



Cultural and historical traditions of the Ukrainian-Polish borderland on the example of the Boykin ethnic group living in the border mountain ranges of Ukraine and Poland with particular emphasis on the eastern Boykin region.

Ethnographic research methodology. Learning about the ethnographer's workshop necessary for conducting field research.

Introduction

Participation in the project entitled "Gateway to the Central Gorgans: intercultural dialogue in the Ukrainian-Polish border area", which originated at the Vasyl Stefanyk Subcarpathian National University in Ivano-Frankivsk, Ukraine, imposed on The University College of Applied Sciences in Chelm as a partner in the project, the need to recruit an expert in ethnography, who, on the example of empirical research conducted by representatives of this science in Poland, was to present the methodological workshop of the ethnographer's work. After all, the goal of the project was to learn about the culture of the Boykin ethnic group living in the southwestern part of the Ivano-Frankivsk region, which is both the central and northern part of the Gorgany mountain range located in the Eastern Carpathians. It should be added that this is the least researched ethnic group of the Boyko people, in contrast to the western part located within Poland's borders in the Podkarpackie Voivodeship and the central part located in Ukraine's Lviv Oblast.

Conducting research in the Ukrainian-Polish cultural borderland from the beginning aroused curiosity and interest among the participants due to the fact that the Gorgan mountain range is counted among the least developed mountain ranges in this part of Europe. An additional goal of the project was also the possibility of creating a point on the territory of the self-governing territorial community - Broshniv Osadska Gromada, from which one can go to the mountains for tourism, as well as to get to know the rather poorly researched ethnic group of local highlanders - the Boykoes.

Observation

Empirical research, especially ethnographic fieldwork, involves observing phenomena, making descriptions of them, and then comparing these descriptions and finding relationships between the described phenomena. Descriptions may, for example, concern specific phenomena of material culture such as buildings, traditional dress, agricultural tools. In the field of social culture, these will be: social customs: marriage, intergenerational relations, relations with other ethnic groups. And in the subject, spiritual culture: rituals and annual customs related to holidays - Christmas, Easter, family - baptism, wedding, and beliefs.

Thus, observation will be a kind of perception, paying attention to an object, phenomenon, or belief. In the case of scientific observation, the ethnographer aims to obtain specific insights that will be used in the future to formulate answers to the research questions posed.

In the case of ethnographic research, observation may involve the study of the existing state - what is perceived at the moment, but also phenomena that took place years ago in the past.

Then the ethnographer bases his observations and research on other people's observations in the form of so-called indirect observation, which he will obtain from older people with knowledge of the subject in the form of an ethnographic interview.

Observation of facts is most often concerned with material creations and ergological phenomena (related to people's work). Based on this type of observation, it is possible to learn about the local community by finding out what it produces. For example, in the case of the Boyko people: forestry - ways of harvesting wood, its transportation to other places - floating down rivers, wood processing - sawmills, agri-food processing - mills, workshops for processing dairy and other animal products. On the one hand, it will be a description of a cultural product, for example, a sawmill or a workshop for making cheese, butter. That is, a description of the origin, the materials from which it was made, the techniques according to which it was built - manufactured (construction). On the other hand, the ways in which this object is used, the techniques by which it is used in the production process, as well as the practical knowledge associated with it, the customs associated with it.

In addition to observation, the products of material culture can also if possible be collected. Such a collection of objects will have both theoretical and practical value. It creates an opportunity to learn the basics of economics, technology and invention. In turn, the collection of a whole set of objects characteristic of, for example, the Boyko culture will provide an excellent illustration of the historical process. Collecting the products of material culture is the basis of the work of the ethnographer - museologist. A museologist should strive to acquire one object in different varieties for the acquisition of a logical series of creations, and also collect objects at different stages of manufacture. It is also important to acquire cultural creations that have artistic qualities (ornaments) because of the need to enrich the collection, and any object can be important to the culture under study.

When collecting the products of the studied culture, the researcher is obliged to make an inventory of objects, their photographic and descriptive documentation, which will become part of the museum collection, as well as further ethnographic research. Such documentation should include linguistic (names), technical, economic descriptions, along with an analysis of cultural significance. This should be served by a "Record Card of an immovable object - cultural heritage object" or a similar card describing a movable object (device, object, artwork), an example of which is presented below.

Example

Description sheet of the object of cultural heritage of Boykos

Cultural center of the Boyko heritage

Broshniv Osadska Gromada

Catalog number

<p>Address details: City Cluster District District </p>	<p>Ethnography- Culture Department: Zagdad title:</p>	<p>Dimensions: length: width: height: </p>
<p>Ethnic group: Guvern name: Description Source: Chronology: Life of the creation - object (used, not used): Card maker photo-drawing. Date Date</p>	<p>photography, drawing</p>	

Ethnographic interview

In the observation of cultural phenomena, which most often have the character of a process stretched over time, the ethnographer must acquire news from people - witnesses to these phenomena. In this case, the sources of information, in addition to his own observations, will be various types of documents, letters, opinions, stories, as well as news and accounts provided in conversations. Most often, these will be statements obtained from people belonging to the environment under study or people belonging to the subject of the research. It should be noted at this point that in ethnographic research, statements obtained through ethnographic interviews constitute a significant part of the source materials on which the description of phenomena and the formulation of research conclusions are based.

From the point of view of the technique of conducting an interview, we can conduct:

- covert interview - this is a simple chat initiated with representatives of the community of interest. In this case, the ethnographer can try to skillfully direct the conversation to topics of interest;
- overt informal interview - in this case, the interviewee basically knows that we are getting information from him, knows the purpose of the study, but the interviewer directing the conversation does not take notes of the informant's answers, due to the need to maintain the right mood or due to the informant who is reluctant to write down strictly the details of the conversation. In practice, this form of interview can turn into a formalized form, during which some parts of the speech will be written down, such as dialect names or other relevant facts;
- overt formalized interview - technically easy to conduct, as it takes place in the form of asking questions and recording answers. With this form of interview, the informant should be informed about how the interview will be conducted and how the statements will be written down or recorded.

Interviewing and conversation, like one of many research methods, has a number of advantages, but also disadvantages. Their analysis can facilitate the choice of conditions and possibilities of using interview as a method. Among the advantages of ethnographic interviewing are: the rapid learning of a number of facts and experiences of the informant. In addition, the interview allows you to create conditions under which the desired behavior (non-verbal) or verbal response (verbal behavior) will occur.

Therefore, the interviewer should direct the conversation in the right way, posing questions, as well as stimulating answers. The interview provides opportunities and creates situations tailored to achieve the goals. In addition to the aforementioned features of the positive may be associated with the emergence of certain restrictions related to the person researching. The impact on these restrictions may be lack of knowledge of the organization and technique of the interviewer.

Therefore, the person leading the interview should have the appropriate personal characteristics: easy to contact contact with the interlocutors, the ability to break the informants (important is the knowledge of the customs form of the environment, the knowledge of the mentality of the people of the researcher), the ability to specify and to make easy thoughts - questions, the knowledge of the language of the researcher.

Also important is the manner in which the conversation is conducted, including: the ability to listen attentively and patiently, not to impose one's views on the issues under discussion, and the ability to hide impatience or weariness with the conversation. In addition, of great importance is the ethnographer's knowledge of the subject of the research, his general life experience, which often facilitates appropriate behavior in unpredicted situations.

Also of great importance is the choice of the interviewee, which depends largely on the subject of the research and its organization. If we speak with a representative of a "group of professionals", it is still worth conducting a follow-up interview, since the news obtained may not be entirely objective. In general, when selecting an informant, it is worth paying attention to his moral qualities (truthfulness, reliability, goodwill in providing information).

It is also worth paying attention to the syntax and vocabulary of questions, which should be similar to the language of the informant. Local dialect sayings, stereotypical phrases can be introduced into the conversation when you know their meaning well. The language used by the ethnographer must be clear and simple. It is also important to choose the place in such a way that the form of the interview is good and comfortable for both the ethnographer and his interlocutor - the interviewee.

Transcript of the interview

Appendix No. 2

Questionnaire for ethnographic field research used to obtain knowledge about an exemplary Boyko village.

Note: Determining the time of description of the village in the absence of indication of exact dates, one can assume the periods: a) until World War I, b) until the outbreak of World War II, c) the period of the USSR, d) independent Ukraine

I. Physiography, topography

- 1 Describe the relief and water network (rivers), forestation indicating transportation accessibility to the village. Note rivers whether they were navigable and navigable;
2. describe the shape of the village (dispersed settlement, compact settlement, mixed settlement). How did the settlement of the village affect contacts between residents;
3. the area of the village with an indication of the amount of agricultural land, forests, meadows and wasteland;
4. Describe the value of the soil (arable land) and the form of use (indicate for which crops);
5. mineral resources and their use;
6. climate, describe climatic phenomena with an indication of the climate for each season;

II. Communication.

1. describe what roads were like in the past, including navigable rivers; what means were used for communication;
2. modern transportation links (buses, rail other). It is necessary to determine how far from the surveyed village to the main transportation routes: road and rail;
3. the distance to the nearest urban centers (municipality - cluster, district city, regional city); which of the indicated cities are considered the most important centers: economic, educational, cultural, administrative;

III. Demography.

1. Determine the number of residents, taking into account the number of children, adolescents, adults and the elderly;
2. determine the number of homestead numbers of villagers;
3. to what extent the village is inhabited by related families (family clans);
4. How does the local population make a living, how do they earn a living, where do they get their education? What is the economic status of the village population? Is there any labor emigration in the village (permanent, monthly, weekly, daily)?
- 5 The origins of emigration, when it began and where it took place. From what social groups did the villagers emigrate?
- 6 Returns from emigration. How many people returned from permanent emigration, temporary emigration (indicate approximate time of absence), what was their profession?
7. environment in emigration. How were the cultural contacts of the residents formed in emigration?
8. newcomers. How many newcomers arrived in the village, where did they come from and for how long? What was their occupation? How were relations between the Boyko population and the newcomers?
9. where did the villagers stay during military service and wars?

IV. Administrative, church and church relations.

1. what was the administrative affiliation (state, oblast - province, region - district, municipality - gromada? Determine the changes over the 20th and 21st centuries;
2. Orthodox church and church affiliation. Determine changes over the 20th and 21st centuries;

V. History of the Boyko village.

1. Determine the beginning of the village (under what law the village was founded), indicate the period of the greatest development of the village settlement;
2. Indicate the oldest families, the oldest inhabitants of the village (their names can be determined);

3. the former land system (who owned the land). Was there great land ownership in the village?
4. to whom did the village belong in former historical periods (manor, church)?
5. the most important events recorded in the memory of the villagers (expansion, war damage, floods, fires, crop failures changes and social movements);
6. legends, legends, messages related to the founding of the village and an explanation of the origin of its name according to folk accounts;
7. whether there are scientific studies, monographs on the village, whether there are surviving documents that testify to the history of the village (Orthodox church, church, community office, school or in the residents);

VI. Economic relations.

1. Land ownership until 1939, including the size of manorial, church (church) property and the size of rural (peasant) farms;
2. whether there was communal (gathering) ownership;
3. whether there was a custom of leasing land, the issue of land commassification and parceling.
4. The current state of land ownership, the smallest and largest farms;
5. the main occupation of residents given in the approximate size of the percentage: agriculture, farming, vegetable, horticulture, industry and handicrafts (should be indicated dominant activities in the village);
6. whether there were or are (or in neighboring villages) factories, mines, agricultural or forestry industries in the village;
7. Has other professions been cultivated in the village: crafts (what), art industry (what), trade (whether ist habit of trade exchanged, what in this form of trade);
8. production and its character prior to 1939 and now, including production for own needs, for sale, whether the expedition of the tree;

VII. Socio-economic relations in the past (until 1939) and present.

- 1) Who undertook hired labor and in what professions;
2. whether work was undertaken in the service of the manor or rich peasants (discuss working conditions, types of work performed, the issue of exploitation of hired workers);
3. what was the standard of living of the various social groups and professional groups (housing conditions, clothing, whether there were forms of nutrition for the poor);

VIII. Manifestations of social stratification in the past (until 1939), under the USSR and today.

1. What was the social differentiation of villages and relations between residents - farmers with different levels of wealth;

2. What was the differentiation of: house and apartment, farm and household utensils, festive and everyday clothing, food, artistic interests;
3. whether there were state farms, cooperatives in the village and what was the attitude of the local population towards them;

IX. Socio-cultural life of the villagers.

1. whether there were any organizations in the village: economic, social, cultural, political, and in what period they functioned (e.g.: cooperatives, youth unions, singing circles, people's houses, village common rooms);
2. whether there were changes in these organizations (development or cessation of activities) please indicate when this took place;
3. whether there was a school in the village, when it was established and its activities. What was the attitude of the local population towards it;
4. whether there were cases of illiteracy in the village, what were the reasons for it;
5. reading in the village, whether there was a library, press, private collections. Please indicate the share of social, professional groups, as well as the community by age and gender in reading;
6. When did radio broadcasting take place in the village and the local community's interest in listening to radio;
7. What was the access to cinema and theatre and the attitude of the population towards them;
8. village activists, please indicate their names, class background and determine their influence on the life of the village community;
9. what were the most important "rural authorities" and what was their influence on society (priest, village official, teacher, organist);
10. What was the coexistence of the people, what could strengthen or weaken the relations of the residents;
11. the health of the residents, how the villagers dealt with diseases, whether there were epidemics;

X. Contacts with the city, town and neighboring villages past and present.

1. commercial contacts, (places of markets and shopping);
2. what were the social contacts, including family contacts (family rituals: weddings, baptisms, funerals; annual rituals: Christmas, Easter, harvest festivals and others; occasional rituals: indulgences, pilgrimages and others);
3. indicate administrative contacts: municipal, county - district, provincial - regional offices;
4. political contacts (indicate political organizations);

5. cultural contacts (shows, cinema, theater, singing choirs);
6. Professional contacts (agricultural organizations, craftsmen);

XI. Traditional village life.

1. Whether folk costumes were worn in the village, on what occasions. When did this tradition disappear;
2. What are the oldest surviving wooden buildings in the village, when indicatively were they built;
3. what annual and family rituals have been preserved, or when they disappeared (Kupala Night, the Feast of Jordan - Baptism of the Lord, Maslenica, "Hrobki" - Feast of the Dead celebrated after Easter);
4. what songs accompanied these ceremonies;
5. Whether the same rituals were celebrated in neighboring villages;
6. Famous artists - folk artists (painters, sculptors, singers, musicians (please give their names));
7. What songs were sung at collective work (harvesting, flax ripping, others);
8. whether old folk dances have survived, please give their names and describe their form;
9. whether there are still people in the village who know how to tell about the old times (please give their names);
10. What is the attitude of current villagers to the old culture and to traditional life;

Photographic documentation of the heritage of Boyko culture

A photograph documenting the heritage of Boyko culture is a document depicting reality, so it should be taken by using a technique that allows the planned objects to be photographed without any distortion. The number of photographs should reflect the actual appearance of the photographed object, i.e. taking them from at least two directions, and taking into account the important for the appearance close-up details.

Architectural objects

Intending to photograph an architectural object (Orthodox church, church, country cottage, farm building, others), first of all, it is necessary to determine from what direction to shoot the object in such a way as to show all important elements. This should be at least: the front elevation, one elevation from the other frontages and a close-up of the more interesting architectural details. The principle should be adopted to show everything of interest in such an object. In the case of more complex objects, it is often necessary to take photographs of all elevations and close-ups of all interesting architectural details or decorative elements. In older objects more than 100 years old, especially in religious buildings, it will also be important to photograph its interior and its sculptural or painting decoration.

When documenting architectural objects, we often need to use the function of a wide-angle lens. In this case, it is important to remember that the object should be photographed from about the same height as the center of the object being photographed, as photographing the object from above or below it will give the effect of the vertical walls being out of alignment.

Significant problems in photographing architectural objects can be caused by lighting. For example, during sunny weather, some objects can be photographed correctly only at certain hours, depending on the angle of the light. Photographed against the light (sunlight), the facade of the building will be in deep shadow and will be completely unreadable.

Therefore, when photographing architecture in a particular locality, it is necessary to determine (using a topographical map) the appropriate time of day to take the best photographs, or to complete the photographs at another more appropriate time. The same may apply to taking photographs of the front facade, or other important elements of the building located on the north side. Then it may be a good solution to take photographs on an overcast day, using diffused light.

An important issue when photographing architecture, especially sacred architecture, is that the elevation is covered by trees, which sometimes even makes it impossible to take a photo showing the body or elevation of the object. Then you should plan to complete the photographic documentation during the leafless period from late autumn to early spring.

An important issue is the question of taking photographs indoors. In this situation, lighting is also important. It would be best to use natural light, but this is possible in buildings illuminated by large windows, when there is additionally strong light outside. Artificial light is used only in case of the need to illuminate heavily shaded areas. When illuminating a spatial object, remember not to eliminate the shadows completely, because then the photographs will not reflect the spatiality of the object (the point is to show the plasticity of the photographed object or subject).

When photographing objects of so-called small architecture (shrines, monuments, sculptures), you should pay attention to taking photographs that will capture the plasticity of the object. To do this, choose the right direction in relation to the light, in addition, pay attention to the proper selection of the background on which to show the object. It is important that the background is not too contrasting.

Historical memorials, cemeteries

When photographing monuments, memorial plaques, cemetery monuments, one should strive to present the object in its full expression with all its details. For example, we show a figural monument primarily in the form in which it is viewed by the visitor, that is, from the front from a standing position. Monuments placed on a high pedestal, when photographed from a different angle, may turn out to be distorted, because often the artist-creator for the proper perception of the figure at such exposure sometimes makes a change in proportions, so that just viewing from below corrects this distortion. Smaller monuments (sacred figures, statues, gravestone monuments) sometimes need to be illuminated in order to eliminate too deep shadows.

Photos of plaques with inscriptions, bas-reliefs should be taken in such a way as to obtain the best legibility of the inscription or relief (a sculptural composition made in a stone, metal or

wooden panel with the background left in it). When illuminating the photographed object with a flash, for concave or convex inscriptions, use a stronger light source from the side to obtain lateral shadows. This allows easier reading of the inscription, which is often difficult to read directly from the board.

Technical facilities

When documenting industrial plants or other technical facilities (mills, sawmills, engineering structures), it should be remembered that a photograph of the architectural object alone will be insufficient. When photographically inventorying such an object or set of objects, one should photograph any drive or production equipment. In the case of a water mill, these should be photographs of: the drive - the mill wheel along with the water damming equipment, and the milling equipment the millstones along with the equipment used to produce flour.

Archival photographs

Of great importance in documenting cultural heritage is the use of archival photographs found in the resources of private individuals. Very often these photographs can show the appearance of monuments from years ago, non-existent objects, important events in the history of a locality or family. They can also illustrate old professions or customs and rituals.

A good solution is to borrow such a photograph or document and scan it in their studio. However, a lack of access to us as a stranger and the fact that the old photographs or documents presented to us are of great value to the owners and therefore they will not make them available to us may stand in the way. In such a situation, it is worthwhile to have a handheld scanner that will allow us to digitize the provided materials on the spot. The disadvantage of such a device is that they allow us to copy documents and photographs up to A4 size. For larger documents, you can simply photograph them.

Final conclusions. Prospects for cross-border research on the Boyko in the Ukrainian-Polish cultural borderland.

The methodological notes on ethnographic research contained in the article, as well as learning about the ethnographer's workshop discussed during the training workshop, provide essential knowledge for conducting field research. Due to the shortage of ethnography students at the Vasyl Stefanyk Subcarpathian National University in Ivano-Frankivsk, they can be conducted in the form of field internships by students from related fields in the humanities, or social sciences.

Conducting field research in the area of the southwestern part of the Ivano-Frankivsk region - the Gorgan mountain range - will allow to significantly expand the knowledge of the eastern Boyko region and the Boyko group living there. It will also make it possible to carry out queries of preserved source materials and obtain knowledge from previously printed studies on scientific subjects concerning this area of the Eastern Carpathians.

In prospect, this provides an opportunity to expand ethnographic field research in the Lviv region, Transcarpathian region and the rest of the Ivano-Frankivsk region. The knowledge obtained in this way will contribute in the future to the scientific compilation of ethnographic materials, the publication of a number of scientific and popular publications, which will

become the promotion of the Gorgan region, the Boyko ethnic group and the Broshniv Osadska Gromada as a place from which to embark on a mountain and ethnographic excursion.

However, for the implementation of forward-looking proposals, Ukraine and Ukrainians need peace and quiet time, which is essential for the reconstruction of their homeland.

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