



## SESSION SCHEDULE

### Monday, September 23, 2024 | Slot 1 | Room 5

*Aslan Gasimov: Application of New Methods in the Study of Gobustan Petroglyphs*

*Bernie Taylor: Animistic Roots of Prehistoric Art*

*Thomas Benesch: Examining social movement oriented citizenship. A case study of occupy Wall Street and its nexus with global citizenship education*

*Günes Koc: Global inequalities, (Im)Mobilities and Migration Societies: Post-Migrant Perspectives*

*Madeline Donald: Riparian ReAnimation: an ecological community puppetry endeavor*

## SESSION PAPERS

### Application of New Methods in the Study of Gobustan Petroglyphs

Aslan Gasimov

Gobustan petroglyphs have been studied since 1947. During the research, nearly seven thousand petroglyphs were discovered on limestone rocks forming hills in a wide area of the Gobustan plain, known as Boyukdash, Kichikdash, Jingirdagh-Yazilitepe, Shongar, and Shixgaya. All these archaeological monuments are integrated into the Gobustan National Historical-Artistic Preserve. The preserve is included in the UNESCO World Heritage List. The complex includes anthropomorphic and zoomorphic carvings, as well as various symbols, tamgas, spirals, etc., which have been studied. In addition to the main methods such as stamping, photo-fixation and other methods have also been used. However, some methods can be said to have caused damage to the carvings.

Gobustan's research, initiated by I. Jafarzadeh, was later archaeologically studied by J. Rustamov and F. Muradova. With the development of modern technologies, M. Farajova tried to bring innovations to the study of rock engravings using 3D methods and radiocarbon analysis. In 2021-2022, alongside the author of this text, a project "To Determine the chronology of Gobustan petroglyphs using absolute dating methods" was implemented with the participation of R. Abdullayev, S. Shirinli, A. Akhadova, and A. Akhadov to. In this project, we applied modern technologies for the first time in Gobustan with the involvement of local specialists using radiocarbon, thermoluminescence, and especially EPR methods. During the project 3D modelling of carvings, night photography, and the use of new recording forms were also applied.

As a result of the project, both positive and negative outcomes were obtained. Overall, it can be said that the project was successful. The study of Gobustan petroglyphs continues today. Along with the rock carvings, we intend to study the discovered animal bones, conduct their comparative analysis, and observe how the lifestyle of people is reflected in the rock engravings.

### **Animistic Roots of Prehistoric Art**

Bernie Taylor

Prehistoric art has been hypothesized as representing hunting magic and tallies; doodling/art for art's sake; time factoring; forms of fertility and initiation rites; projections from light deprivation; hallucinogenic substance visualizations; and mirrored by Siberian and South African shamanic traditions. These hypotheses may be branches of artistic or ceremonial practices, but none fully carry the evidence in supporting a common root to the others.

Another direction of examination are the global animistic observances among indigenous peoples whose common elements denote prehistoric origins. Animistic observances commonly recorded in the ethnographic literature are recognizing sacred mountains and other geological formations as places to communicate with supernatural deities; the wind and clouds having their own agency; and practitioners being spiritually aided by nonhuman animal beings. Recognition of such elements in prehistoric art could indicate the artists practiced animism and that this belief perspective might be a thematic root in their depictions.

This study examined if animistic elements of mountains and other geological formations, the wind or clouds, and human characters interacted spiritually with other animal beings, are represented in Northern Iberian Upper Paleolithic cave art. The methodology included onsite visual studies of the cave art panels, DStretch enhanced examination of previous professionally taken high-resolution images, and a geological survey in the region outside of the caves.

The results show recognizable animistic elements repeatedly depicted in Northern Iberian Upper Paleolithic cave art. These elements have also been recorded among the indigenous Basque people. Examples of the same across a wider geographic range could substantiate animism as a deep root of prehistoric art.

### **Examining social movement oriented citizenship. A case study of occupy Wall Street and its nexus with global citizenship education**

Thomas Benesch

The Social-Movement-Oriented-Citizenship (SMOC) focusses on a peaceful protest and consists of a proactive community involvement which participates in activities for supporting human rights as well as the environmental protection (Edwards Jr 2012, p. 117). The Occupy Wall Street (OWS) was a movement of left-wing populists against the economic inequality, big finance, corporate greed as well as the influence of money in politics.

The study of Catalano (2013, p. 286) determined, that the Occupy movement is a profound example of the way Global Citizenship Education can be practiced, how experiences in social movements can be promoted and applied over the formation of social belongings, identities as well as solidarities. The participation in a social movement embodies the Global Citizenship Education's goals to motivate active involvement regarding changes. It highlights the relevance of SMOC to improve the experiences of students.

The movements were called as the 'we are here' actions and settled the social mobilisation comparable to these of the 1960s, however they did not claim any social categories. In addition, the collective heterogeneity of the group of protesters pointed out the disposition of the demands, the intentions affecting them to go outside through the streets and the development of these movements.

Catalano (2013, p. 276) formed a relation between the goals of global citizenship education and social movements due to the example of the 'Occupy Wall Street' movement of 2011 in major cities across the United States.

The main outcome was, that pedagogy and curriculum show a positive and significant relation to the development in the students' social movement-oriented conceptions of citizenship (Edwards Jr 2012, p. 125).

With reading and/or watching the news and a more open classroom climate can lead to a contribution, that students support the social movement citizenship (Edwards Jr 2012, p. 125).

### **Global inequalities, (Im)Mobilities and Migration Societies: Post-Migrant Perspectives**

Günes Koc

Fukuyama's thesis about the end of history and liberal democracy as the ultimate form of a state system collapses. International reality is changing, just as the internal structure of the state and the entire conceptual and definitional instrumentarium is changing. Currently, in academic discourse, researchers are looking for a new form and a new direction in which this new reality is heading. Increasingly, the concept of a new era - post-liberalism or post migration concept - is appearing in academic discourse, as neither liberalism in its classical form nor the definition of migration corresponds to contemporary realities anymore. In our presentation we would like to look at this new terminology and new directions. In this research the relations between post-liberalism and post-migration concepts will be discussed. In particular, the border regimes of the EU will be analyzed from a perspective of the post-migration era. The New Pact on Migration and Asylum agreed on December 20 by EU Member States and the European Parliament seven years after a grand reform was first proposed by the EU Commission will be discussed from the concepts of post-migration and post-liberalism. What does the new EU law mean for European securitization of the borders, civil society and political landscape which is fragmented with rising xenophobia against post migration society and rising right wing parties within Europe.

## Riparian ReAnimation: an ecological community puppetry endeavor

*Madeline Donald*

Riparian ReAnimation is about story and storying; about thinking the product was the point and realizing it was the process that made the difference. Here I discuss the research-creation project “Riparian ReAnimation” and explore the potential for animating habits and habitats that emerged in and during the free, open, community art gathering space that we created. Riparian ReAnimation was a community puppet making and maneuvering endeavour facilitated with the support of an extraordinary team of knowledge holders, artists, scholars, administrators, performers, teens, and generally curious people. In the spring and summer of 2023, we gathered once a week to create giant riparian character puppets. Initially I thought it would be the finished products—puppets as agents of ecological story and their reanimation as characters in dramatized tales from the riparian—that would be the research focus. I was, however, mostly wrong about that. The space we opened to create these puppets, which we came to refer to as simply “Workshop,” was more generative than I could have imagined. During Workshop, we crafted, and crafted in, a community. This was the act of performance, not the puppet animation that would follow, that ended up being the central focus of Riparian ReAnimation as a research creation project. This paper explores that process through the lens of accessibility and is informed by research creation and critical disability studies scholarship, as well as the study of performance and community gathering. Riparian ReAnimation demonstrated that prioritizing multimodality, mediation, and remediation thickness possibilities for engagement with, and enhances the communicability of, ecological research by opening up various avenues through which to engage with both the physical material of crafting and the conceptual material of the riparian.