



The CREOLE Intensive Programme 2022

# Affects, Atmospheres and Emotions in Social Life, Ethnographic Practice and Anthropological Theory

Organized by the Department of Ethnology and Cultural Anthropology, Faculty of  
Arts, University of Ljubljana

Piran/Pirano, Slovenia

Sunday, 26<sup>th</sup> June – Saturday, 2<sup>nd</sup> July 2022



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**Where: Piran/Pirano, Slovenia**

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**Organized by the Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana**

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**Photo:** Galjevčani za omizjem na Rožniku, 1977, preslikava. Zbrano v okviru projekta Galjevica, hrani Etnoinfolab: <http://www.etnoinfolab.org/document/1227>

**The organizers thank local partners: Maona tourist agency, Mediadom Pырhani, Maestral Residence, and Avditorij (Mediadom Pырhani)**

**Location of the lectures and sessions:** Mediadom Pырhani, Kumarjeva 3, 6330 Piran

**Location of the evening workshops:** Maestral Residence, Belokriška 3, 6320 Portorož

## Introduction

Since the mid-1990s, a renewed attention to the non-discursive forces in social life has led to a growing interest in questions of affect, the body, emotion, atmosphere, and the senses, and has stimulated changes in ethnographic practice and transformations in social theory. The so-called “affective turn” in the social sciences provoked new theoretical frameworks that analytically turn to feelings, senses, sentiment, emotions, and atmospheres in the public realm. Affect theory seeks to overcome dualisms inherent in social sciences between mind and body, self and other, agency and structure, material and conceptual, personal and political ... Attendance to affect has had various implications for the social theory and practice, such as revisiting some basic presumptions about the social and the individual, the body and mind, and the capacities to affect and be affected, to act, to feel, and to relate. Atmospheres have also received considerable anthropological attention in recent years, leading us to rethink the boundaries between the body and place, presence and absence, material and immaterial. However, placing affect and atmosphere as the focal points of anthropological inquiry is by no means reserved only for the explorations of the emotional, sensorial or spatial questions. It can offer the perspective for understanding a variety of social contexts, subdisciplinary orientations and ethnographic themes.

The Intensive programme will turn our attention to concepts of affect, atmosphere and emotion to reflect on social life, cultural contexts, ethnographic practice and anthropological theory. By focusing on these issues, we can approach questions of violence and crises, materialities and migrations, virtual and non-virtual experiences, art and creativity, urban and environmental, more-than-human, etc., or rethink some long-established ethnographic methods and anthropological knowledge. We invite discussions that will attend to the questions of body, emotions, memories, anticipations, senses, feelings, and their capacities of relating, changing, imagining, perceiving, and becoming.

The Creole Intensive Programme is an integral part of the Joint MA Creole: Cultural Differences and Transnational Processes, a shared space of teachers, students and others involved in the Creole MA joint degree of the seven European universities. The main aim of the programme is to provide space and opportunity for presentations of students’ MA research and open discussions where students can receive feedback and advice that will help them with their research. In addition, the IP is intended to open up discussions about contemporary social processes, anthropological theory and research practices.

## **PROGRAMME:**

### **Sunday, 26<sup>th</sup> June**

Arrivals

### **Monday, 27<sup>th</sup> June**

9.00 – 9.15 **Greeting**

9.15 – 10.30 **Keynote lecture**

Blaž Bajič – *Ain't talkin' 'bout love: From affect to effect and back again*

10.30 – 11.00 **Break**

11.00 – 13.00 **Student session 1**

Ioli Apostolou – *The soundscape of migration: Memories, emotions and their echoes through space*

Gašper Raušl – *Urban jungle: Human and nonhuman interactions through our senses*

María F. García Lemus – *Thinking water: A new materialist approach to understand the naming of water*

Urszula Małecka – *Forest movements and its practices: The need for common management of nature*

13.00 – 14.00 **Lunch break**

14.00 – 14.45 **Input lecture**

Olivier Givre – *Smells like kurban spirit ... Ritual sensoriscapes, social change and ethnographic memory: A case study from Balkan fieldwork*

14.45 – 15.00 **Break**

15.00 – 16.00 **Sensory walk in Piran**

20.00 – **Joint dinner** at the Maestral Residence

## **Tuesday, 28<sup>th</sup> June**

### **9.15 – 10.00 Input lecture**

Rajko Muršič – *On affect and affect theory: A critical assessment of some self-evident ideas*

### **10.00 – 10.30 Break**

### **10.30 – 12.30 Student session 2**

Johanna Strauß – *Food as a facilitator for international relations*

Nikola Mumin – *Culture in institutions – Individuals behind the state*

Faezeh R. Saffari – *Resettlers in transition*

Carlos Server Torres – *Yugonostalgia and nationalism: A causal correlation between both phenomena*

### **12.30 – 13.30 Lunch break**

### **13.30 – 15.30 Student session 3**

William Stringer – *An Ethnography of Extinction Rebellion activism and its role in Scotland's Climate Assembly*

Astrid Berggold – *How does racism affect the field of environmental justice in the United States? The Flint water crisis as a case study for environmental racism*

Maëlle Robert-Tissot – *Begging practices in Barcelona: An anthropological approach to the interactions between beggars and passers-by in Sant Andreu*

Vaiva Cibaitė – *The homeless' community within the city*

### **20.00 – 21.30 Workshop**

Marie-Pierre Gibert – *Let's do it!*

## **Wednesday, 29<sup>th</sup> June**

### **9.15 – 10.00 Input lecture**

Małgorzata Kowalska – *Anthropology beyond humanity in a nature conservation site: Shifting responsibilities and care*

10.00 – 10.30 **Break**

10.30 – 12.30 **Student session 4**

Ester Bortolussi – *Entering the engagement: Creating community between anarchist theories and gardening in Poznan*

Katarzyna Wąsowska – *Forget-me-not: Cultivating soil, memory and relations in an urban migrant garden*

Besjana Rrahmani – *Ethnographic research of mountain hiking in Šmarna gora*

Elizabeta Vršnik – *Emotional perception of alpine pastures*

12.30 – 13.30 **Lunch break**

13.30 – 15.00 **Steering committee & Student evaluations**

20.00 – 21.00 **Workshop**

Sara O'Rourke & Thomas Strong – *Shameless performativity* (1<sup>st</sup> part)

### **Thursday, 30<sup>th</sup> June**

9.15 – 10.00 **Input lecture**

Julia Eckert – *My affect against affects*

10.00 – 10.30 **Break**

10.30 – 12.30 **Student session 5**

Tisa Kučan Lah – *Impact of Covid-19 on mental health of young people in Pomurje*

Clément Fernandez – *The worship of community*

Joanna Rękas – *(Re)covering the everyday: Continuity and change in applying customary law among Croatian migrants in Ireland*

Neža Zore – *The Creation of the environment in holistic medical care*

12.30 – 13.30 **Lunch break**

13.30 – 14.30 **Workshop**

Sara O'Rourke & Thomas Strong – *Shameless performativity* (2<sup>nd</sup> part)

14.30 – 14.45 **Break**

**14.45 – 15.45 Student session 6**

Anuša Babuder – *Work, flexibility and coworking: An anthropological study of communal working spaces in Dublin during and after Covid-19 pandemic*

Sami Iskander Kini – *Mobile lifestyle in the age of restrictions: Alternative lives on the margin of capitalism in Brazil, Uruguay and Argentina*

**Friday, 1<sup>st</sup> July**

**9.15 – 10.00 Input lecture**

Steve Coleman – *Proprioception as an agentic moment*

**10.00 – 10.30 Break**

**10.30 – 12.30 Student session 7**

Sofia Piconese – *Defining presence: The womxn skateboarding community in Barcelona. A cultural and socio-anthropological analysis*

Marion Secret – *The emotional experience of Drag King practices*

Anna Becker – *Cultivation of Muslim identity and piety among Polish women converts to Islam*

Blaž Mugerli – *Anti-imperialist themes in modern science-fiction and fantasy*

**12.30 – 13.30 Lunch break**

**13.30 – 14.30 Student session 8**

Alexandra Swiderski – *Exploring the Catholic Charismatic Movement: A Renewal in the Holy Spirit*

Idil Batuman – *The commercialization process of an ancient cultural practice: Contemporary yoga as a commodified experience*

**14.30 – 14.45 Break**

**14.45 – 15.45 Closing session**

**Saturday, 2<sup>nd</sup> July**

Departures

# Book of abstracts

## KEYNOTE LECTURE

**Blaž Bajič, University of Ljubljana**

***Ain't talkin' 'bout love: From affect to effect and back again***

The paper seeks to elucidate how “feelings, affections, passions and all the rest of it” (Goonewardena 2005: 47) are situated in social life and thought in the beginning of the 21st century. Drawing on diverse ethnographic vignettes, the paper aims to provide an outline of the crucial notions associated with the affective and the sensory turns, yet retain a critical distance to the proposed categories by emphasising not (only) the autonomy of affect (Massumi 2003), but rather its heteronomy.

## INPUT LECTURES

**Olivier Givre, University Lumière Lyon 2**

***Smells like kurban spirit ... Ritual sensoryscapes, social change and ethnographic memory: A case study from Balkan fieldwork***

This paper aims at exploring the potentialities of sensory ethnography and anthropology in the field of the Balkan studies, through the case of the *kurban*, a ritual practice endowed with a rich sensory environment. At once perceived from *emic* and *etic* perspectives, the sensoryscape of the *kurban* is addressed at the



crossroad of ethnographic memory, ritual performance and social change, through a set of examples mainly drawn from Bulgarian fieldwork experiences. Taking the sensory dimensions as revelatory of the contemporary dynamics of the ritual, I argue that social transformations imply or correlate sensory transformations. The inextricable link between social and cultural categories, and sensory and cognitive perceptions, leads me to focus on different complementary notions such as experience, ambiance, relational ecology, attention and memory. Beyond the case of the *kurban*, the paper finally addresses some of the complex issues raised by sensory approaches in ethnography and anthropology.

**Rajko Muršič, University of Ljubljana**

***On affect and affect theory: A critical assessment of some self-evident ideas***

The author will, from the perspectives of philosophy, epistemology, aesthetics and ethnographic practice, discuss affect as a spurious concept. He will as well critically examine merits and demerits of affect theory in the recent development of social sciences and humanities.

Based on examples from popular music, art and sensory studies, he will search for a meaningful understanding of affect as a concept or an object of social theory. He will reflect Spinoza's philosophical introduction of a concept and its recent non-philosophical use.

The main question of the lecture relates to epistemological merits of affect theory. What if affect theory is, among many other theoretical "turns" in recent decades, a rejection of theory as such? If it is so, we must reconsider the very foundations of knowledge, i.e., theoretical and conceptual apparatus of knowledge.

Affect as a category lies in-between act/ivity and pass/ivity. It is a transitory factor in communal shifts. Unlike feelings and emotions, affects are pre-personal, non-conscious experience of intensity that cannot be fully realised in language. Essentially non-representative, affect obscures its affectivity. This is the reason why affect theory perhaps cannot become a true theory: if theory is derived from theoria, duties of theoroi to observe and report, what meaningful we can observe and report on affects?

**Małgorzata Kowalska, Adam Mickiewicz University**

***Anthropology beyond humanity in a nature conservation site: Shifting responsibilities and care***

In my research, I am analyzing the nature protection program not only as an expert-based management project, but as one of the elements of a more-than-human web of relationalities and interdependencies. In this approach nature is not objectified and external - rather, I follow Anna Tsing in her call to study societal relations in the multispecies worlds of the patchy Anthropocene. One of the main goals of such an interdisciplinary and engaged anthropology is to shift the attention and responsibility to the endangered 'companion species' in the researched area.

**Julia Eckert, University of Bern**

***My affect against affects***

Exploring the affects inspired by different political institutions, I question the relation between affect, ritual and institutionalization that Mazzarella draws our attention to. does attending to political affects remain a purely descriptive matter of eliciting

the ways different politics “incite and contain public affects”? And is there not more to be said about those affects? Might not be some more affine to ritualization than others? And is ritualisation necessarily “containment”? Might not ritualisation mean not ‘toning down’ affects, but establishing affective hegemony?

**Steve Coleman, Maynooth University**

***Proprioception as an agentic moment***

“The new respiratory ontology” announced in Škof & Berndtson’s *Atmospheres of Breathing* (2018) suggests that Being is inspired and expired through the breath. Indeed, we in the West have come to accept unquestioningly that “taking a breather” brings us into the presence of Being, while also bringing us into awareness of our own being, that is, the affective state and orientation of our bodies at that moment. This moment of proprioception is also profoundly agentic, in that it provides the ground for change.

In this presentation I consider Daniel’s (1996) discussion of “agentic moments” in human life – moments where individual and social habits become open to change – as always including a moment of proprioception - an experience of the embodied self. This experience may be affective, as when the shock caused by external violence gives birth to self-awareness, as we are literally knocked out of our habitus. But proprioceptive, agentic moments are also carefully cultivated, as in many contemplative and artistic traditions.

I attempt to develop the concept of proprioception, both individual and collective, through discussions of a dance company in West Kerry, my own recent experience of open-heart surgery, and reflections upon habit changes brought about in the course of the Covid-19 pandemic.

## **WORKSHOPS**

**Marie-Pierre Gibert, University Lumière Lyon 2**

***Let's do it!***

Focusing on affects, atmosphere and emotions as an anthropologist implies to pay particular attention during fieldwork to the five classical senses (vision, hearing, smell, taste, touch) as well as to the perception of his/her body movements and positions in the space (kinesthetic). Whilst such a perspective of “embodied ethnography” is well developed in anthropological fields focusing on body practices, such as religion (T. Csordas’ paradigm of embodiment developed around religious healing practices (1990)), sport (L. Wacquant (2000) on boxing), or dance (D. Sklar’ theory on corporeal knowledge (1994)), other research might benefit from such developments.

This workshop intends to explore the ways in which the ethnographer’s body and senses are engaged in the ethnographic practice. A brief experimentation shall permit us to reflect on different processes involved and might help us to further our understanding on how the construction of such additional data can enrich the analytical process.

References cited:

Csordas, T. J. (1990) “Embodiment as a Paradigm for Anthropology”, *Ethos*, 18 (1): 5-47.

Sklar, D. (1994) “Can Bodylore Be Brought to Its Senses?”, *Journal of American Folklore* 107(423): 9-22.

Wacquant, L. (2002) *Body and Soul: Notebooks of an Apprentice Boxer*. Oxford: Oxford University Press. [Original edition: *Corps et âme. Carnets ethnographiques d’un apprenti boxeur*. Marseille : Agone, 2000].

**Sara O'Rourke and Thomas Strong, Maynooth University**

***Shameless Performativity***

A foundational text in affect studies relates shame, performance (theatricality), and performativity (the constitutive quality of language practices): Sedgwick's "Shame, Theatricality, and Queer Performativity: Henry James and the Art of the Novel" (2003). In retrospect, it somehow seems surprising that from the start, over-the-top performance was woven into 'the turn to affect' (Leys 2011) like a scratchy sweater. To advance an anthropological sense of affect, then, this workshop involves the bodies of anthropologists in performances. Our focus is shame, both a canonical anthropological topic (Strathern 1975, Peristiany 1974) and a contemporary focus of intense scholarly debate (Halperin and Traub 2009, Leys 2011). Shame's constitutive sociality brings into sharp relief the seams that make affect either a good fit for anthropology or a misshapen potato bag hiding some lumpy problems. If it is the body that 'performs' shame through the indexical iconicity of affect (blushing) or as the conventional symbolism of emotion (blushing), the body conveys knowledge about persons and relations. Through workshop performance, we show how our bodies create new knowledge about the world through the way they feel, something every ethnographer already knows. Because all ethnography is mediated by the self of the ethnographer, ethnography is embodied knowledge.

A focus on shame allows the workshop to illuminate the vital knowledge ethnographic bodies contain. Participants will be invited to script and to perform (extemporaneously, and without shame), field scenes or situations that help us to describe and document shame, tearing an opening for what ethnographic writing usually stitches over: hubris, rage, boredom, mild curiosity, melancholy, joy, ecstasy. A linked feeling to shame is that of humiliation; colloquially, one scene of intense shame that recurs in dreams that plague professions of various kinds is called 'the

actor's nightmare.' In this workshop we ask: What is the anthropologist's nightmare?  
Why does it matter?

## **STUDENT PRESENTATIONS**

### **Session 1**

**Ioli Apostolou, University Lumière Lyon 2**

***The soundscape of migration: Memories, emotions and their echoes through space***

How do sonorities, natural, artificial, or socially created, participate in the perception of a lived mobility and in the process of relating with space? Based on research through and within sound, as proposed by Steven Feld (2004), this study aspires to expose the sonic spaces that make up migrant memory, as well as the ways in which these may be regenerated in the present habitat of Honduran immigrants to Barcelona, Spain. The soundscape that composes the migratory journey of the members of “Asociación Cultural Social Arte Culinario de Honduras y Amigos en Catalunya” and the potential ways under which it might intertwine with their souvenirs, feelings and “(e)motions”, a term suggested by Moa Lønning (2021), are being discovered through their personal retrospections and through an invitation to participate in the collective creation of a “handcrafted” audio collage. This presentation will explore migration as a sonic activity, resonating with past and present experiences of Honduran people, to comprehend the relationship between the sense of hearing, the skill of listening and the formation of belonging.

**Gašper Raušl, University of Ljubljana**

***Urban jungle: Human and nonhuman interactions through our senses***

Human and nonhuman animals have always lived together in cities. The relationships between human and non-human animals are recursive and boundaries are porous. Persistent perceptions of the city as a home predominantly for humans, wherein animals are typically relegated to a nature imagined to exist somewhere “out there,” beyond the walls of the polis. These perceptions and distinctions and boundaries can be blurred if we shift our focus to our senses.

In attempting to overcome these traditional categorizations, the feeling of smell and sound can play a crucial role. For example, the smell of horse feces in the city centre left by horse carriages are the physical trace of all other aspects of nature, a reminder of the natural life that surrounds human habitation. Or the sound of bird singing in the city centre. If the birds speak, its voices aurally appeal to the reader in ways that blur industry and animality, and nature and culture.

The concentrations of both human and nonhuman animals in cities creates an environment ripe for interactions that are not as prevalent in more rural or even suburban areas. With the focus on our senses and atmospheres that are being created in urban spaces we can go beyond the dualism such as urban/rural, nature/culture, human/non-human etc.



**María Fernanda García Lemus, University of Bern**

***Thinking water: A new materialist approach to understand the naming of water***

Natalie Diaz (2018-2019), in her poem *The American Museum of Water*, displays the dispute over the Colorado River between the U.S government and the Makav people. Similarly, Shaylih Muehlmann (2013), in the chapter *Listen for when you get there: topologies of invisibility on the Colorado River*, raises the issue of how maps, literature, and media coverage collude in a representation of the Colorado River that erases the Colorado delta and its inhabitants in northern Mexico (Muehlmann, 2013. P.3). Following the arguments both these authors propose, one wonders about the divergent meanings of water and how focusing on these allows us to consider alternative water logics (Muehlmann, 2013 ) presented by different stakeholders and to identify the interconnections between the political, economic, and affective spheres involved in creating other social representations of water. Thus, allowing us to understand and see water as something that influences us culturally and socially and not only biologically, enriching the importance of geographical places, rituals, and narratives of those who live with and within water.

**Urszula Małecka, Adam Mickiewicz University**

***Forest movements and its practices: The need for common management of nature***

Polish society is increasingly interested in the shape and future of Polish forests, as shown by the growing number of forest movements. In my talk, I will focus on the processes that form forestry initiatives in Poland, the trajectories they create and

the hopes they bring for the future. Can forest movements contribute to a broader change in the way nature is perceived and treated, not only at the local, but also at the national and/or cultural level? In my research, I will focus also on relations in more-than-human societies connected with forests, foresters and activists. I am interested in looking at similar processes in Catalonia, with a particular focus on interspecies relations, and combining two perspectives to see similarities and differences between them.

## **Session 2**

**Johanna Strauß, University of Vienna**

### ***Food as a facilitator for international relations***

My main research question is how food can be used to encourage and strengthen international relations. With Vienna and Lyon both having very rich culinary histories, especially in regard to international relations, I would like to draw comparisons on how these cities market themselves as culinary capitals and why. After giving a historic overview of the culinary history of each city, my literature review will be, on the one hand, focused on the connection between food and cultural identity and how that relates to why food is such a suitable medium for fostering international relations and overcoming intercultural boundaries. On the other hand, I will be dealing with literature concerned with culinary tourism and city branding in particular.

I plan to do some interviews with representatives of the City of Vienna and the Organisation OnlyLyon to understand the strategies the cities employ. Furthermore, I intend do participant observations and in different gastronomic establishments to get a sense of the cultural identity which is communicated through food. However, I

feel, that in order to understand why such marketing strategies work I also need to do some research on a smaller scale. My hope is to find interview partners that often work in international contexts and question them about the significance food has in establishing personal intercultural and international connections. By approaching this topic from different angles, I hope to illuminate the connections and interrelations between the various sub-topics to gain a more comprehensive understanding of the underlying processes, the commonalities as well as the differences between Vienna and Lyon.

**Nikola Mumin, University of Ljubljana**

***Culture in institutions – Individuals behind the state***

Main topic of this research will be to examine the impact of cultural factors in shaping of modern, democratic state institutions. Today's state institutions have not been in focus of anthropological research; especially in countries considered to have a developed bureaucracy.

During this research, I would like to examine cultural factors that shape state institutions and how that relation works codependently with the public, as well as other organizations. For many years institutions as organizations have not been a central part of the anthropological project and their current study poses the question of interdisciplinarity. Certain recent studies prove that ethnography and anthropological methods can be applied quite well to studying public administration, political organizations and state institutions as social and cultural places. Furthermore, I would like to examine principles of democratic institutions in practice, i.e. transparency, efficiency, citizen-oriented work etc. Different cultures have different perceptions of these concepts. Many states are having a difficult time organizing public administration in a matter that would suit the public interest in the

best way possible. With this in mind, I would like to examine the culture that state institutions create inside a community, how the “individual culture” is transferred to the state institutions and vice-versa – how individuals inside institutions shape “how do institutions think” (Douglas 1986).

**Faezeh R. Saffari, University of Bern**

***Resettlers in transition***

The diplomatic standoff between the US and Iran dates back to 1979 when Iranian students kept American diplomats as hostages. Since then, the two countries have engaged in a rhetorical conflict, demonizing each other with the aim of constructing an ideal enemy with no direct communication afterward. Because of this tense situation, a US-based organization (Hebrew Immigrant Aid Society, HIAS) supports Iranian religious minorities to live in the "land of religious freedom" following the US government resettlement program and its Lautenberg (1989) as well as Specter Amendments (2004) that regulate Iranian minorities' access to this program. Due to the strained relations between the US and Iran, Austria serves as the transition country for Iranian applicants. HIAS assists these applicants/refugees with legal issues and coordinates refugee interviews with US government officials, medical examinations, US placement paperwork, and cultural orientation training for all cases. There are always between 500 and 900 Lautenberg applicants at various stages of their procedure in Vienna.

Based on ethnographic research among Iranian applicants in Vienna, I will explore the affective economies of this resettlement procedure during the transition phase in Vienna. For this purpose, I will first provide the historical, legal, and organizational background of this resettlement procedure and then follow the applicants' everyday lives and experiences during their stay in Vienna. I plan to accompany them to their

training sessions, examinations, and informal gatherings in the neighbouring area of the organization. I will focus particularly on their present hopes and fears in this transitional period and explore the imaginations of their futures.

**Carlos Server Torres, The Autonomous University of Barcelona**

***Yugonostalgia and nationalism: A causal correlation between both phenomena***

Slovenia's historical context is defined by some key factors, among them, mainly its post-socialist and post-Yugoslav condition. Both traits, postsocialism and postyugoslavism play some role in the configuration of two different phenomena: Yugonostalgia and nationalism. My point of departure is a hypothetical correlation of causes between both phenomena and their theoretical framework, in the sense that both and postyugoslavism and postsocialism contribute, at the same time, to the formation of nationalist and Yugonostalgic points of view and discourses in modern Slovenia. Thus, the objectives of this thesis are, on the one hand, to point out the factors in common and those that are exclusive to each one; on the other, to analyse the specific manifestations of both Yugosnostalgia and nationalism, based on the definitions extracted from the bibliography. In this way, we hope to understand the way in which the main discourses that articulate political life in Slovenia are constructed.

## **Session 3**

**William Stringer, Maynooth University**

***An Ethnography of Extinction Rebellion activism and its role in Scotland's Climate Assembly***

In my fieldwork with Extinction Rebellion (XR) activists they often discuss their emotional connection with the citizens' assembly concept, and specifically Scotland's Climate Assembly. This emotion connection has contributed to activists blockading roads, climbing on top of government buildings, and being arrested for their actions, placing their body 'at risk' in pursuit of the 'mini-public' body. By undertaking this intensive I hope to expose myself to new ways of approaching the study where persons/movements place their body/ies 'at risk' in pursuit of action on the 'body-less' climate. Further, I hope to be afforded the space to consider the ethical challenges of researching with these activist communities - what 'risk' does the researcher's body have to the activists?

**Astrid Berggold, University of Vienna**

***How does racism affect the field of environmental justice in the United States? The Flint water crisis as a case study for environmental racism***

The climate crisis is one of the biggest crises for people's health and one of the most important and most discussed issues today. Everyone is affected, but there are differences when it comes to distribution of consternation. People of colour are affected far more often and more severely by environmental disasters. In my master thesis I will research racism in the frame of environmental justice. I will raise the

question whether and in which ways racism affects communities of colour and poor communities while experiencing environmental crisis. I will use an anthropological approach to show how racism manifests itself in environmental destruction in the context of the environmental justice movement in the United States. It is essential to look at how people are related to each other concerning the system of power, within their socio-cultural context and how this relationship has an impact on their environmental decision-makings and thus directly affect their environment. The concept of environmental racism is based on the historical pattern of discrimination against people of colour in the United States. Therefore, I will use racism and discrimination as part of my theoretical framework as well as the social structure of environmental racism regarding the role of race and space.

As a case study I will use the water crisis in Flint, Michigan, United States. After the conversion of the water systems, the tap water became contaminated with health consequences for the community of Flint which is overwhelmingly constituted of minorities and low-income earners. For a long time, the health problems of the citizens were talked down and ignored by the government. The citizens of Flint are part of an environmental hazard that steams from environmental racism based on environmental justice not being granted. I will use semi structured interviews with experts, affected persons, and locals for my methodological framework to get a multiple perspective approach. Furthermore, I will have a look at the legal aspects of environmental justice.

**Maëlle Robert-Tissot, University of Bern**

***Begging practices in Barcelona: An anthropological approach to the interactions between beggars and passers-by in Sant Andreu***

My research focuses on the practices of begging in the neighbourhood of Sant Andreu, Barcelona. As a form of speech, a request or a type of gift exchange, begging demands an interaction between two or more persons that implies more than a simple transaction. In Hershkoff & Cohen 1991's definition, begging "attempts to engage mainstream listener with the reality of life on the margins of society" (:915). It is on this exchange that I will focus. More specifically, the aim of my research is to understand what conception of each individual (the one begging and the one being begged to) are being constructed and deconstructed through the interaction. Following approaches such as Simmel's understanding of "The Poor" (1965), individuals can be defined by the ways the surroundings act towards them. In the case of a person begging, how are these definitions of one and another being articulated? Moreover, what are the emotional implications of these interactions, how are displayed bodies of one another and what affects and values does it touch in each individual? Finally, what is the implication of the urban environment, the street, on the interactions? Here are some of the main axes we touch upon.

**Vaiva Cibaitė, University of Ljubljana**

***The homeless' community within the city***

I would like to take an insight how homeless are forming their community and what kind of mind-set unfolds in it. How do homeless people find their place in the city, how do they see it from their perspective and how does it help to connect with each



other. How do they create their place to be, to sleep, to live, where do they gather, where do they bury their dead dog or spend their free time. What kind of connections they make and how does it help them to go through life. To be more specific, I would mainly do my research with homeless who are connected with homeless support organisation in Ljubljana Kralji Ulice. How do they are being found, how selling of Kralji Ulice newspapers creates the community as well, where do they hang out, what beverages they share, what kind of stories they know about each other and how they support each other (for example, there was a birthday of one person living in a park, everyone gathered, made him a barbecue and screened a film about him). Here I would like to research, how the creation of community and close connections, support for each other helps them to get through life.

They also create their community in a way of “avoiding” dealing with the society’s bureaucratic institutions. How do they find ways to survive in the city, since they are kind of pushed out of the society and looked at differently and what kind of other ways they have to figure out in order to survive?

Such creation of the community, kind of as a way of supporting each other, creates kind of a world within a world. I would like to see the hidden world which existing in our society, but we do not really take a deeper insight in it. And to show, how living in such parallel world forms the mind-set of a person, how sometimes simple things are underestimate, but are important for others and how sometimes things, which are not that important, taken too seriously. How do homeless people find ways to live in a society, but not to “drown” in societies system, while forming their own community and finding ways of living within it.

## **Session 4**

**Ester Bortolussi, University Lumière Lyon 2**

***Entering the engagement: Creating community between anarchist theories and gardening in Poznan***

In this presentation I will explain how my unexpected approach to the place where I am getting involved today and the readings I have done over the semester have shaped the way I perceive both the anthropologic discipline and my place within it. I would like to briefly explore the benefits and critics of an (emotionally) engaged anthropology among people that are living (precariously) in the 27 years old squat Rozbrat (in Poznan, Poland) and that are questioning new ways to create a community and get involved in the life of the city (notably through a shared garden project). At the moment, I am still at the beginning of the “entering the field” process but by the end of the semester I hope I will be able to present some methods of co-production of knowledge which at this moment still needs to be discussed (and eventually invented) with the group of people implicated in the different activities of the squat. Finally, I would like to present the first notes and observations from the field, from which my questions, first impressions and reflections stem.

**Katarzyna Wąsowska, Adam Mickiewicz University**

***Forget-me-not: Cultivating soil, memory and relations in an urban migrant garden***

Urban Gardens have a great past of serving the unprivileged groups in society with a response not only to the basic needs of food supplies but also to fulfil the necessity

for rural activity and uncommercialized knowledge, interactions, and above all environmental protection within the city. In my research project, I would like to focus on cultivating plants in urban gardens among those with migration and refugee experiences. I would like to investigate what is between the lines - the emotional relations with the plants, how they can represent or transmit the memory of the past life left behind in the country of origin and how they can serve to build a new emotional ecosystem within new environmental circumstances.

**Besjana Rrahmani, University of Ljubljana**

***Ethnographic research of mountain hiking in Šmarna gora***

The main argument that will be posted in this presentation is formulated in: how the local history, experiences, and imagery, contribute to the phenomenon of mountain hiking on Šmarna gora. This research it is going to include three different aspects: historical contextualisation; sensory and phenomenological focus on human-environment relations; media representations and technological mediation of the landscape. Some of the questions that will be addressed in this presentation are: How are activities of walking, running, and hiking on the same trails intertwined? How they relate to each other? How do issues of power and hierarchy manifest on the ground? How do specific ways of looking at a landscape harness a sense of belonging to a place? How do different hikers use smart phones and other technological devices (like go-pro cameras) while hiking and how do they stimulate certain imaginaries by sharing the photographed or filmed landscapes in social media?

The presentation will show the importance of the social, cultural, spatial and environmental features of a specific landscape that attracts many visitors. As Šmarna gora is approachable for different kinds of people, it is an ideal place to reflect on

this mixture of topics and engagements, including also the importance that it holds in Slovenian national identity and its symbolic charge.

**Elizabeta Vršnik, University of Ljubljana**

***Emotional perception of alpine pastures***

Alpine pastures are places meant for grazing farm animals in the warmer months in the alpine environment. Pastures are places that are the result of historical engagement of humans and grazing practices. People form emotional attachment and connect memories and meanings to them. I am interested in how personal attachment to pastures of owners or managers affects their maintenance. The caring of alpine pastures is influenced by past experiences, by intergenerational passing on of stories about them and by knowledge transmitted through generations. I have found out that in Solčava (a village in the Kamnik-Savinja Alps) the personal attachment to pastures of owners' or managers' is of great importance for their maintenance. This means that people attach meanings and emotional values to mountain pastures, that is beyond their practical or economic purpose. In my master's thesis, I want to look into that kind of attachment in the broader European alpine environment. The physical existence of pastures in the landscape affects the attachment to place and the formation of identity. I plan to research how changes in the landscape (e.g. abandonment of pastures) affect people's perception of the place.

## Session 5

**Tisa Kučan Lah, University of Ljubljana**

### ***Impact of Covid-19 on mental health of young people in Pomurje***

In my presentation I will talk about how the Covid-19 pandemic and the restrictions that arose because of it, impacted mental health of young adults in Pomurje. The presentation will be based on the findings I gathered during my research work, using the international survey "COVID-19: Vulnerability Assessment and Community Involvement" provided by the SonarGlobal consortium. The research was conducted mostly with young people that are a part of the marginalized groups in Pomurje, between the ages of 18 and 25. The mental health issues they faced were mainly related to the rapidly adopted measures to close schools and faculties, the loss of student work, the closure of student dormitories, etc. New situations required young people to adapt quickly to change, which was difficult or even impossible for many. The findings of my own research will be backed with findings of other similar researches done in Slovenia and around the globe. For instance the research of The National Youth Council of Slovenia (Mladinski svet Slovenije – MSS), which shows that during the pandemic more young people were concerned with health of people around them and more young people – even more so women – reported feelings of gloom, anxiety and nervousness (cf. Baumkirher 2021: 14).

## Clément Fernandez, University Lumière Lyon 2

### *The worship of community*

During his long and dense career, the sociologist Norbert Elias developed the theory of the "*civilisation process*", a socio-historical understanding according to which the long history of the West was marked by a dynamic of reduction of violence in civil society, due to its transfer into the monopolistic hands of a specialised entity, the state. This dynamic is reflected in two types of constraints on the '*civilised*' individual: external constraints, imposed by the state; and internal constraints (or self-constraints), according to which individuals would abandon the use of violence on their own, the 'process' having been inserted into their own minds.

However, if there is one area - in our (post)modern societies - where this relaxation is permitted, it is in sport. Elias spoke to us of its fields, we will speak of its stands. In these stands, it is not uncommon to see people crying with joy or sadness, feeling proud or humiliated, cheering or denigrating with all their might...

But why do these spaces allow this kind of emotional release? To answer this question, we will have to go back to several points: where does this feeling of belonging that links the club to its supporters come from? How do these supporters play an active part in the success of their teams? And finally, how do these supporters create a certain atmosphere, which will react on their behaviour? This presentation is based on an ethnographic survey of Cliftonville FC, a football club in Belfast.

**Joanna Rekas, Adam Mickiewicz University**

***(Re)covering the everyday: Continuity and change in applying customary law among Croatian migrants in Ireland***

The planned presentation will focus on the contemporary cultural behaviours (habits and rituals) of the predominantly well-educated Croatian migrants in Ireland. My interests include issues of the anthropology of everyday life, i.e. the continuity and change of their daily behaviours and rituals, as well as the role of the migration social networks and contemporary online communication technologies in creating and sustaining migratory destinations.

**Neža Zore, University of Ljubljana**

***The creation of the environment in holistic medical care***

As part of my master's thesis, I will focus on the atmosphere created by 'homeliness' piloting an alternative approach to classical medical care, some of which have already become standard institutions of medical care.

Upon observation, the classical medical care that is practiced in the Western world, that we entrust our health and general wellbeing to, is often reduced to an institution that is primarily concerned with treating illness and offering palliative care. Society's view on illness, life and the loss thereof has shifted throughout history; this is also discussed in Michel Foucault's *The Birth of the Clinic*, in which Foucault uses an analytical approach to interpret and examine certain notions which we understand as self-evident as well as the zeitgeist which encompasses them. Foucault was not the first to take interest in medical epistemology, however, he did

shed light on the connective tissue of clinical medicine or rather the transition from the scientific classification method to anatomical pathology.

I intend to look into the shifting perspective appearing in the history of ideas, of what notions become the focus of anthropological research. The contemporary view on the matter is in part shifting away from the institutionalization, which perpetuates the idea of a mechanistic universe and towards the concept of man being a holistic being, whose quality of life is attributed to more than the absence of pain and disease. How this sense of holism in the process of medical care is established is also examined in this master's thesis.

## **Session 6**

**Anuša Babuder, University of Ljubljana**

***Work, flexibility and coworking: An anthropological study of communal working spaces in Dublin during and after Covid-19 pandemic***

The last two years, with Covid-19, influenced every aspect of our lives. It has triggered a massive change in how we work and organise our workspaces, as well as what we see of value in a (work) space. In my research, I will focus on the area of (co)working spaces, with a focus on spaces of entrepreneurs and freelancers, which requires an update, now that remote working has become practically standardised. Flexibility of working gained a new meaning and our expectations of what a good and healthy working space looks like changed greatly. I want to see how CWs are being reshaped and perceived after the pandemic and how its users are imagining the future of their own working spaces. Parallel to this, I will focus on dynamic and flexibility of work between home and other spaces. I am also interested in what role



larger corporations will play in a new status of CWs, since a number of them is looking into keeping remote work for its employees (at least part time) and giving them an option of moving from office to a CW space.

The main portion of fieldwork will be executed in the following academic year, in Dublin, so for this year's summer school, I will mostly present my literature overview, plan of research and how my previous work ties into this topic.

**Sami Iskander Kini, University of Bern**

***Mobile lifestyle in the age of restrictions: Alternative lives on the margin of capitalism in Brazil, Uruguay and Argentina***

While living in an increasingly hyper-connected world, a cross-border flow of resources is constantly growing, where the mobility of people, goods, and capital is an integral part. In the last decades, a large body of scholarship has discussed the mobility of people in the age of globalisation. In this context, I will be shedding light on the mobile lifestyle by reflecting on my personal experience in this field, living and travelling for one year and a half in a motorhome between Uruguay, Brazil and Argentina, 2021-2022. The aim of my research is to investigate the practices of a mobile lifestyle, the habitus, and the interconnection with the outside world. I will try to answer whether this lifestyle is an inspirational alternative towards the lives of individuals in the future rather than being a parallel world on wheels on the margin of the society. I will try to follow the connections this lifestyle provides to its dwellers within the globalised world, where they take advantage of the available technologies in making their lives more comfortable and keep them in interaction with the outside world on all levels, education, work, health, etc.

## **Session 7**

**Sofia Piconese, University of Vienna**

***Defining Presence: The womxn skateboarding community in Barcelona.  
A cultural and socio-anthropological analysis***

I will conduct my master thesis research in Barcelona. Indeed, this Spanish city is one of the best in the world for skateboarding, due to its peculiar urban terrain and its climate, it continually attract skaters from all over the globe. Nonetheless, the aim of my inquiry is to examine the city's own skateboarding scene under a gender perspective. I focus on female and queer persons, "womxn", which have been historically discriminated by the patriarchy and I ask how does this community define its presence in the urban social activity of skateboarding which is strongly cis-hetero-male dominated. Besides, the research question that will guide me through my inquiry is: "how do womxn define their presence in the skateboarding community in Barcelona?".

As a matter of notice, I will conduct my empiric research also through the help of visual methods like video-making and photography due to the importance of skater's self-representations in visual material. Additionally, I have observed through social media and personal knowledge an increasing participation of female and queer skaters in the last few years. Moreover, during my inquiry I will investigate the discourse of gender in the skateboarding scene also through a cultural and socio-anthropological analysis of "Dolores", a skate-magazine, which has been conceived in 2019 in Barcelona due to the lack of female representation in specialized skateboarding media.

**Marion Secret, University Lumière Lyon 2**

***The emotional experience of Drag King practices***

Drag practices have known a growing interest in social sciences since the late 1980's, particularly after works such as the documentary *Paris is Burning* from Jennie Livingston, or the famous analysis of the drag queen figure by Judith Butler in her book *Gender Trouble*. However, most of those studies have stayed focused on the drag queen culture only, forgetting about another drag culture yet rich of political content: the drag kings. To define briefly what a drag king is, it is a person, usually assigned woman at birth, who performs masculinities through the construction of a character by reappropriating the male dominant codes. Some major works have been made on drag kings, such as Jack Halberstam's *Female Masculinity* or *The Drag King Book*, but still remain in the shadow.

This research aims at looking at drag king practices from an approach by an anthropology of emotions, looking at what emotions are generated in the drag king experience, how they are shared between the participants, and questioning what impact they have on their everyday life. It also questions the political agency of those emotions in terms of gender deconstruction and identity questioning from the participants themselves. Based on a multisensorial anthropology including an auto-ethnography perspective, this research has been built with drag kings performing mainly in Lyon and Vienna, followed at different moments of their practices.

**Anna Becker, Adam Mickiewicz University**

***Cultivation of Muslim identity and piety among Polish women converts to Islam***

How does the internal and external identity of a ethnic Polish woman change upon conversion to Islam—in regards to her own imagination of herself, her familial and social relationships, relationship to national identity, politics, and the state, and relationship to a Muslim identity and how her identity changes to those around her? As her internal and external identity is perceived to change, how do these factors change how she cultivates her own personal piety and *becomes* Muslim, not just in sense of identity, but in a spiritual sense.

**Blaž Mugerli, University of Ljubljana**

***Anti-imperialist themes in modern science-fiction and fantasy***

I will present the topic of my MA thesis, which is the recent trend of centering anti-imperialist and anti-colonial themes in science-fiction (sci-fi) and fantasy books. I will give examples of these books and explain what they have in common as a general overview, and then describe the main focus of my research, which are the people who write and read these books. I will present the research I've done so far, which mainly consist of unstructured interviews with readers, and explain why people tend to group the particular books I've picked together as its own emerging sub-genre despite the fact that they can vary widely. Multiple small and large communities of readers, largely from marginalized backgrounds have formed around these books, and though they are disparate, there is quite a lot of overlap between them. My research will mainly be conducted within these communities, as well as with the

authors themselves if possible, to find out what these communities are like, why they have formed, what drew them to these works in particular, their differences and commonalities, and their place in the traditionally quite hegemonic space of western sci-fi and fantasy fan communities.

## **Session 8**

**Alexandra Swiderski, Adam Mickiewicz University**

***Exploring the Catholic Charismatic Movement: A Renewal in the Holy Spirit***

I plan to explore a movement that I have been exposed to for as long as I can remember. Because of that, I have many observations accompanied by many questions. Using a collaborative approach, I would like to learn about the intimate relationship between its members and the spiritual world/experiences, as well as how the complex relationship between the Charismatic movement and the Catholic Church presents itself within the community and individuals.

**Idil Batuman, The Autonomous University of Barcelona**

***The commercialization process of an ancient cultural practice: Contemporary yoga as a commodified experience***

The research project is an anthropological study of the contemporary and global yoga practices in relation with the commoditization process. It elaborates the yoga practice as a cultural artefact, which originally emerged in the East and transformed in the Western world through the mechanism of Orientalism. The main purpose of

this study is to reveal the transformation of yoga in terms of appropriating and embedding it in the consumer culture in the Western contexts. Additionally, the specific purposes of this research are to contribute an understanding about commodified yoga experiences as a result of its adaptation to individualistic capitalism in the Western contexts; and to identify how the nature of yoga had been altered by an analysis of different kinds of yoga commodities and experiences. By realizing this study, I will be trying to verify the hypothesis of “most of the yoga-related commodities that are marketed do not represent authentic spiritual experiences”. Regarding the methodology, qualitative research techniques will be used and a digital ethnography will be realized in order to explore what kind of yoga commodities are marketed globally. Moreover, semi-structured interviews will be done with the yoga practitioners who will be recruited through online yoga communities and groups.

**Notes:**