



## SESSION SCHEDULE

**Monday, September 23, 2024 | Slot 2 | Room 5**

*Chi-Pui Cheung: Artificial Islands and Bridges: Reflections on Spatial Equity and Sustainable Development in Zhangzhou, China*

*Safa Daud: Decolonizing Academia and Legal Frameworks: Exposing Epistemicide and Marginalization of Palestinian Perspectives in European Discourse*

*Mu-Jeong Kho: Can the Crisis truly act as a Trigger for Self-Organising a New Resilient System of Intercultural Education?*

*Alima Tursunkulova: "Reviving Roots: Exploring the Siberian Shamanic Revivalism and Its Role in (Re)constructing Cultural Identity among Indigenous Communities"*

## SESSION PAPERS

**Artificial Islands and Bridges: Reflections on Spatial Equity and Sustainable Development in Zhangzhou, China**

Chi-Pui Cheung

Islands have evoked diverse images, ranging from utopian ideals to feelings of isolation. However, in the current urbanization, artificial islands are projecting quite different images such as futurism, accessibility/public goods, and economic growth. Drawing upon our ethnographic research on Pisces or Double Happiness Island (an artificial island in Zhangzhou, China), in this paper, we would like to reflect on sustainable urban development in the light of infrastructure: artificial island and bridge. In the age of artificial islands, constructing man-made islands drives the economic engine. In Zhangzhou's urban development, Pisces Island, unlike a utopian island depicted in the utopian literature, is a "privileged enclave," a part of the local urban project that builds a central business district on the sea, along with high-value properties, and a yacht dock. There is a road bridge as public infrastructure built between the Island and the mainland but the Island is still "isolated" not because it is remote but because it becomes an "enclave" that offers public service to privileged people and that public access to the Island is restricted. In the current era of island development, creating an artificial island environment must address at least three dimensions of islandness: connectedness, accessibility, and inclusivity. Otherwise, man-made islands as massive infrastructures will become man-made urban enclaves.

## **Decolonizing Academia and Legal Frameworks: Exposing Epistemicide and Marginalization of Palestinian Perspectives in European Discourse**

Safa Daud

This paper investigates the exclusion of Palestinian perspectives from European academia and the broader underrepresentation of Palestinians within Westernized legal frameworks. It explores how the perception of Palestinians as inherently linked to war and violence leads to their alienation from society and fuels oppressive policies and practices by colonial settlers, particularly in the context of Israeli actions in Gaza. This exclusion and marginalization contribute to epistemicide, defined by Palestinian scholar Abdulla Moaswes as the systematic destruction of knowledge systems.

The study aims to analyze the role of European academia in perpetuating the erasure of Palestinian knowledge and voices. It will conduct a case study of epistemicide in Gaza, focusing on the destruction of educational institutions and its impact on the preservation and transmission of Palestinian cultural knowledge. By utilizing secondary data sources, the research will examine the effects of the deliberate erasure of universities, schools, libraries, and museums in Gaza since January 2024.

Additionally, the paper will perform a document analysis to investigate the representation and marginalization of Palestinian voices in European academic discourse. Through content analysis of academic publications, conference proceedings, and media articles, the study will assess how Palestinian perspectives are included or excluded in scholarly and public narratives.

The paper will propose improvements to legal frameworks that integrate indigenous knowledge systems. It will argue that by challenging the perception and undermining of non-Western cultures and knowledge, decolonized legal frameworks can influence government decisions and policies, addressing the silencing of colonial practices in academia, particularly in anthropology.

This research seeks to move beyond liberal concerns advocating for a more radical transformation of academic and legal practices. The study emphasizes the importance of plural knowledge systems in both anthropology and law, aiming to promote a more integrated approach to justice and cultural recognition.

## **Can the Crisis truly act as a Trigger for Self-Organising a New Resilient System of Intercultural Education?**

Mu-Jeong Kho

In the contemporary capitalism deepening socioeconomic inequalities of education, major adaptations are inevitable. The fundamental challenge is institutional: established institutions are inadequate, and greater period-of-experimentation is necessary. This is why we should look at the basics of institutional theory, especially of Marxist literatures outside dominant neoliberal-consensus. However, their vulnerability to challenge the ruling-consensus is their weak integration to radical-theory, especially of Veblenian, on the question, whether the crisis can truly act as trigger for self-organising a new resilient system of intercultural education, which leads to five sub-questions: (1) how capitalist systems-of-education is

organised-structured in real-world (objectivity); (2) what its root-of-disorder is; (3) in this crisis, how the systems of intercultural education are self-organising, possibly by the institutional-matrix with variations: (a) market vs. non-market; (b) pro-capital vs. anti-capital; (4) whether the crisis truly acts as a trigger for self-organising a new resilient system of intercultural-education on philosophical-value and history; (5) if untruly, what normative solutions are, addressing the duality of reformism versus radicalism. This paper, defining 'order as structure,' 'self-organisation' as 'institutional process of change with struggle to reorganise-reconstitute-restructure an order out of disorder,' 'capital' as 'result of the laws-institutions' rooted in relations-of-production, and 'evolution' as 'self-organising change for survival,' is to answer the questions by deeper understanding on institutional theorist and economic anthropologist Veblen and Polanyi, with its application to a case-study in the Secondary 'intercultural education' in Korea during the last two decades (with quantitative-data analysis. By doing so, this paper argues: beyond superficial issues 'State-vs-market' or 'Keynesianism-vs-neoliberalism,' there is deeper-issue 'structuration' on capitalist systems of intercultural education in Korea, which most institutional theories in Marxist traditions address well. However, this in turn is only valid if it's connected with radical-theory, especially Veblen and Polanyi looking beyond the capitalistic system, which serves as one of the pre-conditions developing-deepening Marx.

### **"Reviving Roots: Exploring the Siberian Shamanic Revivalism and Its Role in (Re)constructing Cultural Identity among Indigenous Communities"**

*Alima Tursunkulova*

Against the backdrop of globalization and historical colonization, indigenous communities in Siberia are actively reclaiming their cultural heritage through the revival of shamanic traditions. This paper explores the role of shamanic revivalism in the (re)construction of cultural identity among these communities, examining the complex interplay of historical, cultural, and ecological contexts that shape this phenomenon.

This research investigates several critical questions: How does the revival of ethnic religions contribute to cultural identity reconstruction among indigenous and marginalized communities? What are the historical and socio-political factors influencing the resurgence of Siberian shamanism? How do these communities engage with and perceive shamanic practices as a means of cultural revitalization and decolonization?

Conducted through digital ethnography, this study utilizes social media platforms, as well as Russian news websites and forums, to gather data. It includes direct interaction with practitioners through surveys and interviews, and analysis of documentaries, podcasts, and articles to uncover trends and challenges in the revival process. Participation in online forums and virtual events related to Siberian shamanism provides additional insights into contemporary expressions of this cultural renaissance.

The revival of Siberian shamanic traditions is crucial for addressing cultural erosion and

loss faced by indigenous communities due to globalization and colonization and serves as both a means of cultural survival and a form of resistance against historical and ongoing marginalization. This research highlights the importance of preserving endangered cultural traditions and examines how shamanic revivalism intersects with colonial legacies and ongoing struggles for indigenous rights.