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METHODS, GUIDELINES AND PRACTICE OF REGIONAL DIVISION IN OSKAR  
KOLBERG'S MONOGRAPHS

(Summary)

The article, comprising four sections, presents Oskar Kolberg, a Polish ethnographer and folklorist, and his work. The first section is devoted to the ethnographer's early work and to the results of his lifelong research, namely a twenty-three-volume monograph entitled *Lud, jego zwyczaje, sposób życia, mowa, podania, przysłowia, obrzędy, gusła, zabawy, pieśni muzyka i tańce* (*Folk: Their Customs, Way of Life, Language, Legends, Proverbs, Rituals, Spells, Games, Songs, Music and Dances*) and a nine-volume series entitled *Obrazy etnograficzne* (*Ethnographic Pictures*). The second section presents the methodology that Kolberg used to collect his data, including his own research, materials received from other researchers and data gathered as the result of contests organised by various scientific societies around the country. The third section describes the methods used by Kolberg to organise the materials. Kolberg aimed to create an overall ethnographic description of Poland with a division into the so-called provinces. Additionally, Kolberg differentiated and described ethnographic groups, including their ethnonyms, which are still recognised and used today. The fourth section presents the scope of his monographs, which have become the standard for this type of ethnographic work. The article also reflects upon the challenges that Kolberg's work presents for the contemporary reader.

**Keywords:** fieldwork, ethnographic group, methods of ethnographic research, monograph, Oskar Kolberg, regional division

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## KOLBERG'S WORKS AND METHODOLOGY OF FOLKLORE RESEARCH

(Summary)

This article is an attempt to take a critical look on Oskar Kolberg's works in the context of modern methodological standards, which are accepted in the folklore research. The analysis of specific qualities of Kolberg's material, (e.g. the way of obtaining ethnographical data, organizing them and preparing for print) leads to a few conclusions. An ambitious and innovating project (an attempt to show the connections between folk texts and folk culture in general) was partly realized, because in Kolberg's works there is a characteristic dissonance. Some texts are placed in the group with descriptions of habits, beliefs and rituals, some in the separate sections associated with literature (e.g. "Folk novels", "Songs", "Proverbs"). And the third group consists of dances. The entire material is divided in two basic sections. The first one includes texts, which are recognized as closely connected with cultural context and this connection is emphasized. The second section includes texts, which are treated as autonomous and their links with other elements of folk culture are omitted and marginalized. It appears that Kolberg, despite his very modern, holistic approach to culture research, stayed in the strong influence of philological and musicological paradigms. They were not harmoniously combined, but competed with each other and gained "local victories" in particular areas of research.

**Key words:** Oskar Kolberg, folklore, folk song, folktale, systematics, methodology, folklore studies

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OSKAR KOLBERG'S IDEAS AND WORK  
AS THE INSPIRATION FOR THE MODERN ETHNOMUSICOLOGIST

(Summary)

The paper is a concise synthesis of deliberations based on the ideas of Kolberg (extracts) subjectively selected by the author. The main problems analyzed in the paper are: music as the subject of high priority in documentation and research, as well as the idea of methodical holistic documentation. The paper presents two weaknesses of modern ethnomusical gathering and archiving methods which are of utmost importance. Firstly, research centers and researches themselves are dispersed, and so is the object of the studies, musical material, which has recently been gathered intensively both by scientists and amateurs. Secondly, resources are not worked on with due consideration to their merits, especially if the work is undertaken by an individual hobbyist. Subsequently, the paper focuses on the idea of popularization of traditional music and its practical and theoretical aspects, which have been presented in the context of Oskar Kolberg's comprehensive musical education, his music-making, and the meaning of these for his academic thought and the attitude towards his own interest in the research and documentation of music. The aforementioned practical aspect also concerns his exquisite organizational skills during his fieldwork. The theoretical aspect is the praise of erudition and versatility of his interests which were reflected in his academic thought, his journalistic work, and deep concern for the top quality of his editorial work.

**Key words:** Oskar Kolberg, ethnomusicology, music, folk song, documentation, musical transcription, acoustics

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## KOLBERG'S HERITAGE RECEPTION AND DIRECTIONS OF ITS POPULARIZATION

(Summary)

Oskar Kolberg's Year celebrated in 2014 provides an ideal opportunity for reflecting on trends in popularization of the researcher himself and his works. The aim of the article is to consider the recognition of Oskar Kolberg as a person, as well as his heritage. Such issues as potential recipients of his works and the way in which the materials can inspire subsequent generations of researchers and documentalists are also discussed in the article.

According to the survey research conducted at the beginning of 2014 only 8% of adult Poles were able to answer the question who Oskar Kolberg was. This result poses an opportunity to consider the ways of popularizing Kolberg's materials among different groups of recipients. The way of popularization depends on the target group, their abilities and needs. Additionally, the author conducted an Internet survey among persons professionally related to culture and science popularization that referred to the recognition of Kolberg himself, as well as his works. To a great degree, the surveyed referred to his works in search of inspirations for modern educational and animation practices. All the same the initiatives that originate in regional education become the main direction of popularizing knowledge about Kolberg's work. Due to the programme changes introduced in 2009 in the compulsory educational system, this type of information has been marginalized and dispersed, which poses a huge educational challenge to cultural institutions. These institutions themselves are primarily responsible for education as regards the knowledge about regions and available source material.

**Key words:** Oskar Kolberg's Year, regional and cultural education, popularization, Kolberg's heritage

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TOWARD A RHETORICAL THEORY OF CULTURE. ON THEORETICAL  
AND METHODOLOGICAL ASSUMPTIONS OF RHETORICAL ANTHROPOLOGY

(Summary)

The author discusses rhetorical anthropology, a contemporary methodological trend, against the background of the International Rhetoric Culture Project. The discussion is focused on the issues that are relevant from the point of view of the theory and methodology of anthropology. In this paper, the emphasis is particularly placed on: 1. critique of methodology developed by dialogical anthropology, ethnoscience, multi-sited anthropology and generative grammar – rhetorical anthropology is viewed as a remedy for the cognitive limitations of these trends; 2. processual model of discourse, which was presented by Stephen Tyler in *The Said and the Unsaid*, and the rhetorical theory of symbolization developed by Ivo Strecker in his book *The Social Practice of Symbolization* – these concepts constitute the intellectual origins of the International Rhetoric Culture Project; 3. metaphor of the “return to the rhetoric”, which expresses the connection between rhetorical anthropology and the humanistic stance called as rhetorical turn; 4. rhetorical theory of culture and the concept of human as *homo rhetoricus* – a combination of these concepts forms theoretical and methodological foundations of rhetorical anthropology.

**Key words:** rhetorical anthropology, *homo rhetoricus*, International Rhetoric Culture Project, methodology of social sciences, rhetorical theory of culture

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## AN ETHICAL TURN AND THE NEW ANTHROPOLOGY OF MORALITY

(Summary)

An inquiry into moral and ethical questions has been undertaken by anthropologists from the beginning of the discipline. Nonetheless, the lack of theoretical basis for conceptualizing ethics and morality was regularly regarded as a sign that the anthropology of morality was in the state of underdevelopment. The last decade or so witnessed an intensified interest of several anthropologists into theorizing ethical and moral issues within the discipline. This “movement” has been labelled an “ethical” or “moral turn”, or “the new anthropology of moralities”. The aim of this article is twofold. First, it analyzes the main theoretical approaches that emerged within recent years, i.e. anthropology of morality/moralities; anthropology of ethics; critical moral anthropology, and anthropology of evil. Second, it points at those social and cultural phenomena that have not yet received due attention from anthropologists of morality, such as politics, bioethics, and the immoral.

**Key words:** morality, ethics, evil, anthropology of morality, ethical turn

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REMARKS ABOUT THE FETISHIZATION OF EMPATHY AS THE CATEGORY OF  
ANTHROPOLOGICAL COGNITION

(Summary)

In his article the author reflects on the ways of thinking by some Polish anthropologists representing the younger generation of researchers and mainly addresses the way in which they approach fieldwork. The author uses materials collected during his study of Polish ethnographers and anthropologists conducted from 2010 to 2014.

The author applies tools of analysis and set of concepts developed by cognitive linguistics. Primarily he uses George Lakoff's and Mark Johnson's theory of metaphor, which lets him map and show the scale of the impact of everyday thinking on reasoning and practice in anthropology. This influence increases because anthropologists conceptualize fieldwork using such categories as empathy, empathize, dialogue and face-to-face relation with informants and fieldwork participants.

Based on the gathered data the author distinguishes three fundamental subdomains involving 1. the field and the contact, 2. the researcher, and 3. the meeting. Each subdomain comprises three conceptual metaphors: 1. field is ownership, contact is a test of power, contact is a deal; 2. researcher is an expert, researcher is a sinner, researcher is obliged; 3. meeting is the situation, meeting is the task, meeting is a union. These metaphors not only constitute a model of selected aspects of anthropologists' professional way of thinking, but also, indirectly, as preconceptions and hidden presuppositions influence researchers' attitudes in the field, their results and the form of anthropological knowledge.

**Key words:** metaphor, empathy, dialogue, cognitive anthropology, fieldwork, everyday thinking

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Natalia Bloch

OVERHEATING WITH AUTHENTICITY. BETWEEN FAMILIARITY AND  
OTHERNESS IN MULTISENSORY EXPERIENCING OF INDIA BY TRAMPING  
TOURISTS

(Summary)

In the article I pose a question to what extent expectations towards the “authentic” experiencing of the Otherness shaped by the tourism industry determine the way tourists perceive it, and to what extent such perception escapes the interpretative schemes imposed by tourism imaginaries. I use the case study of tramping tourism to India – an alternative to the mass tourism, individualized but organized form of collective travelling.

Tramping builds its attractiveness on the promise of “real” contact with the people and their culture; it offers the possibility of having a look “at the backstage” of the spectacle staged by the tourism industry. Particularly, it promises to fulfil a need for, as Tom Selwyn named it, “hot authenticity” that can be experienced by multisensory reception of the reality. In other words, tramping promises the tourists that they can be “non-tourists”. However, fueling this need often overwhelms tourists who are used to perceiving the reality through a distancing gaze. While thrown into multisensory-scapes, they cannot handle the surplus of impulses. I call this phenomena “overheating with authenticity in experiencing of Otherness”. It leads to seeking refuge in familiarity and sense of belonging provided by “people like us”, i.e. travel companions, and the culture broker played by a tour guide. Moreover, overheating with authenticity may contribute to reproducing the nature *versus* culture dichotomy, crucial for Saidian Orientalism, in which the world of senses ascribed to the Other is positioned as subaltern to the restrained, guided by the rational view “the West”. Therefore, I call not only for moving beyond the visualism of Western epistemology by including sensorial experiences into our cognitive spectrum, but also for taking into account other physical sensations present in the tourist contact with Otherness, which usually escape the researchers’ (overvisualised) attention.

**Key words:** tourism imaginaries, hot and cool authenticity, multisensory experiencing, familiarity – otherness, Orientalism, mobile ethnography, tramping tourism, India



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## INDIGENIZATION OF A POSTSOCIALIST CITY. THE EXAMPLE OF ULAN UDE

(Summary)

A uniformed model of modern urban planning prevailed in Eastern Europe and Soviet Asia during the Soviet period. Looking at the city's architecture it was difficult to recognize if it is Ukraine or a place close to the Chinese border. The collapse of the socialist system resulted in a process of demodernization in many of these cities and led to the erosion of social identities. The turn to indigenization was one of the responses to this crisis. In this article I analyze the process of symbolic ethnicization of a post-Soviet city using the example of Siberian Ulan-Ude, where the idea of a return to the mythical past is built over the ashes of utopian progress. The main questions are: 1. how does the city become indigenized? 2. how does this process influence the interethnic relations? 3. what is the relation between immigrants' social strategies and ethnicity?

Symbolic indigenization of the city determines the ambiguous status of Buryat rural immigrants: hosts on the one hand, and strangers on the other. The social marginalization of Russians with the simultaneous dominance of the Russian language and culture is an important aspect of indigenization. An exception to this rule applies only to Russian sourdoughs (*starožily*), who have managed to establish quasi-ethnic representations. While municipal authorities take care of historical monuments of the imperial period, they do not approve of new structures that could deny the indigenous image of the city. Along with the urbanization a significant part of ethnic culture has been reduced to a symbolic level, which is manifested in a new Buryat architectural style as well as in all the monuments referring to the nomadic history of the hosts.

**Key words:** postsocialism, city, Siberia, Buryatia, Ulan-Ude, indigenization, migration

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GANG SUBCULTURE IN A MEXICAN TRANSNATIONAL COMMUNITY  
AS AN EXAMPLE OF SOCIAL REMITTANCE

(Summary)

The aim of this article is to describe a gang subculture that has emerged in a Mexican pueblo and to explain its origin. Explanations which indicate the globalization of culture are insufficient, as long as they leave the question why this certain subculture appeared in pueblo unanswered. The author of the article, using the ethnographic data which she has collected in Mexico, explains that the gang subculture is a social remittance transferred from the U.S. by the migrants. The concept of social remittances introduced by Peggy Levitt seems to be the most suitable explanation due to the migratory character of the community. Migrants from the pueblo under study are connected with their hometown and with other migrants both in Mexico and in the U.S. As a result of sixty years of spatial mobility, the community has turned transnational. In the transnational space of the community, monetary and social remittances are exchanged. The author shows, however, that the concept of social remittances does not lead to explain how an urban subculture could be transferred to a rural community. In order to explain the conditions necessary for a successful remittance, it is crucial to take into account the world-system localization of the places between which the remittances flow and understand life opportunities of the members of a transnational community. In spite of the fact that the community under study is located both in the center and periphery, the youth join gangs, on either side of the state border, due to their discontent and in search of alternative patterns to an oppressive social structure.

**Key words:** transnationalism, social remittance, migration, Mexico, United States of America, gangs, subculture, deportations

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YOUNG KASHUBS AND THEIR LANGUAGE –  
DILEMMAS OF LANGUAGE MICROPOLITICS

(Summary)

The article is based on participatory observation and semi-structured interviews conducted in 2012 with young Kashubs (aged 16-25). The research carried out has combined a cultural (anthropological) and a sociolinguistic viewpoints. The language policy not only concerns important bottom-down acts and laws established by the state and by minority activists, but is also based on people's everyday practices, such as their choice of language. This is why activists responsible for the minority language policy should make use of the ethnographic methodology which would make the minority members the subject of the research. Their experiences related with using the minority language, attitudes toward their language and culture can be an important component and indicator for policy decision-makers. This article presents the statements of young Kashubs referring to their culture and language, difficult experiences related to the prohibition of speaking Kashubian, and the language shift which emerged with the coming into force of the Act on National and Ethnic Minorities and the Regional Language. The teaching of the Kashubian language in schools is one of the most important achievements of the language policy – although, in the opinion of young people, it is a challenge. Young Kashubs tell about the decisions they took concerning their language and what motivated them to use the language of their ancestors. They speak about their attitude towards the Kashubian culture and its stereotypical, folkloristic image.

**Key words:** Kashubian language, language policy, minority languages, Kashubian youth, language change

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FEMALE MUSICIANS IN THE MUSIC CULTURE OF CONTEMPORARY SKALNE  
PODHALE REGION

(Summary)

The contemporary musical space of the Podhale region seems to be dominated by men, who usually play in taverns, restaurants, dance halls as well as during weddings and shows organized for tourists. Women, of course, also appear in the highlanders' music world but their participation is limited and is subject to many different rules. Analyzing the results of my own research, I try to assess why the participation of women in the music of the region is so indiscernible. Referring to the gender literature and to research made in the Podhale region by Frances Pine, I consider the role of tradition in highlanders' communities from the anthropological point of view.

I divided the musical space of Podhale into three areas: private, commercial and professional, in order to show how and to what extent women participate in each of them. I came to the conclusion that economy and tradition are two factors, two fundamental values which determine women's participation in musical spheres. Securing the livelihood, working for the well-being of the family and home, as well as maintaining and promoting highlanders' tradition – these are the arguments which justify departure from common standards and rules.

**Key words:** Podhale region, music, women, gender, tradition

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