unacknowledged loss is referred to as disenfranchised grief. Emotional catalyst in this case appears to be cyberspace, where grieving owners look for social support and understanding. This ethnographic study, based on qualitative methods, presents data collected from the two biggest virtual communities of cats and dogs owners in Poland. It investigates response strategies for coping with bereavement, and practices of the own-

ers following the death of a companion animal. The study contributes to the previous research stating that the lack of social recognition of human-animal bond implies disenfranchised grief and emphatic failure. The role of the virtual community is to validate the grief and to provide the patterns for the beliefs, strategies, and practices related to the experience of a companion animal death. Furthermore, the outcome of the research indicates that the virtual ethnography can reveal owners perspectives rarely directly presented, due to the lack of social understanding, and becomes useful tool to learn about human-animal relations.

**Patryk Wojciechowski**

University of Wrocław, Department  
of Ethnology and Cultural Anthropology

## Vlogger and his fanbase. Introduction to social interactions on YouTube.

In just over 10 years YouTube became one of the most influential media platform on the planet. In the age where many are (almost) constantly connected to the Internet, only rarely coming offline, instant access to different forms of entertainment is at our fingertips, usually laying firmly in our pockets. Notifications about new videos from people many often consider „friends”, even though they never met them in person, appear with a „ding” on the screen of our phones few times a day.

Popular YouTubers, especially vloggers, are the new celebrities - watched and cherished by millions of users every day. However, with the content creator being one and his/her fans being many, the ways in which both parties can interact are severely limited. The vlogger is in a specific position of power, as he/she dictates the possible channels of contact, controls the frequency at which he/she responds and can even ignore or ban certain users if so desired. This creates certain asymmetry and asynchrony in the



youtuber-fanbase relations, which can be somewhat mitigated if both parties so desire but never fully eliminated. Those interactions corresponds in a certain way with the Parasocial Interaction Theory created in the 50s by Donald Horton and Richard Wohl to describe how members of the audience feel about TV stars. Parts of PSI can be adapted as a model of describing creation of feelings of familiarity between fan and a vlogger. Questions how the Web changes those interactions, how both fans and youtubers feel about them, how strong or weak they seem to be or what happens when they are being devirtualized are worth looking into.

Presented topic was a part of my master thesis. Data collected for the study comes from participatory observation and auto-ethnographic reflection on the way I interact with the content creators I subscribe to. The presentation aims to outline the youtuber-fan interaction model in comparison to the classic PSI model and encourage fellow researchers to dip into netnographic YouTube research, as anthropological projects discussing the subject matter seem to be few and far between.

Alexandra Staniewska

University of Poznań, Department of Ethnology  
and Cultural Anthropology

Patxi Ramallo

Max Planck Institute for the Science of Human History,  
Department of Archaeology; University of the Basque Country,  
Faculty of Medicine and Nursing

### Assaulting tombs. Between science and ethics on the topic of the human remains

The treatment of human remains involves a direct conflict with the ethics, beliefs and ritual practices of modern societies, generating continuous debates and limitations on science. From the last decades, especially in western societies, different movements and currents of thought have emerged claiming for the dignity and respect for the human remains and the right for a proper burial. The social and ethical dilemmas are generating a philosophical discussion of what a dead body is, and to what extent it is the prolonged (after)life of an actual human being. It influences, inter alia, the work of the identification of the victims of mass disasters, and possible analysis placed in the area of the archaeological sciences.

On the other hand, the conducted bio- and necropolitics have an exclusive character and not all remains are treated equally. By highlighting key case studies we expect to show different treatments of the human remains, based on the socio-political approaches and interests of the moment; prove their superficiality and demonstrate the “hidden” lives of the dead bodies. Nevertheless, what should hopefully be clear is that despite assumptions that ethical and moral perspectives are separate spheres and distant to scientific approaches, we are awaiting to illustrate that, our moralities are not stable structures, and by no means they must prevent the advancement of knowledge and science.

Jacek Bednarkiewicz

University of Toruń, Department of Ethnology  
and Cultural Anthropology

## Ethnology students at internship in the museum - report from work

The purpose of the speech is to familiarize listeners with preparations, proper work and effects of internship organised by Department of Ethnology and Cultural Anthropology and The Faculty of History of the Nicolaus Copernicus University in Toruń. Working as a group of students of ethnology and cultural anthropology, we were to do museum cataloguing in a so-called „regional room” located in building of Primary School in Bytonia (Pomeranian Voivodeship, Starogard County).

We had to develop a methodology of work, prepare suitable solutions and implement them in actual work. It was a first museum cataloguing of the „regional room” of Kociewie. It was also our first museum cataloguing as an ethnology students. Our primary goal, apart from acquiring proper skills, was to replace handwritten museum cards with digital ones, generated through central database.

The result of our work are more than 800 museum cards with individual photos attached and two inventory books based on them. However, the most important effect is that significant part of local history contained in those casual, daily used items has full documentation from now on. Because of that „regional room” is not longer only a part of district museum but it can also be treated as an outright classroom for students of the Primary School in which it is located.

Alicja Zaremba

University of Wrocław, Department  
of Ethnology and Cultural Anthropology

## On studying individual contemporary spiritual practices – a concept of *spiritual landscape* on the example of tarot practitioners

The presentation's aim is to introduce the concept of 'spiritual landscape', a category I initially worked out for the purpose of analysing the data gathered for my Master's thesis. During my time of studying people's individual tarot practices from (mostly) big urban centres in Poland, a need arose for an accurate academic construct with which following aspects can be weaved together: 1) "happening" and "experiencing" the spirituality in one's life; 2) self-expression, self-creation through tarot and creating the practice itself through the lens of one's own self; 3) the socio-economic and political context of it all. Thus, the concept of 'spiritual landscape' was made – a set of potentially mobile elements that constitute someone's spirituality, that the person shapes individually and which exists in direct relation with their life. Finding out what my interlocutors' spirituality consist of and analysing it, discovering its contexts and origins, allows me to see how they are generating their own concepts of tarot and what tarot actually means to them. How much it differs between each individual, despite the commonness of the general object in use being a set of tarot cards, is also worth noting.

I would like to present how that concept of spiritual landscape may be useful in studies such as these, exemplifying it with my own work, and how it can be situated in the broader context of academic theories such as secularisation (i.e. Luckmann and Berger 1967), the complementary life-as religion and subjective-life spirituality (Heelas, Woodhead et. al. 2007) and classical concepts like Eliade's homo religiosus

Diana Vallejo Robalino

Eötvös Loránd University,  
Faculty of Social Sciences

## Decolonial horizons as an strategy for anthropological fieldwork: a methodological perspective in the study of identities with Kichwa Women from the Ecuadorian Amazon

This presentation is a review of the methodological practices within an exploratory research conducted with Kichwa Women from the Ecuadorian Amazon. The research used a theoretical decolonial framework as well as a decolonial methodological design. This presentation will try to answer following questions: How this decolonial methodological practices helped to encounter stories of 'others', practices of 'others' and knowledge of 'others' that reflects cultural heterogeneity? And, how decolonial perspective and decolonial practices could help as an strategy for anthropological fieldwork conducted with Indigenous Peoples of Latin America? Finally, an archetype of a methodological design to do decolonial research with indigenous communities of the Latin American Amazon will be shown.

Marta Kluszczyńska

University of Poznań, Department  
of Ethnology and Cultural Anthropology

## Agency in migration research - between anthropology and sociology

Structure-agency dichotomy is well recognized research topic in sociology (Emirbayer, Mische 1998; Archer 2013) and useful theoretical framework for some anthropological scholars (Ortner 2006). In migration studies, theory of agency is explored within the refugee studies, mostly in the most vulner-

able situation like refugee camps and understood as a power of powerless (Puggioni 2014; Pasquetti 2015; Sigona 2015). In mobility studies, when the economic and expats migration is considered, personal agency shows as the way individuals structure their career in the world of possibilities they have (Grabowska-Lusińska 2012).

On the basis of literature review, I would like to suggest and discuss the theoretical framework for my PhD research: agency in the circumstances of forced migration with the example of Sahrawi mobility. The case is strongly bounded with Post-Cold War international relations and connections between Morocco and European Union. The last migration, period which started in 2008 (Gómez 2010), is heterogeneous in factors like: migrants' age, origin, destination, type of migration, its transnationalism (Vertovec 2012) and spectrum of migrants strategies (e.g. naturalization in Spain, status of stateless person, refugee status, employment visas). In spite of legal variety, the main reason of migration is invariable - Western Sahara as a disputed territory. The mix of political and cultural issues in the changing structure of possibilities with the specific situation of non-refugee refugees from Western Sahara can be an interesting example for agency-structure theory.

**Joanna Maurer**

Masaryk University,  
Department of European Ethnology

## ***You must be someone. Searching for identity among descendants of Poles in Bosnia and Herzegovina.***

Nowadays we can observe many different types of people's movements in whole Europe and, at the same time, we see many groups or individuals whose ancestors had migrated. They have to find their way at the confluence of identities.

The presentation is focused on descendants of Poles in Bosnia and Herzegovina, their ancestors migrated to the country around 120 years ago, while it was a part of Austro-Hungarian Empire. While most of the Polish people who migrated to Bosnia in XIX century had left the country after II World War, some of the families stayed. They could not keep their ethnicity because of homogenous identity construction in former Yugoslavia. Today, some of their descendants who come from mixed marriages (Polish-Croat, Polish-Serb), try to reconstruct that Polish identity, which was abandoned by their ancestors, by gathering information about their roots, cooking traditional Polish food and reconstructing some of the Polish customs. However, it seems that they are in the liminality of identity, because at the same time they do not want to lose sense of belonging to the local community. Based on this example, I would like to present long term impacts of migration and its consequences for descendants, especially in terms of national identity.

**Peter Vataščin**

University of Pécs, Department of European Ethnology and Cultural Anthropology, research assistant at the Centre for European Ethnology in the Forum Minority Research Institute

## **On troubled fields: A researcher's back and forth navigation through ethnic borders during fieldwork.**

The presentation explores the difficulties that emerge when doing fieldwork on topics, which are related to ethnic borders and conflicts in Central/South Eastern Europe. More specifically, it explores my findings during my research on the relationship of former Serbian refugees of the Yugoslav Wars with their co-citizens of other ethnicities in the province of Vojvodina, Serbia. A number of cultural stereotypes/interpretations about other ethnic groups came into play during my conversations with my informants, and I, as a researcher of a different ethnicity often served as a "measuring tool" for the validity of these notions.

As an accepted and “proper” outsider, the ethnographer is in a position to negotiate the expectations towards him as towards the member of another ethnic group. These expectations are essentially connected to the self-positioning of these groups in the context of past and present ethnic conflicts. Navigation in these debates is of great importance and demands a multi-layered, compassionate approach from the ethnographer.

In my paper I aim to reconsider the pacifist feature of ethnographical fieldwork. In a number of occasions, a researcher may find themselves in an intermediary position. In order to establish a permanent personal, trust-based relation with the interlocutors, one should really carefully listen and study the foundational aspects of their ethnic group’s interpretations. Although the effects of such conversations are limited at best, it could maybe represent the ability of ethnography/anthropology to make careful moves in mapping and partly managing cultural distrust among various groups.

**Karolina Tomáš**

University of Wrocław, Department  
of Ethnology and Cultural Anthropology

## **Racism/sexism/speciesism as various reflexions of oppressive systems; is there a need to cultivate engaged anthropology to facilitate social change?**

This speech includes brief preface of the idea of racism, anti-slave movement and actions taken by the abolitionist to determinate the collapse of slave trade in America in XVIII/ XIX century. I will also look at the idea of prejudice based on somebody’s sex or gender and speciesism, as the hidden ideology that surrounds us all.

What follows is a short introduction to the philosophy of embodiment and different conceptions of self-being due to the location in the certain body,



or basically - having the body. As body is the place of our origin (E. Husserl), our personal inner perspective also comes out of our bodies. Etymology of the word is from Latin – perspicere and means to look through. In that context, one cannot forget about carnism which is based on speciesism and human supremacy. It is so widespread that its principles and practices are considered common sense, “the way things are,” rather than a set of widely held opinions, as slave trade was or oppression based on the sex/gender issue. Carnism is also a violent belief system: it is organized around intensive, extensive, and unnecessary violence toward non-human animals.

What can we do? Should we be politically involved in playing this game of a social spectacle? Is being active rewarding? Do we, as cultural anthropologists have enough tools to deconstruct the cultural basics of the oppression and what’s more important – should we do it?

The work is an attempt of the critique of social dogmas and reckless consumerism considering the issue from the posthumanistic perspective, referring to human-animal studies with its subdomain in CAS – Critical Animal Studies – an academic discipline dedicated to the pursuit of the abolition of non-human animal exploitation and to put an end to their suffering.

**Zsuzsanna Pulszter**

University of Pécs, Department of European  
Ethnology and Cultural Anthropology

## **On troubled fields: Economy and subsistence in a rural milieu – a report based on research experiences in Southwest Hungary**

The presentation summarizes the results of an empirical research conducted in one of the most disadvantaged areas of Hungary (the Sellye district in Ormánság area), describing its social and economic conditions. It outlines the state of the Ormánság area and the most influential factors of the

national policy frameworks and the European Union regulations relative to Common Agricultural Policy and rural development, and also presents the local characteristics of the most important employment factor for the local society, the public employment; furthermore the recent and present position of farmers and enterprises in the district.

**Martin Gála, Matej Butko**

Comenius University in Bratislava, Institute of Social Anthropology

## **People's economies and bureaucracy in light of the EU integration at the Western periphery of Ukraine: pre-research theoretical assumptions**

Post-socialist transformation is conventionally defined as a strategy of development in former Soviet countries and as a reform of the Soviet model of social modernity as well. The transformation process of the state and public administration in accordance with aspirations of Ukraine towards its European integration is associated with the process of adjustment of its legislation towards the Community Acquis of the European Union. In this regard, the theoretical perspective of European transformation of the post-Soviet state concerns the relationship between the reform process of Ukrainian public administration and the continuity of power structures, bureaucratic routines, values and practises produced by Soviet socialism.

An anthropological study of the transformation process of Ukrainian bureaucracy involves the specific forms of everyday adjustment of and resistance towards the reforms and strategies of the EU. These may result into the formation of unique structures with its own specific logic, and not necessarily in accordance with formal perspectives and orientations stipulated by European reforms and strategies. In this respect, we would like to demonstrate that in the context of everyday social relations,

private narratives and bureaucratic practises, the reform perspectives and the state itself remains re-interpreted and adjusted by personal ties, solidarities and dependencies. We propose that at the Western periphery of the Ukraine exists the specific model of functioning of bureaucracy and public life, which from the material (economic) point of view profits from the European enlargement policies - but whose social structures still bear the essentials of sociality own to the previous socialist state power regime.

Therefore, by this perspective we aim to broaden the debate about the everyday meaning of the EU policy for the people living at the Western periphery of Ukraine, and about their economies' informal agency which shape the actual 'hybrid' model of local power and its distribution.

# WORKSHOPS

Friday

## Wikipedia Workshops

Room 208, Institute of Musicology, Szewska Street 36

The meeting starts at 11.00 with a short introduction by Celina Strzelecka. The floor will be then given to Łukasz Kozak, who will introduce you to the Polona - The National Digital Library. It provides access to the digital collections of the National Library of Poland, including the most important editions of literature and scientific materials, historical documents, journals, graphics, photography, and maps.

Next point on the agenda is the lecture by Wikipedia expert, Klara Sielicka-Baryłka, who will be talking about the EthnoWiki project. In short, while looking at the diversity of the volume of articles on Wikipedia about ethnography and ethnology, great disproportions are evident. For example the article "Folk costume" in the Polish and Romanian version is just a few sentences, while in the Hungarian version it can not be found at all. Despite the magnificent Slovak and Polish folk dance tradition, articles on this subject on these local Wikipedias they look not so good against the e.g. Hungarian version. Many ethnographic museums remain in non-existence, because for today's audiences, especially the young ones: if there is not something on Wikipedia, then there is nothing at all. Meanwhile, it seems that nothing (?) is not an obstacle to develop the project of a great free encyclopedia also within the established scientific discipline such as Ethnology. Klara would like to tell you how the glaring shortages of ethno-articles on our beloved website, and a kind of irritation caused by the weakness of already existing articles, led to the implementation of two ethno-wiki projects, what came out of it, and what may now be there for us.

Finally, after the dinner break, with everyone full of energy, the practical part of the workshops will start. Before the workshops, please:

1. Set your account on Wikipedia. It`s very easy! Just take a look at the upper right corner on the main site of Wikipedia. Remember your login and password.
2. Browse through your local Wikipedia, choose 2-3 ethno-articles that are underdeveloped in your opinion: too short, without references, without photos, with false or unclear information. Add those as your bookmarks in web browser.
3. Write down 1-2 or more books titles which could be good references to those articles.
4. It would be nice of you to have 1-3 photographs taken by you - saved on your laptop HDD. It can be example of nature, heritage object from your country, some folklore event (crowds, no portraits or easily identifiable human faces), some details of costume etc. Panoramic shoots are not recommended.
5. Have your laptops with you, please. If you won't be bringing it with you, let us know beforehand – we will try to arrange one for you.

#### Our Wikipedians:

**Celina Strzelecka** a PhD student at the Department of Ethnology and Cultural Anthropology at the University of Wrocław. Wikipedia editor and GLAM specialist (Galleries, Libraries, Archives, Museums). Member of the Board of the Ethnological Association of Wrocław. She supports cooperation between Wikimedia Polska and ethnologists/anthropologists/ethnographers.

**Łukasz Kozak** a medievalist, technology and media expert, blogger and TEDx speaker. He has worked with the National Library of Poland, Museum of Polish History, University of Warsaw and other cultural and research institutes on the fields of innovation and new media. Łukasz is the creator of

the most successful online reviews of digitised heritage (Discarding Images, Stare obrazki ze zwierzętami), co-curator of the New Epiphanies early music festival and the author of numerous articles devoted to Medieval and Early Modern culture. He has been working with the Polona National Digital Library as the editor and content curator since 2013.

**Klara Sielicka-Baryłka** an ethnographer and cultural anthropologist, Wikipedia editor, tech and science enthusiast. Worked in the National Museum in Warsaw as a folklore specialist and curator between 2010 and 2018. She had ran several projects for that museum in cooperation with the Wikimedia Polska Association in the area of GLAM-Wiki (2015: “The Year of Rituals with Wikipedia”, with an The Ministry of Culture and National Heritage grant; 2016: coordination and fieldwork for international project “Ethnography of the Carpathians” with a grant from the Wikimedia Foundation). Currently she is affiliated with Copernicus Science Centre in Warsaw, Research Department.

## PUBLICATION

In addition to the event itself, around six after-conference papers will be published in the *Český lid* academic journal. Please be advised that articles based on the presentations given as the part of digital panel will be preferred. Given the international character of the conference, only papers in English will be accepted. The deadline for papers to be sent is **21st of December 2018**. Please send them to [zjazd.etno@gmail.com](mailto:zjazd.etno@gmail.com). Information about submission specifications are as follow:

Only original, unpublished texts, not submitted elsewhere, can be accepted for publication. The submitted papers undergo a two-stage reviewing procedure in which the anonymity of both the author and the reviewer is strictly observed.

When submitting the manuscript, please submit separately the title page/cover letter, which must include: article title, all authors' names, institutional affiliations and information concerning funding and institutional support that was applied toward the preparation of the manuscript if they want it to appear in the journal, address, telephone numbers, e-mail address. Articles should be no longer than 25 standard pages (45,000 characters with spaces, bibliography and endnotes included).

Please also include an abstract of maximum length of 1,000 characters with up to 7 keywords. All attachments should be in DOC, DOCX or RTF format, PDFs will not be accepted. Please use Times New Roman 12 font, 1.5 spacing throughout the text.

*Český lid / The Czech Ethnological Journal* uses the Harvard citation style. Literature is referenced directly in the text with full bibliography provided at the end of the text. Please, use the footnotes only in exceptional cases. For inserting footnotes please use the automatic functions of text editors (also standard footnote formatting: singular spacing, TNR 10 font). Diagrams, tables, scores and illustrations (pictures) are to be sent separately, images in non-compressed formats (for example TIFF) in minimum resolution 300dpi. Technical specifications of these materials should be consulted individually with the editors.

## ACCOMODATION AND MEALS

You are staying at the **Hostel Piaskowy**, which is located at the Piaskowa Street 15 – only 300 meters away from the Szewska Street where the conference is taking place. Your room number, as well as the details about your room mates, were sent to you by email. If you have not received that information, please let us know. The rooms are booked for 3 nights. You can check-in as soon as 14<sup>00</sup>, 15th November, however, if you are going to be checking-in after 22<sup>00</sup>, please let the hostel staff know and call the reception desk at least one day ahead: 609 162 375. You are expected to check out by 11<sup>00</sup>, 18th November.

Basic continental breakfasts (bread, jam, cereals, coffee, tea) on 17th and 18th are included and available between 8<sup>15</sup> and 10<sup>30</sup>. You are also entitled to free coffee and tea in the air-conditioned lounge for guests (Piaskowa Cellar) 24/7.

Dinner, which you are entitled to during both days of event, is taking place in the **Vega Bar** (buffet-type restaurant) located in the main square, approximately 300-400 meters from the Szewska Street. As the name implies, it is a vegan place but we are sure everyone will find something tasty for themselves. You receive a voucher for 20 PLN per meal. If you happen to exceed that amount, you will be asked to cover the additional amount from your own funds.

You are also entitled to coffee, tea, water and snacks during the conference. Those will be waiting for you near (or in) the conference rooms. If you notice any shortages or issues, please inform us or our volunteers.

We would like to invite you to participate in the banquet after the end of conference proceedings on day one. It will be taking place at **Ur Pub**, which is located at Kotlarska Street 43, only 100 meters from the Szewska Street. It is a great opportunity to meet and talk with other participants of the event in a bit less formal situation. Participation is of course voluntary, but we are hoping to see you there.



## CONTACT DETAILS

### You can reach us in several different ways.

There are two general e-mail addresses you can write to:

[zjazd.etno@gmail.com](mailto:zjazd.etno@gmail.com) or  
[etnologia.wroclawska@gmail.com](mailto:etnologia.wroclawska@gmail.com)

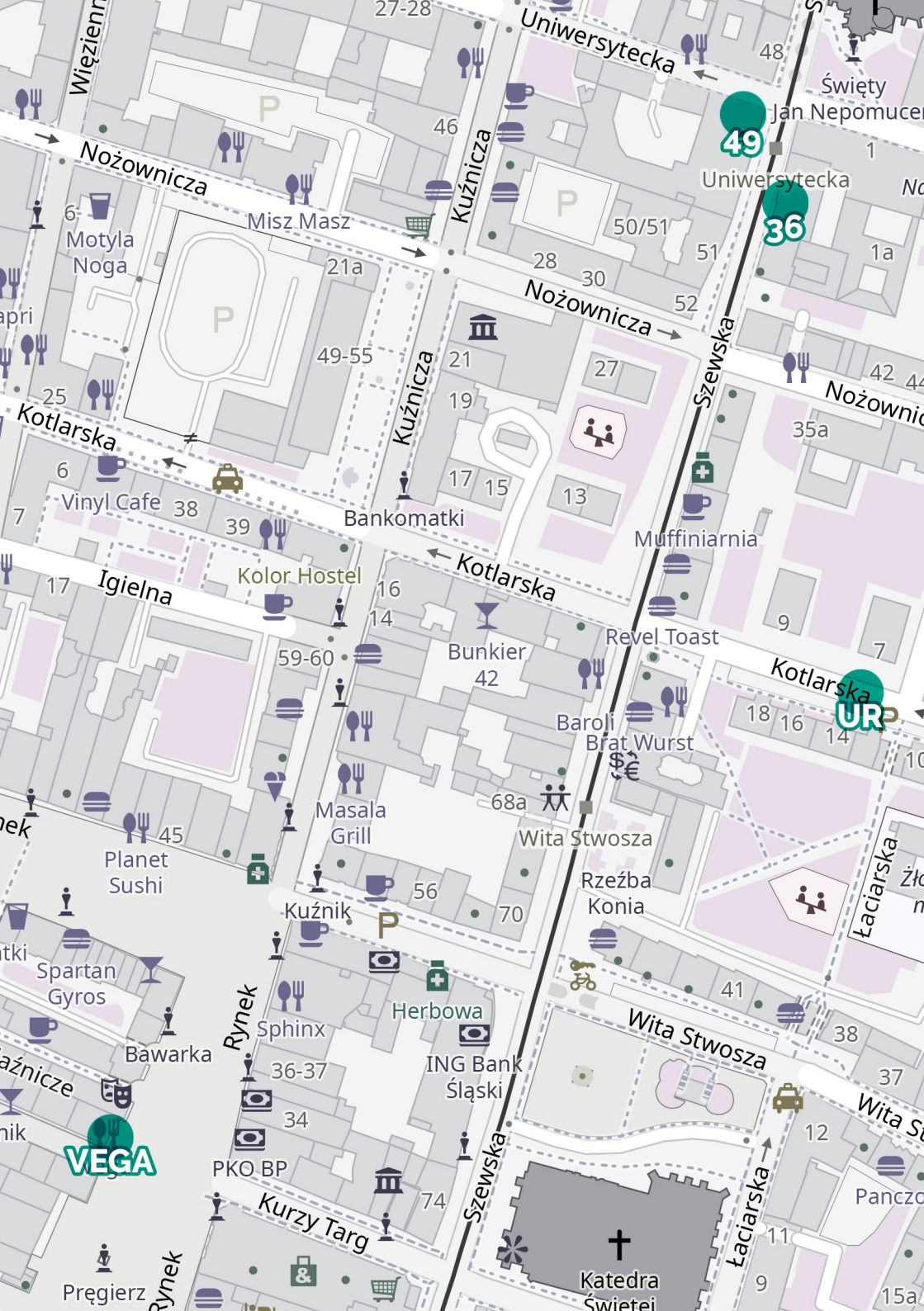
If you need to get an answer/get help as soon as possible, the members of the Organizational Committee that will be available for contact during the event are:

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URP

VEGA

Pręgierz Rynek

Kurzy Targ

ING Bank Śląski

Katedra Świętej Katarzyny

Lačarska

Wita Stwosza

Szewska

Rynek

Bawarka

Spartan Gyros

Planet Sushi

Kuźnik

Masala Grill

Herbowa

Wita Stwosza

Brat Wurst

Baroli

Revel Toast

Bunkier

Kolor Hostel

Igielna

Vinyl Cafe

Bankomatki

Muffiniarnia

Nożownicza

Kuźnicza

Szewska

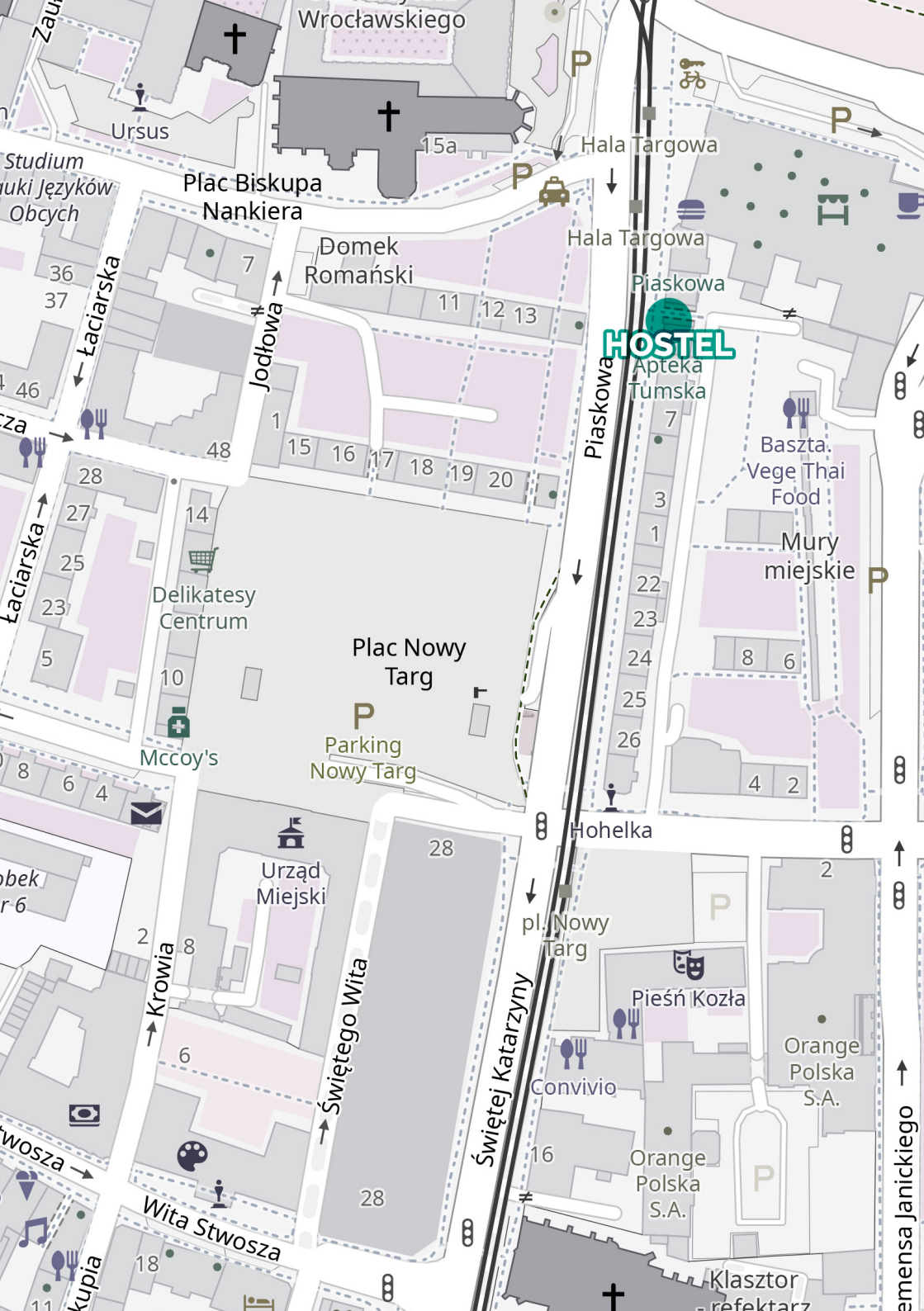
Nożownicza

Misz Masz

Uniwersytecka

Więzienna

Święty Jan Nepomucen



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Hala Targowa

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Baszta: Vege Thai Food

Mury miejskie

Plac Nowy Targ

Parking Nowy Targ

Mccoy's

Hohelka

Urząd Miejski

pl. Nowy Targ

Pieśń Kozła

Orange Polska S.A.

Convivio

Orange Polska S.A.

Klasztor refektarz

Świętego Wita

Świętej Katarzyny

Wita Stwosza

emensa Janickiego

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