

해외석학 초청강연

□ 개요

- 일시: 2017년 9월 13일 수요일 17:30 ~ 19:00/ 9월 14일 목요일 13:00-15:00
- 장소: 서울대학교 사회과학대학 인류학과 실습실(16동 448-2호)
- 주최: 서울대학교 인류학과 BK21플러스 사업단, 서울대학교 통일평화연구원

□ 내용

○ Migrant-Phobia in Poland

– From Quasi-Religious Communism to Post-Communist Religious Nationalism

- 최근 폴란드에서 벌어지고 있는 외국인 혐오와 이슬람 혐오가 '먼 타자'를 생산하여 '신성한 폴란드'를 만들어내는 유사-종교적 현상임을 분석
- The issue of contemporary migrant-phobia, and Islamophobia in particular, in Poland is addressed. The argument is based on the assumption that both historical developments and contemporary socio-economic circumstances condition responses to immigration in the post-socialist societies. Combination of several factors has led to the emergence of xenophobic attitudes towards ethnic and religious “distant Others”. In the first part, I suggest that several socio-economic regimes (such as communism and neoliberalism) result from the similar or close to religious modes of thinking and represent quasi-religious cultural regimes. In everyday life elements considered secular and sacred are intermingled; at the same time, the assumption of progressing with modernization secularization of societies appears untenable. In the second part, intricate ties between religion and nationalism, as well as various ways of studying these relations are reviewed. In the third part, examples of a sacralisation of the socio-cultural images and social practices in post-communist countries are described. They exemplify how in specific post-communist circumstances nationalism has been closely tied with religion. In the fourth part, I argue that the idea of the sacred Polish nation, fused with Christian values, creates a coherent and impermeable ideological system that rejects lifestyles, cultural features and their bearers which are considered foreign and culturally distant. Muslims are seen as ultimate aliens endangering security and homogeneity of the sacralised imagined community. All these phenomena are interpreted in anthropological terms of cultural apartheid and fundamentalism. A figure of ‘distant Others’ is considered as a rhetorical device which helps also to create exclusive moral unity of the ‘true patriots’ opposed to ‘internal Others’, i.e. ‘pinkos/left wingers’, ‘gender ideologists’, and ‘cosmopolitans’.

□ 강연자

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- Professor, Head, Ethnology and Cultural Anthropology, Adam Mickiewicz University in Poznań, Poland
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- Michal Buchowski is Professor of Social Anthropology and Head of the Department at the University in Poznań, Poland, and Professor and Chair at the European University Viadrina in Frankfurt/Oder. Currently he is President of the Polish Ethnological Society; he served also as President of the European Association of Social Anthropologists (2009~2010), and Chair of the World Council of Anthropological Associations (2012~2014). In 2016, he became Honorary Fellow of the Royal Anthropological Institute of Great Britain and Ireland. He was, among others, Fulbright, Kosciuszko and Humboldt Foundations Fellow and was awarded several scholarships at the Universities of Cambridge, California, Virginia, Kansas, Humboldt in Berlin, and at the Institute for Advanced Studies in Budapest. He lectured as Visiting Professor at Rutgers, Columbia, and Warsaw Universities.
- His research interest is in anthropological theories, postsocialist transformations, migration, multiculturalism and anthropology of sports.
- He has authored ten books [e.g., *Reluctant Capitalists*(1997), *The Rational Other*(1997), *Rethinking Transformation*(2001), and *Polish Ethnology: Histories and Affinities*(2012, in Polish)], (co-) edited thirteen volumes [e.g. *Poland beyond Communism*(2001), *Main Issues in Contemporary Social Anthropology*(2014); *Rethinking Ethnography in Central Europe*(2015); and *New Ethnographies of Football in Europe*(2016)] and published over 170 articles in reviewed journals and edited volumes.
- Currently(2016~2017), he is an Overseas Visiting Professor at the National Museum of Ethnology in Osaka.