

Pré-rapport du mémoire de M2
Pre-report of the Master's thesis
Édition/Édition (2021—2023)

Étudiant(e)/Student :

Prénom, Nom / First Name, Family Name : Kimberly MAPANAO

Titre du mémoire M2 / Title of the Master's thesis : **Taking place and making place: a study on the role of space in Filipino Catholic religious (re)presentation in Florence, Italy**

Mobilité / Mobility :

Veillez souligner les établissements !/ Please, underline the institutions !

Eötvös Loránd Tudományegyetem, Budapest (ELTE)

École des Hautes Études en Sciences Sociales de Paris (EHESS)

Università degli Studi di Catania (UNICT)

Univerzita Karlova, Prague (CUNI)

Université Laval, Québec (UL)

Directeurs de recherche / Supervisors¹ :

Prénom, Nom / First Name, Family Name : Eszter GYÖRGY

Titre /Title : assistant professor

Université/University : Eötvös Loránd University

Évaluation/Evaluation:

Veillez consulter le tableau de conversion ci-dessous !/ Please, consult the grade conversion chart below !

Note dans l'établissement / Grade at the institution: 18

Note dans le 2eme établissement (ELTE) / Grade at the 2nd institution (ELTE): 5

(Note dans le 3eme établissement / Evaluation – grade at the 3rd institution:)

Note TEMA+ / TEMA+ grade: Excellent

Pré-rapport / Pre-report :

max. 4500 caractères espaces inclus/max. 4500 characters including spaces

¹ Le pré-rapport est écrit par le 2eme directeur (ou par le 2eme et 3eme directeurs) qui ne participe pas à la soutenance et inclut des questions à aborder lors de la soutenance./The pre-report is written by the 2nd supervisor (and in case the 3rd supervisor too), who does not personally take part in the defense and it includes questions to be addressed to the student during the thesis defense.

Ms. Mapanao's master thesis entitled *Taking place and making place: a study on the role of space in Filipino Catholic religious (re)presentation in Florence, Italy* is a pertinent example of a well-thought-out social scientific research where a solid theoretical framework is completed with genuine and interesting fieldwork. Moreover, even if examining a research topic that covers huge scientific territories (such as the question of immigration, diaspora, religious activities, and spatial practices), the author succeeds in focusing on some well-elaborated aspects of these fields and therefore, the text remains concise and well edited.

Concerning the structure of the thesis, it comprises an introduction, three shorter and longer chapters (presenting the empirical research results), a conclusion, and a bibliography. Instead of putting the photographs in the annexes, the author decided to include them in the core text, which is, in my opinion, a very good decision as the visual representation is primordial in such anthropological research. As for the stylistic, linguistic aspect and the form of the thesis, it is, in general, written in good English, with clear and well-structured sentences. However, the lack of page numbers and sub-chapters, together with very long paragraphs, makes it a little bit different to read carefully and easily the text.

Although the spatial turn from the 1960s and Henri Lefebvre's classic work, *La production de l'espace* from 1974 are around half a century old theories, the thesis finds an angle from which their pertinence is entirely justified. With rich and diverse literature, the author states her main research questions on page 18, where the survival and everyday presence of religious (catholic) practices, the use of European urban space for/by a non-European migrant community are intertwined during the close examination of the church of San Barnaba in Florence. In these well-constructed questions, Lefebvre's spatial triad are appearing in a clear and logical manner, referring to the representation of space (physical description of the church and its surroundings, its position vis-à-vis the other parts of Florence), the perception of space (the everyday practices and rituals of the community) and the lived space, comprehending various spatial uses and roles. Lefebvre's theory is explained in a very detailed way also in the 2nd chapter. Fortunately, on the one hand, the author immediately connects the theoretical framework to her case study, on the other, she also completes this theory with a number of other relevant literature, focusing either on the special role of religion or on the spatial practices of migrant communities. The third chapter gives an overview of the church and the Filipino community of Florence and explains in a very thoughtful way, what are the characteristics of the "perfect invisible migrants", by providing a short historical context and a well-organized demographical description as well. The numbers and figures, together with the argumentation around the perfect invisible migrant community make it clear how could this community "receive" the exclusive use of the church San Barnaba already in 1988 and how could, since then, the catholic life of Filipinos of Florence evolve in terms of members, specific actors, and events. As mentioned earlier, the portrayal of the church and the activities of the community in it are accompanied by photos that witness the urban morphology of the site as well as the concrete use of religious space.

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The 4th chapter is rather a technical one, explaining meticulously the process of participant observation and the making of interviews, by collecting the participants' profiles in a table (showing that the majority of the interviewees were women) and by showing the interview questions that grew out from the original research questions. The final chapter resumes the results of the empirical research and with sensitive and detailed descriptions, the text shows how the daily routines and socio-spatial practices of the interviewees are defined by their religious activities. The presentation of the architectural and tangible heritage, the mixing of sacred and secular spaces is also well articulated, the punctual accounts are completed with personal observations. Those parts of the chapter where the author demonstrates how the religious traditions are practiced in the Philippines' urban spaces and how can these practices be translated to the urban (and social) realities of Florence – under the conditions of a migrant / diasporic lifestyle are particularly valuable and again, very well illustrated by the photos attached.

In all, the thesis is an excellent example of small-scale anthropological research that combines a classical social scientific theory with the realities of an exciting urban community and introduces the continuity and importance of religious practices in order to create a home far away from home.

Questions :

- Are there significant differences between the experiences of the younger generation and the one that was examined?
- Would it be possible to carry out the same research from a more explicitly feminist point of view? What would be the main stakes of such an analysis and would it be relevant to include the notion of intersectionality in it?



Dr. Eszter György

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30 May 2023, Budapest

TEMA+ Grade conversion table

ELTE (Hungarian)	EHESS (French)	UNICT (Italian)	CUNI (Czech)	UL (Canadian)	Notes TEMA+
5	16-20 (pas de 19 et 20)	30 (A, Excellent)	A	95-100 (A+, 4,33) 90-94 (A, 4,00) 85-89 (A-, 3,67)	Très bien/Excellent
4	14-15	27-29 (B, Very Good)	B	80-84 (B+, 3,33) 75-79 (B, 3,00) 70-74 (B-, 2,67)	Bien/Good
3	12-13	23-26 (C, Good)	C	66-69 (C+, 2,33) 63-65 (C, 2,00) 60-62 (C-, 1,67)	Assez bien/ Amply sufficient
2	10-11	21-22 (D, Satisfactory) 18-20 (E, Sufficient)	D, E	55-59 (D+, 1,33) 50-54 (D, 1,00)	Passable/ Satisfactory/ Almost sufficient
1	0-9	1-17 (F, FX)	F	49 et moins (E, 0,00)	Insuffisant/ Insuficient