

# eUTOPIA



## Connected Learning Community Epistemology of Everyday Life

### STUDENT OPEN FORUM

January 26, 2024

9.00 – 14:55

LINK: <https://shorturl.at/itD03>



University of Ljubljana



# Connected Learning Community Epistemology of Everyday Life

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### 9.00 – 9.15 Introduction

#### 9.15 – 10.30 Part 1

Victor Marquet-Saget - Geopolitics of Architecture: The influence of Asian architecture and urban design in a geopolitical context

Matej Mali - "Exotic" and "tribal" - Artist ethnographers and their echo chamber (a few practical examples)

Katarina Dolničar - Fieldwork in Zelena Jama and aestheticization of the neighborhood

#### 10.30 – 10.45 Break

#### 10.45 – 12.00 Part 2

Luís Eduardo Carneiro Cavalcanti - Going from white to Brazilian white in a foreign country: A self-report on being perceived as something not entirely as the norm after 18 years of being in it

Oliwia Prusek - Is the Slovenian language going extinct?: Considerations from the perspective of a non-Balkan individual, learning Slovenian

Munia Hassoun - Everyday life of asylum seekers at Swiss Asylum Federal Camps

#### 12.00 – 12.15 Break

#### 12.15 – 13.30 Part 3

Sofia Amaral - The difficulties faced by Roma people in the Portuguese educational system

Cristina de la Rosa García - When the Spanish left Oran: The mixed community of the 'Corte Chica' by 1792

Laura Aixut Lopez - Catalan Spiritism through press (1875-1914)

#### 13.00 – 13.15 Break

#### 13.15 – 14.55 Part 4

Dariana Glava - A ritual or pilgrimage can transform even “non-believers”

Pilar Salom - Culture and the perception of gender

Ayshan Farzaliyeva - The offshore windfarms in Azerbaijan as an endless power, its influence to the environment, and the concept of risk

Nuria Ferrer Añon - What will happen with Anthropology?

## **ABSTRACTS**

### **Victor Marquet-Saget - Geopolitics of Architecture: The influence of Asian architecture and urban design in a geopolitical context**

Architecture, as many other representations of culture, can have a substantial impact in geopolitics through soft-power politics. Being imported and exported worldwide since Ancient Greece, architecture shows influence, smart design capacities, objectives and is, in general terms, a window to the potential and goals of a nation. This presentation introduces a future master's thesis that will focus on the impact and potential of Asian architecture in the geopolitical landscape and in the representation of a country internationally.

### **Matej Mali - "Exotic" and "tribal" - Artist ethnographers and their echo chamber (a few practical examples)**

Following the (now not so new) artistic move in contemporary art, many artists have adapted what could be considered an ethnographic method in their practice. The challenges of this syncretic move have been at times greatly discussed and criticized, perhaps most notably by Hal Foster, who, though an art critic, nevertheless understood its underlying weak points. Through a few practical examples from my own research, I'll try to decipher the casualties that might happen when using the ethnographic method (to deal with deeply anthropological issues) in artistic practice uncritically or without much anthropological training.

### **Katarina Dolničar - Fieldwork in Zelena Jama and aestheticization of the neighborhood**

I will present the exploration of the neighborhood of Zelena Jama. I will talk about aestheticization and urbanization of it through the stories of my interlocutors and through my own impressions and comparison of today's Zelena Jama with Slavko Kremenšek's Zelena Jama.

### **Luís Eduardo Carneiro Cavalcanti - Going from white to Brazilian white in a foreign country: A self-report on being perceived as something not entirely as the norm after 18 years of being in it**

In a world deeply marked by the unfortunate category of race many relationships and problems come from this desperate need of labelling each group of people as different. With the objective of underlying the complex structure of race, by focusing on the experience faced by white Brazilians in Portugal, where they in the new country are no more what could be called an "ideal" citizen, by fitting in all social positions that would make someone considered socially privileged, and now start being part of a distinct social group marked by their own nationality, having to sometimes face acts of

discrimination because of it. Brazil and Portugal are now considered “brother” countries, but this brotherhood of over 500 years is deeply marked by the subjugation of Brazilians and its culture, since the relationship for more than 300 years was an explicitly colonial one. Even though the colonization formally ended more than 2 centuries ago, Brazil is still marked by it, for that many Brazilians seek for a better life in Portugal and those many Brazilians of them have related suffering some form of discrimination due to the fact of them being Brazilian, the percentage of complaints against this kind of discrimination has rose 505% 2017-2021 according to Comissão para a Igualdade e Contra a Discriminação Racial (CICDR). With the data available this paper has the objective of enriching the knowledge about the xenophobia against Brazilians in Portugal through a self-report of a Brazilian exchange student in Portugal.

### **Oliwia Prusek - Is the Slovenian language going extinct?: Considerations from the perspective of a non-Balkan individual, learning Slovenian**

Presently, the Slovenian language does not face the threat of rapid extinction. After all, it is the official language of Slovenia which holds quite a prominent position in the spheres of public life and profits from diverse institutional support. However, it has to be noted that Slovenia belongs to the group of the world’s smallest countries and this fact translates into the limited number of Slovenian speakers. Even though Slovenian, as a Balkan language, shows numerous similarities with Serbian, Croatian, or Macedonian, it is a language spoken only in Slovenia. Can it even compete with the languages considered “large” in the world scene? How could the country attract more people to learn its language? Even the language courses and textbooks provided by the University of Ljubljana are aimed exclusively at citizens of other Western South Slavic countries. Generally, the non-Balkan individuals are not thought of in the context of learning Slovenian. What is the future of the Slovenian language when one takes into account the issues of increasing migration, rather insignificant interest in learning Slovenian, and very limited area for the language’s use? As a non-Balkan and non-Western South Slavic Slovenian learner, I will try to answer the question of whether the Slovenian language might go extinct in the future.

### **Munia Hassoun - Everyday life of asylum seekers at Swiss Asylum Federal Camps**

This research delves into the normalized symbolic violence experienced by asylum seekers within the power structures embedded in the Swiss asylum system, focusing on the case study of the Bern federal camp. By examining this case study, and through the everyday experiences of asylum seekers within the camp, I aim to conceptualize Swiss asylum camps as arenas of symbolic violence entrenched within broader institutionalized and systematic border structures. Employing relevant academic theories and literature, media articles, as well as governmental and non-governmental reports, I adopt an anthropological lens to deconstruct the notion of 'normality' within the seemingly 'ordinary' daily life of asylum seekers at Swiss federal camps.

### **Sofia Amaral - The difficulties faced by Roma people in the Portuguese educational system**

Portugal is a country with a long history of persecution of the Romani people and repression of their culture. In Portugal there's still quite a lot of discrimination against them. Since 2019, there's a rise in far right within the political system in Portugal, with the biggest target being the Romani people. Education has been proven to be very important in ending prejudice as well as giving people from different backgrounds more egalitarian economic and cultural prospects. Romani and Portuguese culture are very different. Because in Portugal it is common for Romani girls to get married at 14 and drop out of school and there's a lack of a support system for the Roma outside their community, particularly in schools, they're not encouraged to get an education and this only furthers the cycle of segregation. For these reasons, I decided that it is very important to study the difficulties this ethnic group faces so new solutions could be arranged to help Romani people to feel more integrated in Portuguese society, whilst keeping their cultural identity. I have found that some of the factors that lead to these high rates of academic failure are poverty, segregation in schools, discrimination from their peers and teachers, lack of representativity in curriculum, amongst others. This research contributes to anthropology because it discusses the lack of opportunity this minority group faces, whilst giving practical solutions to ease this cycle of exclusion and prejudice.

### **Cristina de la Rosa García - When the Spanish left Oran: The mixed community of the 'Corte Chica' by 1792**

N/A

### **Laura Aixut Lopez - Catalan Spiritism through press (1875-1914)**

N/A

### **Dariana Glava - A ritual or pilgrimage can transform even "non-believers"**

Any encounters or engagements change us even if they seem not significant enough at first. Sometimes these encounters happen out of the blue, sometimes it's a matter of conscientious preparation, of building up to reach a certain condition of mind or a specific state when the transformation begins. Transformations of believers and non-believers are pertinent to the research within religious studies. Practicing, or doing, is the central aspect that is being studied to determine such transformations. Rituals and pilgrimages, as a way of "doing", are a core part of religious traditions, and are extensively practiced by religious groups to instill values, shape behaviors, and, ultimately, transform individuals. Regardless of the previous identification of individuals as believers, or non-believers, rituals and pilgrimages, are claimed to have a significant impact on those engaged. This serves as a ground for anthropologists to investigate the nature of pilgrimage and ritual, the body of its practices, and the structures it creates on social, cultural, and psychological levels. This study will reveal the purposes

and the impact of pilgrimages on those with and without pre-existing beliefs. The interviews with those involved in the pilgrimage and pilgrimage-like activities will illustrate the activity and will attest to the transformational role of such “doings”. The structure and framing of the pilgrimage from within will be discussed.

### **Pilar Salom - Culture and the perception of gender**

Culture is a very powerful lens that shapes and influences individuals, helping them to internalize and comprehend gender norms, that is why it is crucial to understand the impact that it has on major elements, guiding the perception of things in various ways, such as gender. Different cultures have different perceptions of gender, and it being a very current conversation through western countries, it is important to analyze where our perspective comes from, as a way to gain distance from what we know as true, and that way be able to determine the validity of the norm in today's society, or if it would be possible to achieve a change. This paper will follow a theoretical methodology, going over different papers and researchers, as a way to firstly, define what culture is, and how does it influence people, secondly, understand what is gender, how is it defined in different cultures, and finally, if a deconstruction of it would be possible in western societies, based on the premise that other cultures do not have a binary definition of gender.

### **Ayshah Farzaliyeva - The offshore windfarms in Azerbaijan as an endless power, its influence to the environment, and the concept of risk**

Human-induced global threats are compelling many anthropologists to rethink roles, methods, and paradigms and engage in public debate and action on energy policies, extraction processes, commodity chains, and consumption. In response to human-induced climate change, the world has taken a turn towards a low-carbon future. Renewable energy installations have grown considerably worldwide over the past decade (IRENA, 2020), and states have adopted a variety of policy instruments to encourage their deployment (Carley et al., 2017). This brief presentation focuses on the significance of the seemingly endless power potential of offshore wind farms and the concept of risk which can happen during the whole procedures, and the impact they have on the environment. It asks, "In what aspects will we encounter the risks in harnessing the endless power of offshore wind farms?" as the research question that delves into the areas where these risks might occur, outlines the structure of the fieldwork and research methods, and introduces the primary theory that was used in the fieldwork.

### **Nuria Ferrer Añon - What will happen with Anthropology?**

During my presentation, I would like to talk about the Future of the anthropology, using the following documents that I have found. The first one is the Dark anthropology critique and the second one is Anthropology of hope theme. From my point of view, this topic it is interesting to related with the

course of Epistemology of everyday life: lectures because the future of anthropology is envisioned as a dynamic and relevant field in constant evolution. As global society undergoes social, cultural, and technological transformations, anthropology adapts to address new challenges and understand emerging complexities. There are those who claimed that future trends include a greater focus on digital anthropology, exploring the intersections between technology and culture and a increased interdisciplinary collaboration with fields such as artificial intelligence, biotechnology, and digital ethics is expected.

## **Connected Learning Community Epistemology of Everyday Life**

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