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The Presence and Absence of Museology Themes in the Educational Process of the Institute of Ethnology and Cultural Anthropology at the University of Warsaw¹

The founder and patron of Warsaw's ethnology and cultural anthropology, Prof. Dr hab. Cezaria Baudouin de Courtenay-Ehrenkreutz-Jędrzejewiczowa, when organising the Vilnius ethnological centre² from October 1, 1924, focused on two important elements of ethnological education. The first was research work, carried out in the field. As she wrote:

The Department of Ethnology strives to prepare ethnographers and ethnologists scientifically, primarily through familiarisation with the culture of the lands surrounding Vilnius [...], believing that field research, only apparently easy, should be conducted by professional forces, not by dilettantes unprepared in this field of knowledge and untrained in fieldwork (Baudouin de Courtenay-Ehrenkreutz-Jędrzejewiczowa 1933: 98, as cited in: Engelking 2014: 10).

¹This article is an extended version of the paper presented at the Museum of the Masovian Countryside during the conference: *Współczesne problemy zarządzania w muzeach. Edukacja. Dobór wykształconych kadr* (Contemporary Problems of Museum Management. Education. Selection of Trained Staff) organised by the Association of Open-Air Museums in Poland on February 27 – March 1, 2023.

²The inception of the ethnological centre in Vilnius marked the establishment of the Workshop of Ethnology on October 1, 1924, within Stefan Batory University. On April 1, 1927, it was transformed into the Department of Ethnology, functioning until December 15, 1939, when the authorities of the Republic of Lithuania closed the University as a Polish institution of higher education and dismissed the head of the Department, Prof. Kazimierz Moszyński (who had held this position since 1935), along with his lecturers (Engelking 2014: 9).

The second element was the utilisation of the specially established Ethnographic Museum in teaching. She described her initiative as follows:

I pursued this idea all the more because I believe that one of the causes of the bankruptcies and crises of modern civilisation is the lack of knowledge and understanding among the creators of culture, i.e. human societies, regarding the structure and functions of their own cultural creation. This is explained by an overconfidence, especially among the contemporary “intelligentsia” and its predecessors in previous centuries, in ready-made a priori speculated concepts and the resulting propagation of brain fictions [...] schematising the phenomena of life and culture according to pre-imposed categories. The result is that people look at things but do not truly see them. [...] I would like to point out, however, that incidents of this kind are now increasingly rare in the Department of Ethnology, and that not only field research, which attracts today’s youth, play a significant role, but laboratory work in the Museum has also been better understood and attracts many students already during their proseminars. Therefore, I can state with satisfaction [...] that the Ethnographic Museum has begun to fulfil its intended didactic role, which was the immediate goal for its establishment within the Department of Ethnology at Stefan Batory University (Baudouin de Courtenay-Ehrenkretz-Jędrzejewiczowa 2022a [1933³]: 106–107).

The Ethnographic Museum was established on March 4, 1925⁴, and it steadily expanded its collections year by year. The acquisition of these collections was accompanied by the publication of “Wskazówki...”⁵ in 1926 by the Ethnographic Laboratory of Stefan Batory University in Vilnius.

It is worth noting that the aims and objectives of ethnological education in the first half of the twentieth century were to develop a sense of observation, foster direct contact with research material, and maintain close ties between the University and the Museum. This was to ensure that:

³The text is an excerpt from the article: C. Baudouin de Courtenay-Ehrenkretz-Jędrzejewiczowa, “Zakład Etnologii Uniwersytetu Stefana Batorego w Wilnie i jego zadania,” *Balticoslavika. Biuletyn Instytutu Naukowo-Badawczego Europy Wschodniej w Wilnie* 1933, vol. 1, pp. 75–98.

⁴It should be added that the institution and its functions were inspired by university museums established in Germany (Baudouin de Courtenay-Ehrenkretz-Jędrzejewiczowa 2022b: 103).

⁵C. Baudouin de Courtenay-Ehrenkretz, “Wskazówki dla zbierających przedmioty dla Muzeum Etnograficznego Uniwersytetu Stefana Batorego w Wilnie,” [in:] C. Baudouin de Courtenay-Ehrenkretz, *Łańcuch tradycji: teksty wybrane*, selected by L. Mróz, A. Zadrożyńska, Warsaw: WUW 2005, pp. 51–66.

On one hand, the Museum would not be troubled, and on the other hand, [...] ethnographers who were overly absorbed in books would not become rigid in their mental abstractions (Baudouin de Courtenay-Ehrenkreutz-Jędrzejewiczowa 1933: 98, as cited in: Engelking 2014: 10).

The organisation of the Warsaw centre for ethnology and cultural anthropology dates back to the 1930s (1935) and the establishment of two departments: the Department of Polish Ethnography, headed by Cezaria Baudouin de Courtenay-Ehrenkreutz-Jędrzejewiczowa, and the Department and Division of Ethnography and Ethnology, entrusted to Stanisław Poniatowski (Sokolewicz 2007: 10).

The Second World War disrupted scientific and research work. After the war ended, the centre had to essentially start over. One reason for this was a shortage of professors (many had been killed, died, or emigrated), and another was state policy. Although Zofia Sokolewicz noted that in the academic year 1945/1946 classes were taken up in two departments (Ethnography and Ethnology), in 1949 only one remained, which was the Department of Ethnography (Sokolewicz 2007: 16), and it continued operation under this name until 1984. During the 1950s, the Department and the Institute of Material Culture History at the Faculty of History were headed by Prof. Witold Dynowski (a graduate and lecturer of the Vilnius centre). To these units we should also add the Institute of Material Culture of the Polish Academy of Sciences, and within it a Department of Ethnography established in 1954 (Sokolewicz 2007: 20). It is evident that in the 1950s, ethnological studies were primarily focused on the issue of material culture (cf. Frankowska 1973: 236). It was placed within a broader historical context, as reflected in the mandatory archaeological traineeships conducted after the first year of study, as well as ethnographic traineeships, including museum traineeships, introduced only after the second year.

Museum themes returned to education in the Department of Ethnography in the mid-1960s, thanks to the efforts of Marian Pokropek, who was a PhD student at the time and had a keen interest in regional museums⁶. He actively supported and played a role in organising the Rev. Krzysztof Kluk Museum of Agriculture in Ciechanowiec⁷, the Museum of the Mazovian

⁶ A tangible outcome of this cooperation is the publication: M. Pokropek, *Przewodnik po izbach regionalnych w Polsce*, Warsaw: Ludowa Spółdzielnia Wydawnicza, 1980.

⁷ He cooperated with the Ciechanowiec Lovers Society, which established the Rev. Krzysztof Kluk Social Museum of Agriculture in 1962. The present name of the Museum was adopted in 1969.

Countryside in Sierpc, and the Museum of the Podlasie Countryside in Wasilków, but also collaborated with numerous other museums, even after his retirement. He engaged both male and female students in these endeavours, carrying out museum traineeships in this way. In the case of the Museum in Ciechanowiec, he also sponsored ethnographic research conducted between 1970 and 1980 (as part of the Inter-University Ethnographic Camps⁸). The documentation created in this way, concerning, among other things, pottery, beekeeping, tools for equipment and grain processing, rural homesteading, and folk knowledge, gave rise to the Ciechanowiec ethnographic department. Moreover, these materials served as the basis for 27 master's theses donated to the Museum (Mosiewicz, Uszyński 2005: 411).

It should be noted that Prof. Marian Pokropek, along with Prof. Zofia Sokolewicz, were the initiators and organisers of the Museum of the University of Warsaw (1988). Additionally, Prof. M. Pokropek established his own museum, the Museum of Folk Art in Otrębusy, which opened on September 5, 1996. This museum provided another avenue for interested students to undertake museum traineeships. Furthermore, in subsequent years, employees of KEiAK/IEiAK⁹ supported or organised various museum units. Notable individuals in this regard include Jerzy Szałygin, who was involved in the preparation of the open-air museum in Granica (Kampinos Forest); Krzysztof Braun, who, along with students, organised the Vilnius Region Ethnographic Museum in Niemenczyn (Lithuania), and Historical and Ethnographic Museum of the Styrzca Village (Republic of Moldova); Anna Malewska-Szałygin, who prepared an exhibition in the House of Sophia Ryza in Adampol (Turkey); and Katarzyna Waszczyńska, who, under the guidance of Jolanta Kozirowska (PME), worked with the collections of the Salesian Missionary Museum in Sójki, and the planned Museum of the Mielnik Land in Mielnik, etc.

⁸ Inter-University Ethnographic Camps were organised in the years 1952-1986 and were conceived by Prof. Witold Dynowski. Held in various locations including Bielsk Podlaski (1958), Drohiczyn (1959-1961), Hajnówka (1962-1964), Sejny (1966-1968), Ciechanowiec (1970-1975), Rudka (1976-1977, 1984), and Różanystok (1978-1983), they provided a platform for staff and students from various ethnological centres in Poland to establish contacts. The camps involved field research (learning ethnographic techniques), as well as instruction in the basics of documentation, e.g., of wooden architecture (for more, see: Braun 2005: 418).

⁹ In 2001, the Department of Ethnology and Cultural Anthropology of the University of Warsaw became the Institute of Ethnology and Cultural Anthropology of the University of Warsaw.

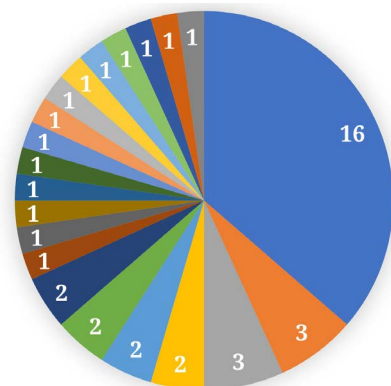
Thus, museum traineeships were a form of education that allowed for a direct understanding of museology topics, teaching how to work with museum objects, assisting in exhibition organisation, and occasionally procuring objects for the collection. A good example of this is the participation of three female students and one male student in 2008 in research on Olêder culture, conducted in the vicinity of Płock by Magdalena Lica-Kaczan and Grzegorz Piasecki, museum professionals from the Mazovian Museum in Płock. During this research, objects were also acquired for the present Open-Air Museum of the Vistula Settlement in Wiączemin Polski.

It should be noted that despite changes in the curricula, including the transition from five-year studies to three-year bachelor's and two-year master's degrees, as well as the division into day and evening studies (from 1996), and changes in the unit name (1984 – Department of Ethnology and Cultural Anthropology, 2001 – Institute of Ethnology and Cultural Anthropology), the museum traineeships have been preserved. While they are no longer mandatory, they have remained one of the options for what is known as “professional traineeships” since 2009. During this period, from 2009 to 2022, a total of 44 individuals have completed these traineeships¹⁰. Male and female students have chosen various museums, with the State Ethnographic Museum in Warsaw being the most popular choice (16 out of 44 individuals). This preference may be influenced by geographical proximity, but it may also stem from efforts at collaboration. It has not always been successful, but any issues encountered were typically related to managerial¹¹ or organisational aspects rather than direct interactions with museum staff. There has been interest in a variety of museums, including open-air museums (Sierpc, Ciechanowiec, Węgorzewo), private museums (Petrykozy), and, notably, non-ethnographic museums, such as the Museum of Modern Art in Warsaw and the POLIN Museum of the History of Polish Jews.

¹⁰Data provided by Dr Wojciech Lipiński, coordinator of traineeships at IEiAK UW. I would like to thank Wojtek for making it available.

¹¹From the perspective of IEiAK UW, the most challenging period, during which cooperation was nearly non-existent, spanned from 2008/2009 to 2020.

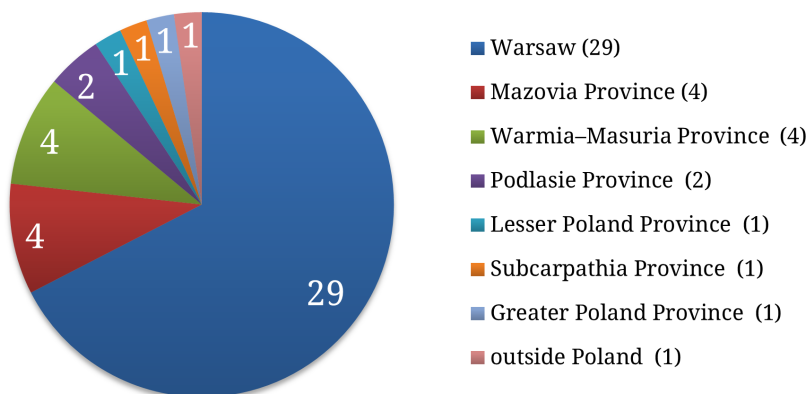
The places of traineeships carried out in museum institutions from 2009 to 2022



- State Ethnographic Museum (16)
- Museum of Modern Art in Warsaw (3)
- POLIN Museum of the History of Polish Jews (3)
- The Warsaw Uprising Museum (2)
- Museum of Warsaw (2)
- Masuria Museum, branch of the Museum of Warmia and Masuria in Olsztyn (2)
- Museum of Folk Culture in Węgorzewo (2)
- National Museum in Warsaw (1)
- Museum of Warsaw Praga (1)
- District Museum in Suwałki (1)
- Rev. Krzysztof Kluk Museum of Agriculture in Ciechanowiec (1)
- Museum of Pisz in Pisz (1) J
- Józef Piłsudski Museum in Sulejówce (1)
- Museum of Folk Culture in Kolbuszowa (1)
- Museum of the Radom Village (1)
- Museum of Horsemanship and Hunting in Warsaw (1)
- Regional Museum in Nowe Miasto nad Pilicą (1)
- Regional Museum, Wolsztyn (1)
- The Ethnographic Museum in Kraków (1)
- Private Museum in Petrykozy named after J. and W. Siemion (1)
- Regional museum in Olomouc (1)

Prepared by P. Cichoracki based on information provided by W. Lipiński; also refer to Annexe 1.

Location of traineeships carried out in museums in the years 2009-2022 (divided into provinces).

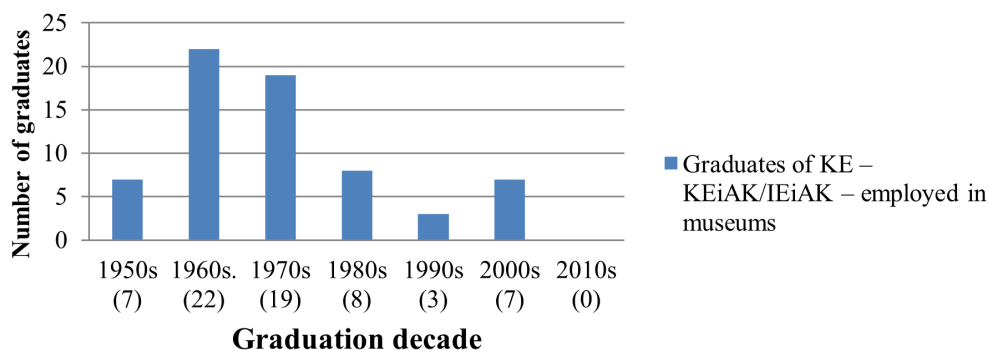


Prepared by P. Cichoracki based on information provided by W. Lipiński; also refer to Annexe 1.

At the turn of the 1970s and 1980s, a specialisation in museology and conservation was introduced into the ethnological curriculum. Its launch was a response to the administrative reform of 1975 and the concurrent establishment of a district museum in every province, each with an obligatory ethnographic department. Consequently, there was a growing demand for museum professionals. Over the years, approximately 70 of our graduates have chosen to pursue careers in museums and have worked or continue to work in various museum units across Poland¹². One example is Eugeniusz Jaworski (1933-2020), who completed his student traineeship at the Bytom Museum in 1954–1955. During this period, he conducted research that would later be utilised in organising the Ethnographic Park in Chorzów. After graduating, he accepted a position at the same museum and became actively involved in disseminating knowledge about Silesia. He remained committed to this work until his passing. Interestingly, it came as a surprise to his colleagues to discover that he was not originally from Silesia.

The graph below illustrates the trend in the popularity of pursuing a career in a museum. It is evident that this career path was particularly prevalent among graduates in the 1960s, the 1970s, and even the 1980s, 1990s.

Graduates of KE – KEiAK/IEiAK UW – employed in museums



Prepared by P. Cichoracki based on information provided by K. Braun.

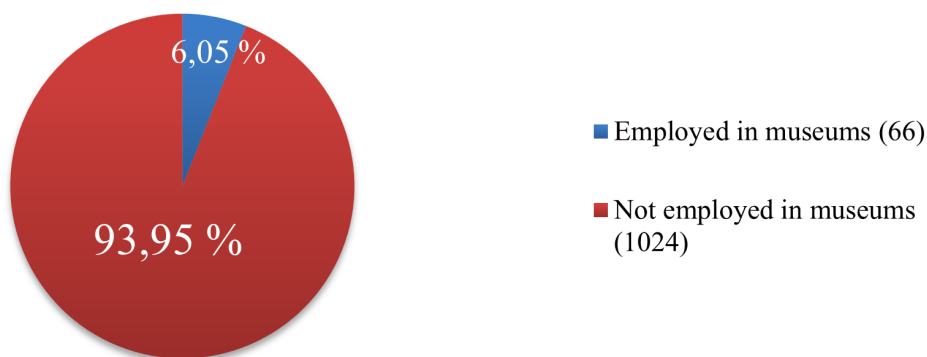
¹² At this juncture, I would like to thank Krzysztof Braun very much for sharing his recollections of his student days during traineeships and for assembling a list of Warsaw ethnology graduates who are currently employed in museums.

Prof. Lech Mróz (Head of KEiAK/Director of IEiAK UW in 1999–2013) pointed out that:

For several decades, the enrolment in ethnography programmes was limited in individual centres to 12-15 students each, and in some centres, admissions occurred every two years. In accordance with the established planning rules, the primary focus was on training museum employees; only a few had the opportunity to pursue an academic path, however, it was also calculated that only a small number of museum workers were needed each year (Mróz 2007: 43).

This situation was exacerbated by the fact that there was a restricted number of museum units available (following their “crop” after 1975, mostly single museums or open-air museums were established). The possibility of increased employment opportunities only became apparent in the 2000s, as those who had been employed in the 1960s began to retire. Consequently, approximately 6% of all graduates in Warsaw’s ethnology programme found employment in various types of museums.

The participation of KE – KEiAK – IEiAK UW – graduates employed in museums among the total number of graduates.



Prepared by P. Cichoracki based on information provided by K. Braun.

The fact remains that some of the graduates not only work as museum employees but also advance to become museum managers/directors (14 out of 66 professionals employed in museums).

Returning to the course of studies and museology education, the specialisation in museology and conservation was one of two available (the other being the general specialisation in ethnology) and was pursued during the fourth and fifth years of the programme. It encompassed a range of

courses delivered by museum professionals (primarily from the State Ethnographic Museum in Warsaw) and faculty members from the Warsaw University of Life Sciences, with a particular emphasis on wood (conservation, pest control, and fungus control). This culminated in a specialisation exam taken before a board. However, at the beginning of the twenty-first century, the specialisations were phased out as part of a broader reform of the curriculum, splitting the five-year programme into a three-year bachelor's degree and a two-year master's degree. This also involved major restructuring of the ethnology curriculum. Additionally, the impetus for change stemmed from the necessity of aligning education with evolving socio-cultural realities, emerging trends in ethnology and cultural and social anthropology, as well as students' interests. The latter, expressed through annual course evaluations and the tracking of graduates' careers (a practice initiated in 2010), have played a substantial role in shaping the educational offer.

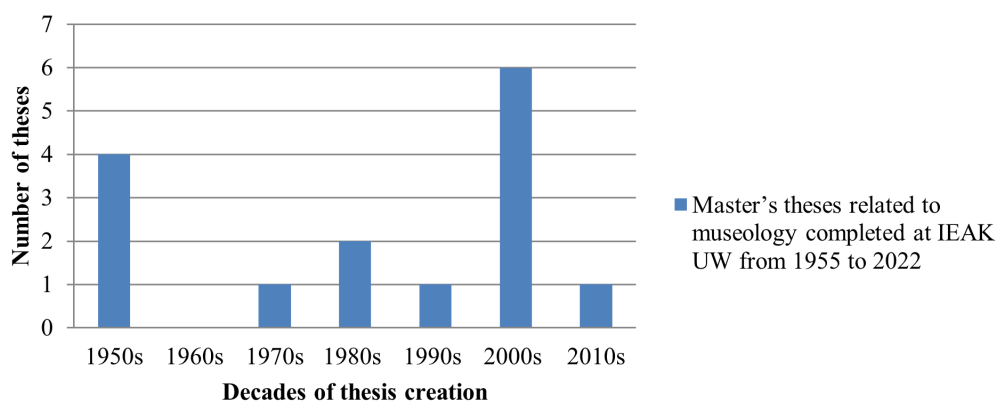
It is worth noting that alongside the museology specialisation, the didactic offer included courses delivered by employees of the State Ethnographic Museum, with courses in Ethnography of Non-European Societies, concerning America, conducted by Teresa Walendziak, and Africa (Art of Africa) led by Jolanta Kozirowska, Folk and Unprofessional Art taught by Jadwiga Migdał and Alicja Mironiuk-Nikolska, and The Vistula Research and Full Inventory conducted by Piotr Szacki. The utilisation of the expertise and knowledge of museum professionals and the opportunity to incorporate museum collections into the educational process were well received by successive generations of students. This was also the reason why in the academic year 2020/2021, as a result of the renewed cooperation agreement between I Ei AK and PME (2020), four courses taught by museum professionals were introduced: Africa in the Field, Museum, and Lens; Folk Art, Naïve Art (in 2022/2023, it will be: Folk Art, Naïve Art/Conservation in the Museum); Working on the Exhibition Object: Archiving, Exhibiting, Storytelling; and Crafts and Handicrafts.

In addition to the previously mentioned courses taught by actively practising museum employees, the educational offer at I Ei AK includes subjects that result from the interests of lecturers, as well as the interests and practical skill-building needs of students. Such classes included Piotr Cichocki's didactic and exhibition project carried out in collaboration with institutions such as the Asia-Pacific Museum in Warsaw – "CARGO/

(nie)materialność” (CARGO/(Non)Materiality) (2015), and Ethnographic Miniatures, a course conducted by me in the academic years 2008/2009, 2009/2010, 2010/2011, 2011/2012, 2012/2013, 2013/2014, 2014/2015, 2015/2016, 2016/2017, and by Jacek Żukowski in the academic year 2009/2010. Their themes revolved around municipal or private ethnographic collections from Kurpie (Lelis, Wach), Kuligów nad Bugiem, and Wilamowice (Silesia Province). These activities comprised two parts: the first part was preparatory and conducted on-site, involving an introduction to the material culture of the area, region, or community; also, a museum workshop was conducted, including the description of objects (in accordance with the museum card). The second part, on the other hand, was more practical and took place at the actual locations of the collections in question, which were inventoried, labelled, photographed, and described together with the students. As part of my course offer, I also teach classes on Private and Museum Collections, which are only conducted on-site without the practical component. Having organised this type of classes for a few years now, I can say that they generate interest, primarily driven by the desire to acquire concrete, hands-on skills¹³, but the group of participants in such classes is not very numerous, typically consisting of around 5 students a year (the year 2011/2012 was an exception, with about 15 students participating in the classes and the associated trip).

To conclude the examination of museological themes and their presence in the academic education offered by the Warsaw ethnological centre, it is worth considering one more aspect – the theses written. Focusing only on master’s theses (although bachelor’s theses have also been written after 2001, see Appendix 2), it should be noted that the first ones were written as early as the 1950s, but the highest number of defences occurred at the turn of the twentieth and twenty-first centuries. This may indicate a resurgence of interest in museological issues, or it could be associated with the “turn to things” in cultural anthropology and the interests of lecturers at IEiAK UW at the time.

¹³Based on my experiences, I wrote an article “Zbiory, kolekcje, muzea regionalne – etnolog/antropolog a warsztat muzealnika,” [in:] *Antropologia stosowana*, ed. M. Ząbek, Warsaw: Institute of Ethnology and Cultural Anthropology, University of Warsaw, International Centre for Intercultural and Interreligious Dialogue UKSW 2013, pp. 121–162.

Master's theses related to museology completed at IEAK UW from 1955 to 2022.

Prepared by P. Cichoracki based on a search in the library and archive of IEiAK UW; for more, see Appendix 2.

The conducted review of the presence and absence of museology themes in the educational process of the Institute of Ethnology and Cultural Anthropology at the University of Warsaw allows to draw the following conclusions:

1. Museology education has been present in the academic ethnological centre in Warsaw, although it lacks a systematic character (at any rate after 2001);
2. The most popular form has been the museum traineeship: it provides an opportunity for direct interaction with experienced museum professionals, allows them to explore museum collections, and acquire specific skills (this is in line with the students' most frequently cited desire for concrete and practical knowledge and skills); therefore, it seems to be most effective;
3. in the process of museum education;
4. Participants of such classes form a relatively small group, but – which is worth emphasising – they are genuinely interested in this field;
5. Museology and collection-related topics are chosen as subjects for theses by students.

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Annexe 1.

Professional traineeships in museum institutions from 2009 to 2022 were completed by a total of 44 people. The selected museums included:

1. State Ethnographic Museum in Warsaw – 16 persons
2. Museum of Modern Art in Warsaw – 3 persons
3. POLIN Museum of the History of Polish Jews – 3 persons
4. Warsaw Uprising Museum – 2 persons
5. Museum of Warsaw – 2 persons
6. Masuria Museum. Branch of the Museum of Warmia and Masuria in Olsztyn – 2 persons
7. Museum of Folk Culture in Węgorzewo – 2 persons

8. National Museum in Warsaw – 1 person
9. Museum of Warsaw Praga – 1 person
10. Regional Museum in Suwałki – 1 person
11. Rev. Krzysztof Kluk Museum of Agriculture, Ciechanowiec – 1 person
12. Museum of Pisz in Pisz – 1 person
13. Józef Piłsudski Museum in Sulejówek – 1 person
14. Museum of Folk Culture in Kolbuszowa – 1 person
15. Museum of the Radom Village – 1 person
16. Museum of Horsemanship and Hunting in Warsaw – 1 person
17. Regional Museum in Nowe Miasto nad Pilicą – 1 person
18. Regional Museum, Wolsztyn – 1 person
19. Seweryn Udziela Ethnographic Museum in Kraków – 1 person
20. Jadwiga and Wojciech Siemion Private Museum in Petrykozy – 1 person
21. Vlastivedne Museum in Olomouc – 1 person

Annexe 2.

List of bachelor's and master's theses based on the Koha search engine of the library and archive collections of the Institute of Ethnology and Cultural Anthropology of the University of Warsaw; search terms: museum, museum collections; collection, collector (list from 1955 to September 30, 2022¹⁴).

List of bachelor's theses (chronologically) [7 out of a total of 1,040 registered works in the catalogue – as of March 2023]:

2003: Kielak Marta, *Między historią a tradycją. O formach utrwalania przeszłości przez kronikarzy i zbieraczy z okolic Skierniewic, Suwałk i Augustowa* (Between History and Tradition. On the Forms of Preserving the Past by Chroniclers and Collectors From the Area of Skierniewice, Suwałki, and Augustów); sup. Włodzimierz Mędrzecki [Lic. 289].

2006: Smagała Agata, *“Żyć życiem tego miasta...” rola i funkcja muzeum w Tykocinie* (“Living the life of this town...” The Role and Function of the Museum in Tykocin); sup. Sławomir Sikora [Lic. 452].

2009: Machała Magdalena, *Drugie “życie” przedmiotów. Z graciarni w świat* (The Second “Life” of Things. From the Lumber Room Into the World); sup. Ewa Klekot [Lic. 643].

2009: Skokowska Elżbieta, *O semioforyzacji przedmiotów. Skarby z pawlacza* (On the Semioforysation of Things. Treasures From the Boxroom); sup. Tomasz Rakowski [Lic. 629].

2010: Marciniak Karolina, *Kolekcja jako kreacja znaczenia przedmiotów w amatorskich muzeach na terenie Złotowa i okolic* (Collection as Creation of Meaning for Objects in Amateur Museums in Złotów and the Surrounding Area); sup. Anna Kuczyńska [Lic. 698].

2013: Mętrak Maciej, *Cokół do wynajęcia. Muzeum i pomnik W.I.Lenina w Poroninie w pamięci współczesnych mieszkańców Podhala* (A Plinth for Rent: Museum and Monument of V.I. Lenin in Poronin in the Memory of Contemporary Inhabitants of Podhale); sup. Agnieszka Halemba [Lic. 818].

¹⁴On October 1, 2022, the regulations governing the archiving of defended bachelor's and master's theses at the University of Warsaw changed. They are now only archived in the digital repository of diploma theses of the University of Warsaw.

2013: Połec Marta Katarzyna, *Park Łazienki Królewskie. Przestrzeń miejska w narracjach i praktykach jej użytkowników* (Royal Baths Park. Urban Space in the Narratives and Practices of Its Users); sup. Renata Hryciuk [Lic. 800].

The most recent bachelor's concerning the museum, which was defended in 2023, was Karolina Szymankiewicz's thesis, *Proces tworzenia kolekcji a konstruowanie tożsamości indywidualnej i zbiorowej na przykładzie Muzeum Pałacowego w Trzebiatowie* (The Process of Collection Creation and the Construction of Individual and Collective Identity on the Example of the Palace Museum in Trzebiatów); sup. Magdalena Zowczak.

List of master's theses (chronologically) [15 out of a total of 1,090 registered works in the catalogue – as of March 2023]:

1955: Bielawa [Bielawa-Golińska] Alina, *Haft biały w polskim ubiorze ludowym na podstawie niektórych zbiorów muzealnych* (White Embroidery in Polish Folk Clothing Based on Some Museum Collections); sup. Witold Dynowski [M. 13].

1955: Mentzel-Bryjowa Tamara, *Ozdoby metalowe w polskim ubiorze ludowym na przełomie XIX/XX wieku, na podstawie niektórych zbiorów muzealnych* (Metal Ornaments in Polish Folk Dress at the Turn of the 19th/20th Century, Based on Some Museum Collections); sup. Witold Dynowski [M. 15].

1956: Cytowska Hanna, *Obróbka surowców tkackich na podstawie analizy kolekcji w Ciechanowieckim Muzeum Rolnictwa* (Processing of Weaving Raw Materials Based on the Analysis of the Collection at the Museum of Agriculture in Ciechanowiec); sup. Witold Dynowski [M. 67].

1956: Czerniewska Krystyna, *Omówienie i charakterystyka zbiorów z Nowej Gwinei znajdujących się w Muzeum Kultury Ludowej* (Discussion and Characteristics of Collections From New Guinea Located in the Museum of Folk Culture); sup. Witold Dynowski [M. 11].

1977: Tomasiak Monika, *Maski Afryki Zachodniej w zbiorach Muzeum Etnograficznego w Szczecinie* (Masks of West Africa in the Collection of the Ethnographic Museum in Szczecin); sup. Zofia Sokolewicz [M. 182]

1988: Runowski Piotr, *Munszutki w Polsce. Na podstawie zbiorów Muzeum Wojska Polskiego w Warszawie* (Curb Bits in Poland. Based on the Collection of the Museum of Polish Army in Warsaw); sup. Anna Kutrzeba-Pojnarowa [M. 338].

1988: Zatorska Joanna, *Kolekcja kobierców i tkanin wschodnich rodziny Kulczyckich* (The Collection of Eastern Carpets and Textiles of the Kulczycki Family); sup. Zofia Sokolewicz and Anna Kunczyńska-Iracka [M. 364]

1995: Magdalena Jaworska, *Nowatorska koncepcja wystawiennicza Jacquesa Hainarda realizowana w Muzeum Etnograficznym w Neuchatel w Szwajcarii* (Jacques Hainard's Innovative Exhibition Concept Implemented at the Ethnographic Museum in Neuchatel, Switzerland); sup. Lech Mróz [M. 438].

2001: Kula Agnieszka, *Rewaloryzacja kulturowej przestrzeni miasta. Dzielnica El Raval i Muzeum Sztuki Współczesnej w Barcelonie* (Revitalisation of the Cultural Space of the City. El Raval District and the Museum of Contemporary Art in Barcelona); sup. Anna Zadrożyńska [M. 520].

2004: Mossakowska Monika, *Zbiór polskiej rzeźby w Rapperswilu jako fenomen kolekcjonerstwa polskiej sztuki ludowej* (The Collection of Polish Sculpture in Rapperswil as a Phenomenon of Collecting Polish Folk Art); sup. Marian Pokropek [M. 642].

2006: Malinowska Magdalena, *Eugeniusz Węgiełek jako przykład współczesnego twórcy ludowego i kolekcjonera regionalnego* (Eugeniusz Węgiełek as an Example of a Contemporary Folk Artist and Regional Collector); sup. Marian Pokropek [M. 723].

2006: Stachowiak Maja, *Kształtowanie programu ideowego Muzeum Zamkowego w Malborku* (Shaping the Ideological Programme of the Castle Museum in Malbork); sup. Włodzimierz Mędrzecki [M. 728].

2007: "Leniny, Staliny, Bieruty." *Odbiór Galerii Sztuki socrealizmu w Muzeum Zamoyskich w Kozłówce* ("Lenins, Stalins, Bieruts". Reception of the Socialist Realist Art Gallery at the Zamoyski Museum in Kozłówka); sup. Włodzimierz Mędrzecki [M. 776].

2010: Pios Marcin, *Człowiek, muzealnik, antropolog. O podejściu badawczym Piotra Szackiego* (Man, Museologist, Anthropologist. On the Research Approach of Piotr Szacki); sup. Lech Mróz [M. 899].

2018: Antoszevska Katarzyna Laura, "Czy te zwierzęta są prawdziwe?": *relacje człowieka z bytami pozaludzkimi w antropologicznej analizie spreparowanych zwierząt jako eksponatów muzealnych* ("Are These Animals Real?": Human Relations With Non-Human Entities in an Anthropological Analysis of Stuffed Animals as Museum Exhibits); sup. Anna Wieczorkiewicz [M. 1050].

Katarzyna Waszczyńska

Obecność i nieobecność wątków kształcenia muzealniczego w procesie dydaktycznym Instytutu Etnologii i Antropologii Kulturowej Uniwersytetu Warszawskiego

Artykuł poświęcony jest kształceniu muzealnictwu w warszawskim ośrodku etnologicznym, od początku jego powołania w latach 30. XX w. W tekście zaakcentowane zostały: postulat pierwszej kierowniczkii Katedry – Cezarii Baudouin de Courtenay-Ehrenkreutz-Jędrzejewiczowej, by łączyć badania terenowe z pracą ze zbiorami muzealnymi; powrót wątków muzealnych do dydaktyki w latach 60. XX w. z inicjatywy Mariana Pokropka; późniejsze inicjatywy muzealne pracowników ośrodka. Przeprowadzony przegląd pozwolił stwierdzić, że problematyka muzealnictwa była i jest obecna w kształceniu etnologicznym w ośrodku warszawskim, mimo że nie udało się stworzyć jednolitego systemu jej nauczania. Najpopularniejszą formą jej obecności były i są praktyki muzealne. Pozwalają one na kontakt z doświadczonymi muzealnikami, umożliwiając zdobycie konkretnych umiejętności oraz bezpośrednie poznanie zbiorów danego muzeum. Studenci wybierający tematykę muzealną nie stanowią dużej grupy, ale są zainteresowani i zaangażowani, co często ma odzwierciedlenie w wyborze tematów prac dyplomowych (licencjackich, magisterskich), czy wyboru kariery zawodowej po ukończeniu studiów. Artykuł uzupełniają aneksy: pierwszy, dotyczący praktyk muzealnych realizowanych w latach 2009-2022 i drugi, zawierający spis prac licencjackich i magisterskich o tematyce muzealnej (obejmuje on lata 1955-2022).

Słowa kluczowe: Uniwersytet Warszawski, etnologia, muzeologia, dydaktyka akademicka, instytucje kultury

Abstract

The article is devoted to museology education in the Warsaw ethnological centre, from the beginning of its establishment in the 1930s. The text highlights the postulate of the first Head of the Department – Cezaria Baudouin de Courtenay-Ehrenkreutz-Jędrzejewiczowa to combine field research with work with museum collections, the return of museological themes to didactics in the 1960s on the initiative of Marian Pokropek, and the subsequent museological initiatives of the centre’s employees. The conducted review made it possible to conclude that museological issues have always been present in ethnological education in the Warsaw centre, even though it has not been possible to create a uniform system of teaching them. The most popular form of their presence has been the museum traineeship. It brings students into contact with experienced museum professionals, enabling them to acquire specific skills and learn directly about the collections of a particular museum. Students who choose museology subjects do not constitute a large group, but they are interested and committed, which is often reflected in the choice of topics for their diploma theses (bachelor’s, master’s) or in their choice of career after graduation. The article is supplemented by annexes: the first concerns museum traineeships conducted between 2009 and 2022, and the second contains a list of bachelor’s and master’s theses related to museology (it covers the years 1955–2022).

Keywords: University of Warsaw, ethnology, museology, academic teaching, study programs, cultural institutions