

<b>FULL NAME</b>	<b>MICHAL BUCHOWSKI</b>	<b>FIELDS OF INTEREST, RESEARCH AREAS, FIELDWORK</b>	
<b>YEAR OF BIRTH</b>	1955	Postsocialism	
<b>POSITION, TITLE</b>	Full Professor, Ph.D.	Rural anthropology	
<b>DISCIPLINE</b>	Social Anthropology	Social divisions	
<b>INSTITUTION OF EMPLOYMENT</b>	University of Poznań;	Poland - Central Europe - Europe	
	Europe-University Viadrina in Frankfurt/Oder	Modes of thought Anthropology of religion	

### RECENT RESEARCH INTERESTS

- *Socialism and postsocialism.* Socialism as: a cultural formation, mode of thought and worldview, quasi-religious system, linguistic behaviour (new-speech), daily practices, system of domination and resistance; postsocialism: continuity in the change of the so-called post-communist transformation, emerging practices, negotiating capitalism in everyday practices and discourses; reinterpretation of the new symbolic order. Socialism and postsocialism in a historical and global perspective: the poverty of dichotomous perceptions of the two systems, e.g. socialism/capitalism, uncivil/civil society [pos. 5 and 9 below, and many articles in edited volumes (e.g. C.M. Hann and E. Dunn (eds.), *Civil Society*, 1996) and journals, *inter alia*, *Social Anthropology*, *Language in Society*, *Anthropological Journal on European Cultures*, and *East European Review*].
- *Rural anthropology.* Fieldwork in a rural local community on land tenure and social relations conducted in years 1994-95 (and since then intermittent) in Dziekanowice, Great Poland (Poznan); postsocialist reforms (introduction of free market principles and dissolution of state farms) and their impact on life at grass root level; social divisions in a community that at first sight appears as homogenous; 'culture' as a social mark; reproduction of class differentiations; 'learning capitalism', i.e. how free market and democratic ideas have been constantly reinterpreted in everyday practices and discourses; the significance of 'work' in identity making and 'work relations' as the epitome for changing social relations and images [pos. 1 from the list below, several articles in journals, e.g. in *Dialectical Anthropology*, *Etudes rurales*, *Berliner Debatte*, and a book *Reluctant Capitalists* (1997 - in English)].
- *Social divisions.* Fieldwork in 1995-96 in a community of entrepreneurs in Swarzędz nearby Poznań on 'Learning Capitalism' supported by the Wenner-Gren Foundation; historical development and structural framework that have led to the formation of a big community of small entrepreneurs in a particular town both under socialism and in a postsocialist period; the enigma of 'middle class' as a social foundation of modern capitalist society in post-communist context; social differences within a group of professionals: the role of social, symbolic, cultural, educational and economic capitals in engendering them [pos. 3 and 7 on the list below].
- *Central Europe.* Central Europe, Eastern Europe and the Balkans as 'realities' invented on the mental maps in Western discourses, and shared by the intellectuals in the regions concerned; the artificial character of the concept that is mindlessly and stereotypically associated with the notions of backwardness and (semi-)orientalism; the intricate history of the idea of *Mittleuropa*/CentralEurope; changes in collective identities in eastern and western societies prompted by the collapse of the communist bloc and the European Union expansion [several articles published in scientific journals (e.g. *WeltTrends*, *Sprawy Narodowościowe*) and edited volumes, e.g. : W.-D. Eberwein (ed.), *Europa im Umbruch*, Münster 1997].
- Philosophical anthropology, modes of thought and religion. Studies on modes of thought in comparative perspective; anthropological paradigms in the studies on 'magic, religion and science': 'intellectualists' (Frazer, Tylor, Lévy-Bruhl, Jarvie, Gellner, Horton, Lévi-Strauss) and 'symbolists' (Durkheim, Evans-Pritchard, Leach, Douglas, Turner, Beattie); rationality vs. relativism debate in philosophy and anthropology (Gellner, Tambiah, Davidson, Rorty, Geertz, Tylor); issues of anthropological interpretation and translation; the assumption of rationality of the human subject as a starting point of anthropological endeavour [four books and several articles published on this topic, among others, in the journal *Philosophy of the Social Sciences*, pos. 2 from the list of 'major publications', and books *Rationality, Translation, Interpretation* (1990 - in Polish), and *The Rational Other* (1997 - in English)].

COURSES TAUGHT		RECENT TEACHING EXPERIENCE, PRACTICE, METHODS
1.	Social Distinctions in Central Europe: Ethnicity, Class, Gender, and Religion	In the last decade I taught various courses at several universities: Adam Mickiewicz University in Poznań; Europe-University Viadrina in Frankfurt/Oder; School of Social Psychology in Warsaw; The University of Kansas in Lawrence; Humboldt University in Berlin; Jagiellonian University in Krakow; Rutgers University in New Brunswick, New Jersey; and Columbia University in the City of New York. This relatively wide international experience made me aware that independently of the context, the best and the most effective teaching technique is the interactive method in which students engage in discussions prompted by suggested readings. The tutor acts merely as the guide through the literature, and as the moderator of discussions; occasionally s/he can use her or his knowledge and experience in order to introduce, outline and clarify the issue. Students can also be encouraged to work in teams on a given topic. This increases their engagement in the issue, teaches them how to organise work in small groups in such a way that their message comes across, introduces an element of 'healthy competition', and last but not least, promotes new styles of presentations that can be attractive and memorable for the listeners (e.g. film presentations, usage of new media techniques, search for unique materials). The final essay is usually the result of an initial dedication to the topic enriched with the interaction with the other team members, participation in class, discussions and additional research conducted during the semester. This teaching method, applied mostly in seminars, differs substantially from lecturing in which the class is divided into the lecturer (authority) and the audience (listeners). Traditional study curricula include this type of teaching that is appropriate at the introductory level of professional training (my own experience also covers this type of classes, e.g. pos. 9 and 10). However, even in this type of teaching, individual reading should be strongly recommended and every possible effort made to encourage the listeners to pose questions and engage in discussions. In short, in any type of instruction, the engagement of the participants is <i>über alles</i> .
2.	Problems with Nationalism in Central Europe: Identities, Ethnic Cleansing, and Ethnic Democracy	
3.	Patterns of Production and Consumption in Central Europe	
4.	Negotiating Capitalism: Practices and Discourses in Central Europe	
5.	Transformations of Central European Countryside	
6.	Vanishing Class? Peasantry in Central Europe	
7.	Inclusions and Exclusions in Central Europe	
8.	Central Europe as 'the Other' and 'the Others' in Central Europe	
9.	Main Currents in Ethnology and Anthropology	
10.	Anthropology of Religion	

### MAJOR PUBLICATIONS IN LAST FIVE YEARS

1. Redefining Work in a Local Community in Poland: 'Transformation' and Class, Culture and Work, in: A. Procoli (ed.), *Workers and Narratives of Survival in Europe: The Management of Precariousness at the End of 20th Century*, New York: SUNY Press 2004.
2. Anti Anti-Rationalism: Anthropology and the Rationality of Human Acts, in: J. Sinding Jensen & L.H. Martin (eds.), *Rationality and the Study of Religion*, London: Routledge 2003
3. 'The Other' in Orientalizing and Liberal Discourses, in. L. Mróz & Z. Sokolewicz (eds.), *Between Tradition and Postmodernism: Polish Ethnology at the Turn of the Millennium*, Warsaw: Dig: 2003
4. Main Currents in Polish Anthropology: Continuity in Change Before and After 1989, in: K. Köstlin, P. Nidermüller & H. Nikitsch (eds.), *Die Wende als Wende? Orientierungen Ethnologien nach 1989*, Wien: Verlag des IEE 2002
5. *Rethinking Transformation: An Anthropological Perspective on Postsocialism*, Poznań: Humaniora 2001
6. *Poland Beyond Communism: 'Transition' in Critical Perspective* (co-edited with E. Conte and C. Nagengast), Fribourg: Fribourg University Press 2001
7. Encountering Capitalism at a Grass-Root Level. A Case Study of Entrepreneurs in Western Poland, in: M. Buchowski et al. (eds.), *Poland Beyond Communism...*, pp.281-305.
8. *The Construction of the Other in Central Europe: Discourses, Political Strategies and Social Practice* (co-edited with B. Choluj), Frankfurt/Oder: Collegium Polonicum 2001
9. 'Communism and Religion: A War of Two Worldview Systems', in: I. Doležalová, L. M. Martin & D. D. Papoušek (eds.), *The Academic Study of Religion During the Cold War*, New York: Peter Lang 2001
10. *American Postmodern Anthropology*, (ed.), Warsaw: Instytut Kultury 1999 (in Polish)
11. New Book: To Understand the Other: An Anthropology of Rationality, Krakow: Jagiellonian University Press, 2004 (In Polish).

### MEMBERSHIPS IN PROFESSIONAL ORGANISATIONS, FORUMS ETC.

1. European Association of Social Anthropologists (member)
2. Polish Ethnological Society (member)
3. Polish Sociological Society (member)