

Until the 1980s, the academic discourse binding in anthropology did not allow ethnographers to share their own experiences, as well as not leaving much room for their literary creativity. In order to express their experiences, doubts and fascinations and portray the background of their fieldwork, as well as to follow their literary ambitions, some ethnographers also wrote artistic works in addition to their regular monographs. Later the boundaries between anthropology and literature became blurred. The aim of the project is to designate a new research field: artistic ethnographic writing. I understand this term to mean different types of literary works created on the basis of the field experience of researchers. The main issue that the project will be analysing are questions of the specificity of this kind of work when conducted by Polish authors.

The theoretical and methodological inspiration for this project are contemporary anthropological concepts, mainly reflexivity and autoethnography, as well as postcolonial theories, subaltern studies, and the theory of cultural hegemony. The project attempts to avoid the methodological nationalism frequent in this type of research, and it is inclusive, covering not only works written in Polish by researchers from the dominant culture (and social stratum), but also in Kashubian, Silesian and the Belarusian dialect by "native" ethnographers from minority cultures.

Research will be carried out in the manner practiced by the anthropology of art, i.e. it will consider not only literary works, but also their authors and their reception. In my research, I will use multiple contextualization, primarily biographical, taking into account the socio-cultural backgrounds of the authors, their educations, careers, and other literary and scientific achievements. Historical and intellectual contextualization, i.e. the main trends of political and social thought, will also be considered. I will also conduct a sociological analysis of the field: the prestige of literature and academia (and especially of *ludoznawstwo* [studies of peasant cultures]) in Polish culture, and the class character of these ventures.

The body of texts I intend to analyse includes works from the late nineteenth century to modern times. The preliminary research activity was to highlight the genres of these works. The categories I distinguish are based on traditional literary genres, and I propose thematic varieties related to the specificity of the material I study: literary ethnographic writing. These genres are: intimate field diary, a journal of a scientific expedition, travelogue and reportage, ethnographic novel, folk drama, "native" poetry, ethnographic short-stories, the reflexive field monograph, and the ethnographic blog.

The dimensions of the analysis which I intend to apply to the body of literary ethnographic texts will be manifold. First of all, I want to answer the question: Is Polish ethnographic literature unique in any way? Such an element of Polish specificity could be special empathy. There is a view that Polish researchers were able to penetrate deeper into other (subordinate) cultures, because they had their own experience of subordination, being subjects of foreign powers. This type of attitude, if it existed, could be traced in literary, more personal and reflexive texts. It may also reveal the opposite, that is, a noble-intelligentsia hegemonic attitude with its civilizing mission, especially since the first ethnographers were representatives of the nobility and intelligentsia. The civilizing mission in which Western anthropologists took part, in the case of Polish ethnographers, was often nationalistic in nature and consisted of building and strengthening the Polishness of the "folk" (particularly evident in Silesia, Kashubia and Polesie).

This type of writing has not yet been systematically analysed by anthropologists or literary scholars. Its reflective and creative character will shed light on issues important to the contemporary humanities which would be in vain to look for in classic scientific monographs, such as reflexivity, status of subject and object of research, problems of representation of primitive cultures and peasant cultures, the "civilizing mission" of intelligentsia, processes of nationalizing peasants and polonizing the populations of cultural borderlands, as well as the resistance and emancipation processes of social and cultural minorities. It will also allow reaching the deeper layers of meaning revealing the relations of cultural domination and subordination, hegemony and resistance, captured well by the concept of empathic hegemony, coined for the purpose of the project.