Nowe g?osy poparcia dla przywrócenia etnologii jako dyscypliny

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Kolejne zagraniczne organizacje wyrazi?y g?osy poparcia dla przywrócenia etnologii jako dyscypliny w Polsce.

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American Anthropological Association

November 28, 2018

Dr Jaros?aw Gowin
Minister of Science and Higher Education
ul. Ho?a 20
00-528 Warszawa, Poland

SUBJECT: Restore “Anthropology / Ethnology” to the Classification of Domains and Disciplines

Honorable Mr. Deputy Prime Minister,

We are writing to add the voices of our 10,000 Association members in support of our Polish colleagues who ask that your government restore the designation of “anthropology / ethnology” as distinct and not hidden behind the more general category of “Cultural and Religious Studies.” We understand that “anthropology / ethnology” was consolidated into this more general category for administrative purposes. While we are sympathetic to the need for administrative efficiency, we share our Polish colleagues’ belief that this administrative consolidation makes the field invisible to the public, and, in the long run, its importance will be deeply discounted, if not dismissed altogether.

That is unfortunate, especially at this historical moment, as anthropology is the one discipline of scholarly pursuit dedicated to making the world safe for cultural differences. Anthropology is essential in our globally connected world. An anthropologist runs the World Bank, and the United Nations Framework for Climate Change. The Prince of Wales – next in line to become the King of England – is an anthropologist, as is the democratically elected president of Afghanistan. President Obama’s mother was an anthropologist, and his upbringing contributed significantly to his intercultural sensibility. And the former Prime Minister of Poland, Ms. Beata Szyd?o, is formally trained in ethnology. In addition to its global profile, anthropology promotes the understanding of our common ideals, enduring civic values, and shared cultural heritage.

Our Polish colleagues have outlined a persuasive argument in favor of enhancing the visibility of the fields of “anthropology / ethnology,” through a series of letters prepared jointly by the Committee of Ethnological Sciences (KNE) and the Polish Ethnological Society (PTL), which are supported by Departments of Ethnology and Cultural Anthropology in your country, as well as in the letters issued by Departments of Ethnology and Cultural Anthropology at Adam Mickiewicz University in Poznan and at Jagiellonian University in Cracow.

As others have noted, Polish anthropologist Bronis?aw Malinowski, born in Cracow and widely recognized as the founder of modern anthropology, is often credited with developing the method that shaped the discipline globally and provided uncontested legitimacy in academic and scientific knowledge. The discipline has been internationally recognized and practiced for more than a century, notably by the OECD countries. Anthropology departments are prominent in all major universities across the world.

Our Polish colleagues are very active and valued members of the pivotal international organizations, including our Association, as well as the International Union of Anthropological and Ethnological Sciences (IUAES), European

Association of Social Anthropologists (EASA), the World Council of Anthropological Associations (WCAA) and the Société Internationale d´Ethnologie et de Folklore (SIEF). Among many prominent international collaborators, we highlight Prof. Michal Buchowski, who served as the President of EASA between 2009 and 2011 and the Chair of the WCAA between 2012 and 2014; Prof. Hana Cervinkova, who served as the Deputy President of EASA in the years 2013-2016; and Prof. Ewa Klekot [1], who is currently a member of the SIEF board.

The “Studies of Culture and Religion” classification is not used anywhere else in the world. Polish anthropologists and ethnologists will be more difficult to locate for the purposes of international collaboration, and may further lead to the isolation and segregation of the vibrant Polish scientific community that had recovered after years of suppression. We respectfully ask you to recognize “anthropology / ethnology” in the classification of domains (dziedziny) and disciplines (dyscypliny).

We sincerely hope that our appeal will be heard.

Sincerely,

Edward Liebow, Executive Director

Alex W. Barker, President

Pobierz Pdf [2]

Slovak Association for Social Anthropology

Dr Jaros?aw Gowin
Ministerstwo Nauki i Szkolnictwa Wy?szego
ul. Ho?a 20 00-528 Warszawa

Bratys?awa, 3.1. 2019

O?wiadczenie S?owackiego Stowarzyszenia Antropologii Spo?ecznej (SASA) w sprawie w??czenia etnologii i antropologii spo?ecznej/kulturowej do „nauki o kulturze i religii” w Polsce

Szanowny Panie Wicepremierze, Szanowny Panie Ministrze,

W dniu 20 wrze?nia 2018 roku podpisa? pan now? klasyfikacj? dyscyplin naukowych 1 , wed?ug której etnologia i antropologia spo?eczna/kulturowa w Polsce znikn??a jako samodzielna dyscyplina, zosta?a bowiem w??czona do tzw. „nauk o kulturze i religii”, w ramach wspó?czesnej reprezentacji nauk humanistycznych. Jako profesjonalne stowarzyszenie, skupiaj?ce badaczy i badaczki antropologii spo?ecznej w S?owacji, jeste?my tym krokiem zaniepokojeni i wyra?amy obaw? o los zarówno dyscypliny, jak i zwi?zanych z ni? naukowców, z którymi ??cz? nas liczne kontakty zawodowe (realizowane projekty naukowo-badawcze) i osobiste.

Mog?oby si? zdawa?, ?e zarz?dzenia tego rodzaju s? kwesti? czysto formaln?, która - z praktycznego punktu widzenia - nie ma znaczenia. Na pierwszy rzut oka tak mo?e i jest, ale praktyczn? konsekwencj? powy?szego rozwi?zania b?dzie rozpatrywanie etnologicznych, antropologicznych wniosków grantowych czy akredytacji przez grup? ekspertów z innych dyscyplin. Ju? samo to mo?e by? problematyczne. Niektóre badania etnologiczne mog? wydawa? si? bliskie takim naukom humanistycznym jak: historia, literaturoznawstwo czy religioznawstwo, co nie zmienia faktu, ?e stosowane w etnologii i antropologii spo?ecznej/kulturowej metody i wywodz?ce si? z nich refleksje przybli?aj? je do empirycznych nauk spo?ecznych. Nale?y jednak doda?, ?e tak?e w?ród tych ostatnich, etnologia i antropologia spo?eczna/kulturowa wyró?nia si? swoj? specyfik?, która nie pozwala na jej wch?oni?cie.

Jedn? z g?ównych cech, wyró?niaj?cych etnologi? i antropologi? spo?eczn?/kulturow? s? d?ugotrwa?e etnograficzne badania terenowe. Nie da si? ich zast?pi? ani prac? ze ?ród?ami wtórnymi, ani badaniami ankietowymi, ani krótkimi wyjazdami „w teren”. Z powy?szym zwi?zana jest tak?e specyfika przygotowania metodycznego i metodologicznego studentów, a to wp?ywa na wysok? kosztoch?onno?? tej dyscypliny naukowej. Dlatego, by zapewni? prawid?owe i efektywne wydatkowanie ?rodków finansowych niezb?dne jest, by etnologiczne i antropologiczne projekty badawcze by?y oceniane przez ekspertów z tej w?a?nie dyscypliny, a co za tym idzie musz? oni mie? mo?liwo?? posiadania takiej reprezentacji w komisjach.

Dzi?, w pierwszej po?owie XXI wieku, nie mo?emy w?tpi? w korzy?ci spo?eczne i ekonomiczne naukowej refleksji etnologii i antropologii kulturowej/spo?ecznej. Prowadzone w jej ramach badania empiryczne, dotycz?ce cz?owieka jako cz?onka spo?ecze?stwa, specyfiki kulturowej, w tym zwyczajów, tradycji, wzorców zachowa?, s? nie tylko wa?kie i ciekawe intelektualnie, ale tak?e pomagaj? w rozwi?zywaniu wielu konkretnych problemów praktycznych.

Ostatni, jednak?e nie mniej wa?ny argument na rzecz przywrócenia etnologii i antropologii spo?ecznej /kulturowej jako odr?bnej dyscypliny naukowej, odnosi si? do faktu, ?e jest to dziedzina wiedzy, która w Polsce ma d?ug? tradycj?, uznan? równie? mi?dzynarodowo. Nie musimy chyba przypomina?, ?e to w?a?nie z Polski wywodzi? si? jeden z pionierów ?wiatowej antropologii spo?ecznej, Bronis?aw Malinowski. Prowadzone przez niego badania etnograficzne i dialektologiczne sta?y si? za? inspiracj? do sformu?owania podstaw metody bada? antropologicznych, z jej „królow?" - obserwacj? uczestnicz?c?. Równie? wspó?czesna polska etnologia i antropologia odgrywa wa?n? rol? w europejskiej wymianie naukowej. By?oby szkoda, gdyby z powodu nie do ko?ca przemy?lanych decyzji organizacyjnych przysz?o?? tej dyscypliny naukowej zosta?a zagro?ona.

Bior?c powy?sze argumenty pod uwag?, S?owackie Stowarzyszenie Antropologii Spo?ecznej do??cza si? do g?osów wzywaj?cych Pana do zmiany decyzji o nowej klasyfikacji dyscyplin naukowych oraz przywrócenia etnologii i antropologii kulturowej/spo?ecznej jako odr?bnej dyscypliny naukowej.

Zarz?d S?owackiego Stowarzyszenia Antropologii Spo?ecznej

Mlynské luhy 4

821 05 Bratys?awa Slowacja

Pobierz pdf [3]

Czech Association for Social Anthropology

Dr. Jaros?aw Gowin
Minister of Science and Higher Education
ul. Ho?a 20
00-528 Warszawa
Poland

Prague, December 17, 2018

Dear Mr. Minister,

As a president of the Czech Association for Social Anthropology I would like to express my deepest concern about the current institutional basis of Polish ethnology and anthropology. The members of our executive board including myself were very surprised when we learned that ethnology and anthropology disappeared from the list of officially recognized disciplines in Poland. Sometimes, there are discussions about classification of various disciplines and it is understandable that things can change over the years. These discussions and exercises in classification are usually associated with relationships of ethnology and anthropology to either humanities or social sciences or internal divisions within anthropology that may extend into biology and linguistics, especially in North America. It is an unprecedented decision, however, to drop ethnology or anthropology entirely from the list of official disciplines.

Polish ethnology and anthropology have a long tradition with considerable impact on the global academic community. One of the founding fathers, Bronis?aw Malinowski, became a central figure in the history of anthropology and ethnology. His texts are read across the globe and it is hard to imagine an introductory class for undergraduate students without references to Malinowski. Indeed, he was the person who defined the essential method of our research: participant observation. Perhaps, it is not perceived the same way in Poland but his name became a vehicle for the global promotion of Polish greatness comparable to Maria Sk?odowska-Curie or Henryk Sienkiewicz. Denying the recognition of ethnology and anthropology as official disciplines simultaneously diminishes Polish contribution to the development of humanities and social sciences in general.

Of course, Malinowski is only a tip of the iceberg. Polish ethnologists and anthropologists have been a strong

intellectual force in Central Europe over the decades. Many of Czech scholars have been collaborating with Polish colleagues. Michal Buchowski and Hana ?ervinková, to mention just two names, became highly visible figures within European social anthropology. The younger generation of Polish scholars have been pushing the limits of usual Central European publication strategies reaching the prestigious publishing houses and journals. Polish colleagues represent the core of our Visegrad Network organised around Max Planck Institute in Germany. This networking produced plans for the conference entitled Social and Cultural Consequences of Voluntary and Forced Migration in Europe, which will be held in Poznan in 2019. Also, Poznan will host another significant scholarly meetings within the frame of the International Union of Anthropological and Ethnological Sciences entitled Inter-Congress “World Solidarities” in 2019. In many respects, Polish colleagues represent an inspiration for our academic community.

One of the most powerful components of ethnology and anthropology is field research based on extensive presence of a researcher among the people that we study. This approach requires support and recognition. The denial of ethnology and anthropology as disciplines threatens researchers’ opportunity to do what they are good at. Without proper resources and recognition, these disciplines will be condemned to the position of “arm-chair studies” instead of the disciplines that can bring first-hand information about the life of migrants, ethnic minorities, strategies to face environmental changes, or various cultural incompatibilities that endanger the integrity of contemporary world.

I thereby urge you to reconsider the decision to drop ethnology and anthropology from the list of officially recognized disciplines. Czech Association for Social Anthropology strongly supports the protests of our Polish colleagues who call for maintaining ethnology and anthropology as officially recognized disciplines.

Best regards,

Martin He?manský, Ph.D.

President of CASA

Pobierz pdf [4]

Powi?zane materia?y protest przeciwko likwidacji „etnologii” jako dyscypliny -PAN i PTL [5]

Adres URL ?ród?a: https://etnologia.uw.edu.pl/aktualnosci/nowe-glosy-poparcia-dla-przywrocenia-etnologii-jako-dyscypliny

Odno?niki
[1] https://etnologia.uw.edu.pl/instytut/ludzie/pracownicy/ewa-klekot
[2] https://etnologia.uw.edu.pl/sites/default/files/181128_aaa_letter_to_polish_higher_ed_minister_mb_fin.pdf
[3] https://etnologia.uw.edu.pl/sites/default/files/dr_jaroslaw_gowin.pismo3179.pdf
[4] https://etnologia.uw.edu.pl/sites/default/files/polish_anthropology_casa_support2784.pdf
[5] https://etnologia.uw.edu.pl/aktualnosci/protest-przeciwko-likwidacji-etnologii-jako-dyscypliny-pan-i-ptl