

15:30 – 17:00	4.09	SESSION II	(Session chair: Martin Soukup)
		<p>Pavel Miškařík: <i>Methodological Aspect of Field Research on Namibian Czechs</i></p> <p>Zuzana Korecká: <i>Between Research and Interpretation</i></p> <p>Daniel Dědovský: <i>Field Research on the Present State of Communication between the Russian and the Altai Cultures</i></p>	
17:00 – 17:30	4.09	INTRODUCING THE NEW BOOK	
		<p>Jaroslav Šotola – Mario Rodríguez Polo (eds.), <i>Etnografie sociální mobility. Etnicita, bariéry, dominance (Ethnography of Social Mobility. Ethnicity – Barriers – Dominance)</i></p>	
18:00 – 21:30		RECEPTION: CHOMOUT BREWERY	(by invitation only)

WEDNESDAY, OCTOBER 4

9:00 – 9:30	4.09	MORNING COFFEE	
9:30 – 11:00	4.09	SESSION III	(Session chair: Mario Rodríguez Polo)
		<p>Daniel Topinka: <i>Research among Muslims in the Czech Republic: the Anthropology of Islam and Muslim Life Worlds</i></p> <p>Martina Jakubcová: <i>The Use of Electronic Questionnaire for Field Research Purposes</i></p> <p>Barbora Nohlová: <i>“To Do or Not to Do”: Ethical and Practical Challenges of Doing the Anthropological Research Within the Area of the Nature Protection and Conservation in Papua New Guinea</i></p>	
11:00 – 10:15	4.09	COFFEE BREAK	
11:15 – 12:15	4.09	SESSION IV	(Session chair: Kateřina Mildnerová)
		<p>Blanka Kissová: <i>Anthropology Research of Social Networks</i></p> <p>Michal Prokeš: <i>Reflexivity and Anthropology</i></p>	
12:15 – 12:30	4.09	CLOSING SPEECH	
		<p>Martin Soukup</p>	



**FIELD RESEARCH IN ANTHROPOLOGY:
UNITY AND DIVERSITY**

**Department of Sociology, Andragogy and Cultural Anthropology
Faculty of Arts, Palacký University Olomouc, Czech Republic
October 3 – 4, 2017**

CONFERENCE PRESENTATIONS

ABSTRACTS

ABRHÁMOVÁ MONIKA

Palacký University Olomouc, Faculty of Arts
Department of Sociology, Andragogy and Cultural Anthropology

*ETHNOGRAPHY THROUGH THE CAMERA: SPECIFICS OF THE VISUAL BASED
FIELD RESEARCH*

Field research based on visual methods places many specific requirements on an anthropologist. An advance in the field with the camera is completely different from the one without it. Presence of the camera can embrace uncertainty and reticence in narrators which is why it is necessary to be prepared for the fact and to communicate with them in adequate manner. In my paper I would like to focus on the specifics of working with camera compared to other research methods and also to concentrate on available means of reducing the negative effects of the presence of camera on interaction between the researcher and narrators.

The paper will also emphasize the benefits of using the camera and working with visual techniques in the field. A visual record can be valuable source of otherwise difficult-to-obtain data. The paper will also aim at explaining what does it mean to perceive the field videographically and it will elaborate on how the researcher reformulates his questions according to the imminent nature of the field. By this means it will try to respond followed-up questions: how does the photographer make his decisions about what is it exactly that he is looking for? How does he decide what he should record? In this manner the paper searches out for the response for last question: what is the most precise and reliable way to follow the research question by visual records in the field?

DĚDOVSKÝ DANIEL

Independent scholar

*FIELD RESEARCH ON THE PRESENT STATE OF COMMUNICATION BETWEEN THE
RUSSIAN AND THE ALTAI CULTURES*

This paper presents results of a field research conducted in the period 2016-2017 in the Altai Republic, Russian Federation, focusing on contemporary cultural diffusion between Russian and Altai environments in both material and spiritual dimensions. Research is methodologically based on Bausinger's method of cultural analysis. Aspects of the Altai material culture were in part mapped through methods of comparative ethnology.

JAKUBCOVÁ MARTINA

Palacký University Olomouc, Faculty of Arts
Department of Sociology, Andragogy and Cultural Anthropology

THE USE OF ELECTRONIC QUESTIONNAIRES FOR FIELD RESEARCH PURPOSES

In recent times the interpersonal communication transfers from the direct contact to virtual one and sciences dealing with research of society have to be ready to react to this situation adequately. During the last few years an indefinite terrain revealed where we can easily get lost and which we can easily slight due to its expansiveness, intricateness and detachment.

I am sure that everyone of us already noticed some sort of electronic questionnaire, by help of which for instance students of various fields cover their final theses research, hence I don't find this mean of data collection as a complete novelty. Since this technique cannot be easily avoided in 21st century (at least in our region), a question comes to one's mind whether it can be considered to be a relevant source of information while researching qualitatively due to its detached character

This contribution therefore deals with the practicality of virtual terrain regarding questionnaire survey, and ways how to make use of it for our benefit when conducting qualitative field research.

KISSOVÁ BLANKA

Palacký University Olomouc, Faculty of Arts
Department of Sociology, Andragogy and Cultural Anthropology

ANTHROPOLOGY RESEARCH OF SOCIAL NETWORKS

The aim of my presentation is to introduce the possibilities of research on social networks. The subject of my research is a sex industry and women, who are involved in it. I need get to know the environment of sex industry too that I gain an insight into the subject in its entirety. To map the world of sex work I use ethnographic methods of research. These methods are usable for studying the environment of strip clubs, but they are not applicable to studying every type of sex work. Sexual service offerings are expanding thanks to development of the new media and the social networks. The social networks as Facebook and blogs give the sex workers possibility to self-presentation and the ability to organize – for examples on Facebook there are many groups of sex workers. The websites, blogs and Facebooks groups are good sources of qualitative data, but it is important to think about the difficulties of collecting and interpreting these data. The researcher work in more or less anonymous space, which means that it can be difficult to distinguish between an informer, who knows the environment and someone who is only involved in the discussion and presents his / her views, but not experience. It is also a specific way of recording the data obtained and interpreting it. In my presentation I introduce main advantage and disadvantages of research on social networks, I will also deal with ethics of research in a virtual environment.

KORECKÁ ZUZANA

Technical University of Liberec, Faculty of Science, Humanities and Education
Department of History

BETWEEN RESEARCH AND INTERPRETATION

In this paper the author would like to think on the relationship between research and interpretation of the gathered data in the anthropology. The author asks questions related to the choice of the research method based on the interpretation of research results: is it possible to choose whatever method to research specific phenomena of the culture – a question of the arbitration of the choice; or does an anthropologist only choose the need methods leaning on his/her abilities and skills or on the contextual possibilities, as it is, for example, time, money; or does the anthropologist choose the specific method based on the need of his/her interpretative frame? Is this fragile and delicate relationship arbitrary or strictly specific?

The author is based both on the literary sources and on her own fieldwork experience both among the native Mexican peoples and Gypsies living in the Sviňa village /close to Prešov/ and Frička /close to Bardějov/.

KUČERA ONDŘEJ – SOUKUP MARTIN

Palacký University Olomouc

OPENING AND CLOSING SPEECHES OF THE CONFERENCE

Opening speeches of the conference by Ondřej Kučera (Vice President, Palacký University Olomouc) and by Martin Soukup (Head of Section of Cultural anthropology, Department of Sociology, Andragogy and Cultural Anthropology, Palacký University Olomouc, Faculty of Arts). Closing speech of the conference by Martin Soukup.

MIŠKAŘÍK PAVEL

University of Ss. Cyril and Methodius, Faculty of Arts, Trnava, Slovakia
Department of Ethnology and Non-European Studies

METHODOLOGICAL ASPECTS OF FIELD RESEARCH ON NAMIBIAN CZECHS

The Namibian Czechs are orphans, half orphans or children of former fighters for freedom of Namibia. They spend most of their early childhood in refugee camps located in Zambia and Angola. . On May 4th 1978, the units of South African Defense Force surprisingly attacked the refugee camp in Kassainga in the southern Angola, which they considered a military base. During this attack more than 600 people were killed, mostly women and children. As a result of

this action, the South West Africa People's Organization (SWAPO), the main political organization representing the Namibian struggle for independence, asked for help from the former socialistic countries. German Democratic Republic (GDR), Cuba, Vietnam and Czechoslovakia provided boarding schools for them. The GDR sheltered 427 children between the years 1979 – 1989 and Czechoslovakia sheltered 56 children. Children arrived to Prague on November 14th 1985 and they were placed to the boarding school in Bartosovice. Thanks to very friendly and kind staff most of them mastered the Czech language within a half year. Even though there were efforts to prevent their integration in the Czech society, such as the lessons of national education or raising the Namibian flag every morning; most of them created strong ties with teachers or peers. Children accustomed to the new environment very well and most of them created strong relationships with the local families, children and their teachers. Lots of them recall to these times as one of the happiest moments of their lives. In 1988, they were relocated to the reconstructed premises of the boarding school in Prachatice. The older children started to think about their future professions and most of them imagined themselves remaining in Czechoslovakia. But after political changes in both countries in 1991 whole group was without any preparation repatriated to Namibia. They have been placed to the houses of their family members or adoptive families were found for them. Interruption of relationship with other members of group perceived as family members and cultural shock caused them many problems with socialization and adaptation to new environment. Fourteen of them received in 2000 scholarships at Czechs universities, but after their graduation or shortly afterwards most of the Namibian Czechs because of various reasons decided to live in Namibia permanently.

The main object of my paper is to describe methodology which I am using during my research on this specific group of individuals in Namibia. Because of relatively small multiplicity of this group methodological approaches are qualitative. My intensions are to provide full biographical stories of those individuals, trough method of oral history, but because I also focus on the identity formation among this group psychological, linguistic and sociologist approaches to field research are also included. This paper will provide answers on following questions: How to locate respondents in foreign country? Which methods should be used to collect sufficient amount of information for analyses of processes of identification? How to deal with difficulties during research in foreign country?

NOHLOVÁ BARBORA

**Palacký University Olomouc, Faculty of Arts
Department of Sociology, Andragogy and Cultural Anthropology**

“TO DO OR NOT TO DO”: ETHICAL AND PRACTICAL CHALLENGES OF DOING THE ANTHROPOLOGICAL RESEARCH WITHIN THE AREA OF THE NATURE PROTECTION AND CONSERVATION IN PAPUA NEW GUINEA

The danger of an environmental crisis in Papua New Guinea, the biggest tropical island in the world, has been growing in the last few decades. The human impact is indisputable: until 2005, the country lost more than 4 million hectares of primary rainforests. And it loses 1% more of the total forest area each year.

One way to protect the natural environment is the nature conservation. While observing the issue of the conservation program establishment, the researcher faces many ethical and practical problems. These include a difficult communication with the conservationists and the locals, who

often misinterpret the role of the researcher in their everyday lives and can therefore expect unrealistic outcomes of the research. Some of these misunderstandings can even create life threatening situations.

The author of this contribution followed the work of researchers, who conducted their fieldworks in Papua New Guinea and summed up the most common challenges and dangers of doing the research associated with the area of the nature protection and conservation in this country. The contribution discusses these research challenges and it also offers a few recommendations for researchers planning to do their research in these conditions.

NOVOTNÁ HEDVIKA – HEŘMANSKÝ MARTIN – BITTNEROVÁ DANA

Charles University, Faculty of Humanities, Prague

COMMITMENT, RECIPROCITY AND ETHNOGRAPHIC PRACTICE

For more than eight years, we have been conducting team ethnographic research of the South Slovakian village. A year ago, we started working on an ethnographic monograph that should deal with some of the major topics we have been focusing on in our research. In doing so, we presumed that it will be accepted by our informants as a form of reciprocity and thanks for their cooperation. However, consultation of the character of this book with our informants proved us wrong. Seemingly self-evident principles of academic work, such as anonymization, level of theorizing or depth of interpretation, and even choice of topics was perceived by our informants as a fundamental problem. This resulted in writing two books instead of one. One academic, aimed at academic audience, and the other popularizing, explicitly written for our informants.

Using this example, we will focus in our paper on different levels of relationships both in the field and elsewhere and their implications for decision making in ethnographic (anthropological) practice with regard to micro-ethic of the research. We will argue that commitments resulting from ethnographic research seriously influence not just relationship of researcher-researched, but also that of researcher-academia.

PROKEŠ MICHAL

Palacký University Olomouc, Faculty of Arts
Department of Sociology, Andragogy and Cultural Anthropology

REFLEXIVITY AND ANTHROPOLOGY

The key topic of this work is the experience in field research which has been in progress for several months between 2013 and 2015. Field research took place in a village where approximately 80% of its inhabitants belonged to Roma ethnicity. The village is located in the Spišská Nová Ves area in eastern Slovakia.

This was my first experience with field research, in the context of a master's degree in cultural anthropology. This experience to a certain extent interfered with initial idealized ideas. Smooth

field entering, obtaining necessary pre-selected data and then writing the diploma thesis on the basis of previous work.

I myself found out that research can also be about constantly repeating testimonies of the participants which can be at some moments truly boring. As a researcher, you can experience headaches from everyday tedious work as well as experience homesickness. Sometimes participants may even annoy you. It's not modern to highlight these experiences, especially in specialized publications.

This experience led after the research to the theory of reflexive anthropology. I began to become more aware of my situation in the field, and how it affects the mutual relationship with the participants. Based on the knowledge of the theory in this field I have established that the idea of a researcher who objectively gathers interesting data and then simply interprets it is often false. Reflective anthropology, however, doesn't mean that the researcher looks at himself and his feelings, it means that the researcher starts to conceptually think about how could his presence influence the research. I will present this topic whereas theoretical concepts will be linked to specific experiences from my field research experience.

ŠOTOLA JAROSLAV – RODRÍGUEZ POLO MARIO

Palacký University Olomouc, Faculty of Arts
Department of Sociology, Andragogy and Cultural Anthropology

RODRÍGUEZ P. M. – ŠOTOLA J. (EDS.), ETNOGRAFIE SOCIÁLNÍ MOBILITY. ETNICITA, BARIÉRY, DOMINANCE (ETHNOGRAPHY OF SOCIAL MOBILITY. ETHNICITY – BARRIERS – DOMINANCE). OLOMOUC: PALACKÝ UNIVERSITY, 2017.

Social mobility of the Roma does not represent particularly treated topic both within the public and academic environments. On the contrary, it seems rather to be a subject of systematic marginalization and denial. The book presents ethnographic research of historical and contemporary social mobility of Roma in selected locations. The topic also allows to uncovering and describing the strong barriers and constraints against this mobility - this is a power dominance of the so called "majority". The book aims at conceiving a new framework for understanding the dynamics of relationships between ethnicity, social mobility and power. The publication represents the result of three-year research project conducted by cultural anthropologists from Palacký University Olomouc. From empirical point of view, it is based on field research conducted in four villages in Slovakia, where the Roma people do not meet the common stereotypes about people living on the margins of society. At the beginning, the research on selected examples of historical and contemporary vertical social mobility led us to questioning not only conditions and circumstances, but also barriers to social advancement of Roma. The rich data about local history and memory, work and migration, power and interethnic relations allow ongoing comparison and discussion within the team of researchers. Returning to the field and the verification of the analytical framework subsequently leads to the formulation of conclusions which significantly expand the current understanding of the situation of Roma in contemporary Slovak society.

TOPINKA DANIEL

Palacký University Olomouc, Faculty of Arts
Department of Sociology, Andragogy and Cultural Anthropology

*RESEARCH AMONG MUSLIMS IN THE CZECH REPUBLIC: THE ANTHROPOLOGY
OF ISLAM AND MUSLIM LIFE WORLDS*

Based on the analysis of the life worlds of Muslims living in the Czech Republic, the paper focuses to the epistemological problem of Muslims classification and the reification of used terms, especially in relation to the “existence” of clearly identifiable and localizable groups. The image of a single authoritative, collective, organized and ideologically unified Islam has considerable drawbacks from the perspective of the living world of Muslims. The paper presents the results of a phenomenological analysis of Muslim experience. It will confront individual experiences with commonly used categorizations and generalizations.

WAGNER JOSEFINE

University of Lower Silesia, International Institute for the Study of Culture and Education,
Wroclaw, Poland

*ONCE AGAIN: WHAT'S THE 'ETHNOGRAPHICAL' IN A SCHOOL ETHNOGRAPHY?
CONSIDERATIONS OF AN EDUCATIONAL RESEARCH*

The topic of my presentation is situated in a sub-division of social and cultural anthropology, since I apply the methodology of ethnographic research in my school-based data collection. The institutional setting of the classroom is a much more staged, rule-regulated, and artificial environment than the traditional fieldwork sites that ethnographers have engaged in when they travelled to foreign islands and observed cultural codes and traditions, such as the cock fight in Bali or the Kula ring in Papua New Guinea (Geertz, 1958; Malinowski, 1966). However, Erickson (1984), Willis (1977) and Abu El-Haj (2006), have contributed greatly to building the academic field of ethnographic work in schools, grasping a field that overwrites the “cultural” with a dominant order inherent to schools, such as lesson plans, assigned roles of teachers and students, as well as temporal and spatial schedules.

For the purpose of clarifying the methodological framework of my own doctoral dissertation, I want to present a short piece of ethnographic writing that draws from my data collection at an Austrian primary school. With the help of participant observation, field notes, analytical memos and interviews, I grasp the way that inclusion, disability, and deviance is treated to reconstruct a culture of “practicing for failing” in a fourth-grade classroom that I have visited from March to July 2017. From this example of “writing culture” (Clifford et al., 1986), I want to derive an overview of decisions that an education researcher has to make to get the ethnographical into the school ethnography, i.e.: What are the benefits and limitations of approaching a school ethnography through the lens of institutional (Smith, 2005) or visual ethnography (Pink, 2014)? If following Clifford et al. culture is historical, conveyed within communicative processes, and

relational, which theoretical decisions have I made that will help interpreting and theorizing data in school?

ZANDLOVÁ MARKÉTA

Charles University, Faculty of Humanities, Prague
Department of General Anthropology

ON ASSEMBLAGE AND ETHNOGRAPHY

As an anthropologist, I am committed to ethnography as a salient research method. Although there is still considerable strength in the “classical Malinowskian” ethnography, in the changing conditions of contemporary “overheated” world (Eriksen 2016) it seems to be an insufficient instrument for deep understanding of “what’s going on”. An extraordinarily inspiring impulse for seeking alternative ways of researching AND imagining the world in the anthropocene comes from Anna L. Tsing (2015). Her analysis of the “possibilities of life in capitalist ruins” (2015: 6), emphasizing the view of the world as an assemblage, collaboration and co-living of humans and non-humans, opened new methodological questions for me. I would like to discuss some of them in my presentation: are we able to take seriously different (hi)stories of all kinds of actors we study? How to cultivate our methodological and epistemological sensitivity, so that it enables us not only to describe, but first of all to see, listen, smell, feel, enjoy etc. the diversity and open-ended character of our field sites? And finally, how could we fundamentally change our scholarly imagination, still deeply but often unconsciously rooted in the ethos of “progress”?

NOTES:

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