



norms and alter- natives

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anthropological approaches to practices and narratives of change

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NORMS AND ALTERNATIVES

Anthropological approaches to practices and narratives of change

While the end of the 20th century has often been described as the end of history with the triumph of the Western democracies model, the last two decades have been characterized by renewed narratives of change, which turn around a sense that our global system of production and consumption has reached its limits. Within the civil society, and amongst certain key economic and political players worldwide, an increasing number of actors are promoting “alternatives” either to bring about, in the name of sustainability or social justice, smooth institutional change within existing paradigms (e.g. fair trade certification), to contest in a more radical way a society based on mass consumption and productivism (e.g. degrowth movements, alter-globalization, etc.), or to get already prepared to what is described as imminent and unavoidable collapse (as with “resilient” strategies for coping with climate change). These so-called alternatives are as open-ended as are the debates about the exact nature of change, its goals, and the ways to implement it. Although they are not new and often rearticulate in new ways long-lasting practices, they are enjoying a growing celebrity with a large coverage in the media. Accusations of naïve utopianism are directed to the most radical propositions. At the same time, more consensual initiatives are criticized for their proximity with dominant models, often characterized as neoliberal, postcolonial or simply nefarious.

The conference aims to encourage critical approaches to the concept of alternative and its materializations in concrete human projects. This idea of “alternatives” rests on the existence of supposedly dominant norms, and generally defines itself in opposition to them as if there were two separate “worlds”. It produces a range of binaries that shape our understanding of reality: power -vs- oppression; conventional -vs- alternative; sustainable -vs- unsustainable, market economy -vs- social economy, etc. Anthropological perspectives challenge such simplifications: beyond normative categorizations, they look at the concrete and lived experience of humans in specific social contexts and highlight the always processual, plural and contested nature of norms and categories that regulate their activities. They invite us to understand alternatives less in their opposition and more in their relation and interaction with the so-called dominant norms, thus looking at the diverse ways in which they engage with the dominant social order. While highlighting the messiness and diversity of practices they may uncover, anthropological approaches can also help gain a better understanding of how such “alternatives” may still bring about social change, sometimes in subtle ways by diversifying existing institutions, or on the contrary, how they may unexpectedly reinforce the wider social order. Furthermore, the problem of justice and the critique of inequality, prejudice and violence are central to the discipline’s trajectory (be it from a human right based or a power oriented perspective), suggesting both the complexity and ambiguity of these processes and the difficulty we may have evaluating their social value. Related to the conference theme then is the question: what role can and should anthropologists play in the construction and de-construction of “dominant” norms and their “alternatives”?

ABSTRACTS

Panel 1

Funds, Slogans, and Struggles: Global Gender Regime Through Alternative Narratives of Development

Thursday 9th November

Organisers: [Zeynep Sariaslan](#) and [Anna Elisabeth Kuijpers](#), University of Zürich

Established from within development ideas and practices, the global gender regime aims at regulating well being for gendered bodies through institutions and people that operate at local, national and transnational levels (Walby, 2004). Actors involved like experts, policy makers, philanthropists, institutions and organizations maintain the regime by putting norms, defining needs and developing arguments for legitimization of plans, projects, and practices. The regime operates through international legal instruments such as the Convention on the Elimination of Discrimination Against Women (CEDAW), which shape and influence the content of development projects on both the local level, like grassroots women organizations working on empowerment, or small-scale corporate social responsibility projects, to global players like UNICEF or OXFAM. In sum: everyone involved in development projects, big or small, local or global, 'struggles' to find a way to implement gender equality in its policies.

Researchers show that while the goal of gender equality is high on the agenda of globalized institutions like UN, EU, and other policy makers, it appears to remain in slogans like 'educating girls will lead to economic development' or 'empowering women is smart economics'. Although gender equality is known to be an essential part of human and sustainable development projects, taken-for-granted generalizations about gender in development discourse do not necessarily better the life conditions for women (and men). Rather, gender is used strategically to please donors and development bureaucrats, and become just another 'buzzword' of development lingo (Cornwall et. al., 2008).

In light of these ideas, this panel focuses on the interplay between global gender norms that get their dominance from various power relations and local norms that force the emergence of alternatives in contexts of gender-balanced development. Despite the fact that funding institutions release globally valid arguments on who needs what, "processes of globalization do not only work themselves out in local contexts, in which people must cope with conditions out of their control. Global processes are simultaneously shaped, limited, and redefined by these very sites and actors, even if in small ways" (Freeman 2006). On the other hand, 'best practices' and 'success stories' cited in policy documents provide only one-dimensional pictures of actors holding various subject positions. We can therefore state with certainty that a global gender (equality) regime has been established, however what is less transparent is how these regimes work, interact with cultural and religious norms and travel on the ground to different localities (Kardam 2004).

This panel aims to push intersectional analysis forward in political economy of development, aid, and humanitarianism. On the one hand we target norms set by donors supporting states and/or non-governmental actors, by critically reflecting upon constructed categories of 'global' and 'local'. On the other hand we look at how alternative norms can be produced in 'glocalised' contexts by actors with intersectional belongings.

[Sirin Knecht](#), Max Planck Institute for Social Anthropology

Brokering Women's Rights: Grassroots Movements and Activism in Lebanon

'I am in a bit of a hopeless place with local politics at the moment,' a friend told me when I asked her to join for a sit-in, 'too frustrated to sit down while fat men keep making decisions for me'. I had received a very

short notice about the sit-in, which was to take place on the same day in Downtown Beirut. The main impetus for the event had been the ongoing negotiations in parliament to reform the electoral law, as well as broader debates about expanding women's participation in political life. Indeed, Lebanon is often seen as having a vibrant, persistent and strong grassroots activism for women's rights among civil society and Lebanese NGOs. And yet according to a 2016 UN report, when it comes to gender equality, inclusion of women within social, political and economic life, Lebanon is regarded as the lowest within the MENA Region. In this paper I will analyze women's rights initiatives, which claim to represent or reach grassroots movements in the country, often designed as campaigns by local NGOs with transnational affiliations to a global gender regime. As intermediaries that operate within an overall male-dominated politico-legal system, what notions and culture-specific norms are these NGOs brokering? What narratives are used and who is speaking for the grassroots? Besides the distinctive power relations international actors and discourses possess in the chain of translation (Merry 2006/Rottenburg 2002), I will further look at the NGOs' buzzwords given the setting. Such umbrella terms usually ground on common consent while giving enough space to challenge and maneuver the content (Cornwall 2007). The findings are based on 12 months of ethnographic fieldwork within an international and local (national) NGO setting with a focus on women's issues in Beirut.

[Francoise Grange Omokaro](#), Graduate Institute Geneva

A Global Gender Regime Under "Frictions" in Mali: Gender as a Power Performance in Transnational Encounters

Mali is currently a country under aid regime with a general dissemination of the fable (Cornwal A. et al.) "gender and peace" and "gender to fight poverty," where women are conceived as both victims and targets of development projects and powerful heroin to the realization of a future wealthy and peaceful Mali. The deployment of this international gender ideology and its technical expertise, based on a neo-liberal policy narrative, is the object of a subtle micro politic in discourses and practices when reaching the Malian field. Based on a qualitative fieldwork, I will examine how gender expertise is declined in rhetoric and action registers rather than being a corpus of norms and knowledge circulate or translate. Using this emic perspective, I will consider gender expertise as a power performance in a micro-political field characterized by local gender's roles and « sex war » on one hand and by the contestation of gender goverementality under « western style » from the Malian society. Using the notions of Frictions (A. Tsing) and Global assemblages (A. Ong) will allow me to go beyond the gender development critic, elaborated in terms of lost of feminist political meaning and sloganization, in recognizing the active and creative part of making a gender politic from below in a local arena both by gender specialist and the targeting population.

[Angelica Wehrli](#), University of Lucerne

Envisaged Gender Equality and the "Construction" of the Vietnamese Household

Global discourses that favor "equality" among men and women are actively being promoted within Vietnam not only by local actors, but also by international actors. In this presentation, I will analyze how discourses as well as "norms" and "values" that favor gender equality enter into conflict with Confucian ideals that emphasize the so-called importance of "having at least one son." In this presentation will investigate how the global gender (equality) regime interacts with cultural and religious norms that are prevalent in the Vietnamese context. The Vietnamese family ideal refers to the ideal of having first a daughter and then a son. Before the implementation of the "two-child policy" in Vietnam in the early 1980s, the amount of children was not limited to two children but could entail more. The principle however of "having at least one son" and ideally one girl underwent no change, not even during socialism before *Đôì mới*. This ideal sometimes involves existential conflicts. Officially not allowed, the abortion of a child because of its female sex (female feticide) is widespread within Vietnam. Female feticide is a taboo topic but becomes evident in the statistically significant sex imbalance among newborn babies (see e.g. Guilimoto et al. 2009; General Statistics Office of Vietnam: 2015; Wehrli 2017 forthcoming). In my presentation, I will rely on ethnographic field data and discuss for what reasons household members decide to commit female feticide, or refrain from it. The analysis of the extensive multi-local and longitudinal data material will demonstrate how gender ideals, patrilineality and "familial

obligations” are perceived, negotiated and sometimes re-interpreted in the context of the Vietnamese household.

[Anna Elisabeth Kuijpers](#), University of Zürich

Alternatives in the Context of the Romantic Image of Slow Food Making in Halfeti

This paper/presentation focuses on the daily-lived experience of slow food making for touristic purposes by women in Halfeti in the southeast of Turkey. One of the ways the town is represented for tourism is as a slow city (Cittaslow), in which slow food plays an important role. Normative romantic images of how people still take time for making slow foods is created to attract tourists. This paper shows the interplay between the daily experiences in the context of the making of these slow foods and the normative image. These daily lived experiences consist of heavy workload that causes strain on the body, also stress is created (on the body and mind), due to deadlines and unforeseen circumstances like bad weather conditions. In addition, the production of slow foods is solely a female affair and thus highly gendered. The increased workload causes for ties to be established with other women that help to make the foods, based on reciprocal relations. The reciprocal ties are strong but also conflict and tension can arise between women. Also, by creating a romantic image of village life in which slow foods are commodified, but simultaneously cause for a work division according to gender, the gender-balanced aspect that the tourism developers aimed at is not accomplished. On the contrary, it causes for a reproduction of work division according to gender. The standardized romantic norm of a town where life has stood still and women are making slow foods in an always happy and stress free environment interplays with daily life experiences that contain pragmatic and less romantic alternative norms. Nevertheless, it is important to keep the romantic image alive for touristic purposes. Both the norm and the alternative exist next to each other.

[Zeynep Sariasslan](#), University of Zürich

Ethnography of A Meeting: Conjuring Contexts while Mainstreaming Gender

Developmental practices do not function as a monopoly but rather operate over the delegated tasks with other parties, such as non-governmental organizations, donor agencies, and experts. This creates an assemblage of diverse and sometimes contradictory approaches, objectives, and tools. Gender-mainstreaming stands as a good example to illustrate the results of this diversity. As a policy term frequently used in the United Nations programs, gender-mainstreaming is defined by Association for Women’s Rights in Development as “a strategy which aims to bring about gender equality and advance women’s rights by infusing gender analysis, gender-sensitive research, women’s perspectives and gender equality goals into mainstream policies, projects and institutions.” During my one-year fieldwork in southeast Turkey, I had the chance to observe that gender-mainstreaming efforts are taking place primarily during regular meetings where various local actors come together and “bring the word into the committee room” through their performative actions and discursive strategies (Abram 2017, 41). According to Simone Abram, participants of (such) meetings collectively create “conjured contexts” which are tools to refer to imagined times and places (ibid., 28). The diversity of people who gather in meetings that I attended were useful to explore the process of conjuring up outer contexts, which defined gendered roles in state sponsored development. Moreover, how the category of women was imagined was definitely an intrinsic aspect of debates. In this presentation my aim is to engage with larger debates about local politics and bureaucratic structure of the state in Turkey by describing and analyzing the interactions between gender-mainstreaming practitioners in the clearly defined limits of a small meeting room.

Panel 2

Tinkering with sociotechnical worlds: “hacking” as locales, practices and narratives of change

Thursday 9th November

Organisers: [David Bozzini](#) and [Eric Zufferey](#), University of Fribourg

“Hacking” is a vast array of practices that has at its core an attitude of free-form exploration for generating a variety of alternatives related to technical devices, digital infrastructures, and forms of social organization. While hackers tinker with hardware and write software to circumvent existing technical limitations or vulnerabilities, they also reinvent and sometimes transgress established institutional norms, re-assemble collectives and reinvent their practices and modes of organization.

Hacking collectives (among them local hackerspaces connected globally) develop narratives of change and practical experiments seeking to develop alternatives to the dominant uses of technology. However, such collectives host different social groups with potentially conflicting interests, ideologies and projects (Lallement, 2015): professionals (software developers, IT security specialists, etc), hobbyists and activists coming from different social and historical backgrounds (Auray, 2001).

Hackers are increasingly participating in public debates in local as well as global arenas, sometimes even assuming “prominent geopolitical roles in sculpting our immediate history” (Coleman 2017), engaging their technical expertise and sensibilities into various political projects, for example, in cases such as Wikileaks, Anonymous, and the global hackerspace network. In this sense, hacking has become a politicized technical competence that is engaged in politically oriented initiatives both at the local community level and at national, and sometimes, global levels.

By examining the nexus between digital technologies and politics in the present, this panel proposes a focused debate on hacking’s potential and limitations for changing established forms of labor, organization, infrastructure, education and political practices related to information security, community-based spaces for collaborative work and political movements. With this framework, the panel aims to address a wide range of questions related to the politicization of hacking:

In the first place, we want to explore how these heterogeneous groups produce common projects, ideologies and values. How and to what extent openness, transparency, horizontality and collaboration (partly) overcome socioeconomic stratification as well as different political sensibilities and cultural values? How hacker collectives succeed to create online and offline semi-autonomous spaces of communication and organization? How these collectives and these spaces conceive and experiment (new) forms of organization and work? Are these experiments disputing and challenging norms in regard to security, education and work?

Secondly, we ask to what extent narratives of technological change and development of digital alternatives assemble with (other) counter-hegemonic political frames and actions? How and in which occasions do hacking collectives intersect with social movements and other political constituencies, public institutions, companies, and other professionals (such as journalists for instance)? How norms cultivated through technical initiatives (free and open source software/hardware development as an example) are translated into larger sociopolitical projects in which computer experts take part?

[Monique Bolli](#), [Clément Renaud](#), [Marc Laperrouza](#) and [Florence Bideau Graezer](#), EPFL

Integrating alternatives: maker movements in China

New narratives of empowerment and integrative economic transformation through a more socially inclusive practice of technology have recently developed under the name of maker movement (Dougherty 2016). A heterogeneous group of people and organizations have found a common ground in the definition of different logics for creativity and innovation at the margin of traditional working system. In numerous cities, an array of new places such as makerspaces, hackerspaces, fablabs and events such as fairs promote these new ways of

producing, working and thinking. In China, makerspaces represent an accepted disruption of the traditional fabrication ecosystem and have partly been coopted by the state. With 30 policies such as “made in China 2025” or “mass makerspaces” released since 2015, the government is aiming to transform China’s image from “the world’s factory to a creative powerhouse” to be recognized as an “innovation-oriented nation” (Wang 2016). This scene of “top-down grassroots innovation” (Wen 2017) crossroads with a global maker movement rooted in US counterculture and the manufacturing industry in China. These various encounters create unique movements in China. By looking at makerspaces in China, we examine the nexus between society, technologies and politics through rapid transformations in policies, spaces and communities. These semi-autonomous spaces supported and partly shaped by national policies act as representatives of wider networks, urban, industrial and cultural transformations. Beyond national discourses of a “Chinese dream” made of “mass innovation and entrepreneurship”, we give a detailed account of the practices within different spaces located in five cities across the country (Shanghai, Shenzhen, Hong-Kong, Beijing, Chengdu). We observe relationships between different layers of organizations, communities and individuals globally and locally to understand how larger discourses and narratives are actualized into different local forms.

Gael Depoorter, CURAPP-ESS

Le hacking “libre” comme pratique de désenchantement de l’informatique et renouvellement de la figure de l’informaticien

Au début des années 2000 l’univers informatique de politise. L’image et la narration autour de l’informatique se transforment radicalement : du passionné introverti et moqué au “hacker”, nouvelle figure romantique révolutionnaire. Coincé au milieu de ces récits contradictoires hégémoniques l’informaticien reste le producteur relativement invisible d’un objet technique devenu central. Paradoxalement, cette survalorisation du “hacker” ne continue-t-elle pas de jeter dans l’ombre les pratiques ordinaires du travail des informaticiens ? À ce titre, qu’est ce que le Libre fait à l’informatique et à ses praticiens ? En nous appuyant sur une enquête de terrain menée dans le cadre de notre doctorat nous montrerons comment le Libre, au-delà de la dimension technique (et dans une certaine mesure organisationnelle) assez peu spécifique, travaille plus profondément au “dévoilement” de la production informatique en proposant un récit alternatif et de nouveaux usages. Ce que les libristes démontrent et revendiquent en pratique c’est que l’informatique ne peut être envisagé comme une activité unilatéralement solitaire et magique, mais est bien au contraire, profondément sociale, reproductible, puisant ses raisons d’être et sa pertinence technique des liens qu’elle tisse en dehors d’elle-même. Nous analyserons d’abord les principes d’organisation du Libre nous permettant de sortir d’une définition parfois trop caricaturalement exotique du “hacker” et de penser ainsi leur possible extension. Nous nous intéressons ensuite à la manière dont le Libre procède d’un “désenchantement” de l’informatique par l’effet conjoint de la revalorisation technique du travail informatique et de la réinvention de nouvelles solidarités et perspectives professionnelles. En ce sens, le Libre peut être envisagé comme une véritable institution concrète de désaliénation répondant, à sa mesure, à la seconde crise de la modernité (Wagner 1994).

David Bozzini, University of Fribourg

Alternative models of security and the contention over cyberspace: the first three decades

Information security is certainly one of the major debates of our time and has enormous political and social consequences in our digitally connected world. Devices, networks and communications need to be robust to intrusion and attacks. However, information security has been challenged for decades by threats that are increasingly resourceful and elaborate. In recent years, several debates involved major stakeholders such as states and big tech companies as well as computer experts, cryptographers and hacktivists. This paper aims to delineate the different models of security that are at the core of the debates opposing these various contenders over the securitization of cyberspace. On the one hand, discussions about national security and law enforcement requirements are deployed to justify access to secure systems and personal data. On the other hand, claims about the common good, the security of information infrastructure and civil rights are mobilized to challenge the demands and operations of state agencies and various companies. Based on research conducted online and in the US, this paper presents three major debates: one related to the use of cryptography, the

second about vulnerabilities and the third about threats. I argue that the dynamics of contention related to information security and in particular between the different models of security that are at stake in these debates constitutes the core elements to understanding how cyberspace is increasingly becoming a multi-scalar security concern transforming, not only the way we experience security and privacy, but also how politics unfold at local as well as at global levels.

Zinaida Vasilyeva, University of Neuchâtel/ Leibniz-Institut für Länderkunde

Between "Pioneers' House" and Cylicon Valley: Russian Hackerspace on the crossroad of political imaginations

Since the middle of the 1990s (for the USA and Western Europe) and especially since the beginning of the 2000 (for Eastern Europe, Brazil, China, Russia and Singapore), hackerspaces became a new and remarkable phenomenon around the world, particularly characteristic for big cities. Crossing borders between different fields of knowledge – IT, design, science, etc. – hackers are often described (and describe themselves) as politically engaged individuals, fighters for freedom and emancipation (Auray and Ouardi 2014, Coleman and Golub 2008) who challenge the contemporary legal and economic order (Kelty 2008, Lindtner 2015). While American, Western European and Asian hackerspaces have already received some academic attention, Eastern European hack cultures remained understudied.

In my paper I would like to present a preliminary analysis of interviews collected within one Moscow hackerspace. I am particularly interested in the study of tension between the epistemological attachment of hackers to the ideas of communitarism, sharing and common good and practical goals of the members to establish successful businesses. While dreaming about a „better world“, young Moscow hackers find themselves trapped in the “American dream” inseparable from the individualist logic of success and market competitiveness.

Jérémie Grojnowski, University of Paris Nanterre

Le hacker et le paysan : figures croisées de la lutte pour la souveraineté technologique

Le militantisme hacker, dans sa dénonciation de nouvelles formes de dominations liées à l'expansion du numérique, s'est approprié le concept de « souveraineté technologique » (Ritimo, 2014), inspiré des luttes paysannes pour la souveraineté alimentaire. Dans quelle mesure, à l'inverse, les paysans peuvent-ils s'appuyer sur les valeurs d'émancipation technique défendues par les hackers ? Afin d'apporter des éléments de réponse à cette question, je me concentrerai sur une initiative paysanne originale suivie dans le cadre d'un terrain de recherche en anthropologie visuelle. Il s'agit d'une coopérative basée dans l'Isère (France), militant pour la souveraineté technologique des paysans. Se réclamant d'avantage de la solidarité paysanne que de la culture hacker, ce collectif emprunte néanmoins à celle-ci certains traits fondamentaux. Le cœur de son activité consiste en effet dans l'organisation en France d'ateliers d'auto-construction d'outils paysans, dont les plans sont aussi diffusés sous licence libre. Cet engagement s'inscrit dans une réflexion critique sur la course au suréquipement ayant conduit, dans le monde agricole français, à une perte d'autonomie du paysan face à son outil de travail. À travers ce cas spécifique, il s'agira de montrer comment se met en place la diffusion des valeurs du libre et du DIY dans une organisation extérieure à la scène hacker, à savoir le travail paysan. Par une approche comparative, j'interrogerai plus largement les affinités entre les figures idéal-typiques du hacker et du paysan, sous les angles du rapport à l'outil et de la transmission des savoir-faire. J'exposerai enfin comment, en retour, la métaphore des luttes paysannes tend aujourd'hui à inspirer certaines initiatives conduites par des communautés hackers rencontrées lors de mon terrain de recherche. Cette analyse sera illustrée par l'extrait d'un film ethnographique.

Eric Zufferey, University of Fribourg/University of Lille 1

Des hackers pris entre le désir de changer le travail et de changer la société

Les hackers sont mus par le désir de “hack-er les système”, qu'il s'agisse de l'école, du travail ou de la politique. À partir d'une thèse sur la professionnalisation et la politisation des hackers, nous proposons de discuter leur propension à transformer leur pratique du hacking en engagements militants ou politiques.

Souvent, la charge militante ou politique du hacking est mise en veille, car les hackers veulent avant tout modifier ou créer un contexte de travail propice au hacking. Leurs engagements hors du travail sont alors tournés vers la professionnalisation de leur secteur (hacking éthique p.ex.) ou la compensation des frustrations vécues au travail. La formation du Parti Pirate fut une opportunité pour certains hackers frustrés par leur travail de s'engager dans une carrière politique de substitution. Mais des désajustements importants amenèrent le plus souvent à un abandon de l'engagement. Le hacking en tant que culture autodidacte se concilie mal avec la culture partisane, sans compter que la confrontation à l'univers politique divise les hackers, en raison de l'hétérogénéité de leur rapport au politique. Les hackers s'inscrivent plus volontiers dans le champ militant où ils cherchent à exercer une forme ou l'autre de contre-pouvoir : lobbying politique, travail de porte-parole, etc. S'y rejoignent deux catégories de hackers qui se distinguent par une politisation plus marquée. Nous trouvons, d'une part, des hackers qui font une carrière académique et mobilisent dans leur engagement les ressources liées à leur position et, partant, en font profiter les collectifs auxquels ils participent. D'autre part, nous avons rencontré des hacktivistes dans une position d'interface entre culture littéraire et culture scientifique : tournés vers la sphère publique, ils mettent en réseau des collectifs de hackers avec d'autres associations, des journalistes et parfois des responsables politiques.

Panel 3

Anthropology of Education: Negotiation and Juxtaposition of Conflicting Norms in Diversified Societies

Friday 10th November

Organisers: [Ursina Jäger](#), University of Zürich, and [Kathrin Oester](#), University of Bern

In highly diversified societies, schools are considered to play a decisive role in creating social cohesion. In doing so, they find themselves caught in a tension between different political agendas. On the one hand, there is an attempt to homogenize diverse members of society according to the norms and values of an imagined national 'Leitkultur'. On the other hand, a model of Western democracy is endorsed in which the recognition of diversity through inclusive practices plays a major role.

The panel seeks to analyze these contradicting political agendas and their implications for educational policies and institutions in diversified societies. It aims at looking into processes of negotiation and juxtaposition of different, sometimes conflicting, norms shaping national curricula, guiding pedagogic practices and affecting the everyday lives of learners. In such processes of negotiation, new narrations of norms and pedagogical alternatives emerge. Educational anthropology draws attention to the power structures and hierarchical relations in which such negotiations take place and scrutinizes daily routines and practices within the field of education. Thereby it attempts to explore the children's point of view: in addition to an adult-centred perspective, cultural change and social justice, and norms and alternatives are thus also seen through the lens of children and youth. Such an approach 'from below' focuses on a society's future and a culture in the making, instead of explaining social change mostly through the past.

Keynote speaker: Prof. Dr. [Michalinos Zembylas](#), Open University of Cyprus

Challenging the Educational Norms of Empathising with the 'Enemy': Fractures and Failures, Possibilities and Impossibilities in an Ethnically Divided Society

My presentation is drawn from a larger ongoing ethnographic exploration on the emotions of historical trauma, memory, loss and the prospects of teaching about peace and reconciliation in Greek-Cypriot schools. My focus in this keynote will be on the ways in which a fifth-grade class of Greek-Cypriot students and their teacher perceived and negotiated the meanings of empathy in the context of a school subject titled Den Xehno (I don't forget). Contrary to hegemonic ways of teaching about Den Xehno, the teacher and her students in this class took as their point of departure not the grand narratives about trauma and suffering found in Greek-Cypriot school textbooks and hegemonic public discourses. Rather, the students with the help of their teacher collected small narratives, *petits récits* (Lyotard 1984) from people in their community who had lived those events. The pedagogical goal of this attempt was to uncover the meanings and values that these individuals in the Greek-Cypriot community constructed about the past, themselves, and the "enemy-Other" community in Cyprus, that is, the Turkish Cypriots. My narration focuses on some classroom observations and interviews with the teacher and her students concerning their efforts to negotiate empathy during a three-month period in which Den Xehno was taught in this particular manner. The presentation helps to foreground the potential of teaching about/for empathy and asks what sort of pedagogy can encourage the development of empathy in children who grow up in conflicting societies and are often assigned the burden of "remembering" un-lived memories, that is, events they have not experienced first-hand.

[Olivia Killias](#), University of Zürich

Global Aspirations, Restricted Mobilities: Educational Migration to Malaysia

In recent years, increasing numbers of international students, mostly from the Middle East, South Asia and North Africa have come to Malaysia to pursue their education in what has been branded in promotional material as a 'tropical paradise'. Malaysia has launched campaigns in various parts of the world to attract students by advertising its English-language education (inherited from British colonial rule), low costs of living,

its 'moderate' take on Islam and maybe most importantly, its liberal visa policies. In fact, the current educational mobility to Malaysia is novel in many ways, and it can only be understood in the context of changing global migration regimes in the wake of the global 'war on terror'. This paper proposes to focus on encounters between students and academics in and around a Malaysian university campus, and to reveal the tensions that emerge around the very idea of 'education' and the 'branding' of certain nations as more educated and civilized than others. In the setting of such a highly diverse campus, cosmopolitan forms of academic cooperation coexist with everyday forms of postcolonial exclusion and racism.

Barbara Waldis, University of Applied Sciences and Arts Western Switzerland

Explorers – youths of the second immigration generation and their strategies to deal with contradictory expectations

The contribution concerns the real-life circumstances of young women and men, most of whose parents immigrated to Switzerland, who have finished school but have not taken up employment. These young people have in common the fact that they spend time at the same youth centre of a socially mixed neighbourhood of a Swiss city. As related by a social worker, they face contradictory norms and expectations in their daily lives. Their parents would like them to start a professional career corresponding to the parents' idea of success; additionally, at school, the young people learnt about conditions for achieving a successful professional career. Yet the job market open to them is limited. These different expectations and realities hardly ever correspond to the professional projects they imagine for themselves.

From the economic perspective that social workers often have to adopt, upon finishing school young people should learn a profession and start to earn their own living. They should adopt the rankings and necessities proposed by the labour market, even if this brings them into conflict with their parents or their own ideas and expectations for the future. In the presentation, the focus is on young people: What is at stake is an actual understanding of their biographies. What are their own expectations? How do they look at their family, at school, at the labour market? How do they speak of their neighbourhood and their city, and how do they link up with them? This project is in the first phase of conceptualizing. The contribution deals therefore with the elaboration of an adequate ethnographic setting of biographical method so that the young people can tell their own story. In conclusion, it sketches the first conceptual links with leading approaches of research on youth, especially with the notions of "aspiration cooling" and "transition" or "socialization".

Jeanne Rey and **Matthieu Bolay**, University of Fribourg

International schools as 'cosmopolitan educational enclaves'. Overcoming the national paradigm?

In this paper, we will analyze how international schools in Switzerland define their presence in Switzerland and negotiate their position on the Swiss educational landscape. Contrasting with private schools offering alternatives to predominantly public education in Switzerland, it is argued that international schools tend to create educational spaces that valorize a certain conception of cosmopolitanism which reproduces specific cultural hierarchies, while keeping Swiss educational landscape at a distance. First, we will describe how a sense of belonging to a cosmopolitan community is created within school settings and teaching practices. Second, we will address how international school actors distinguish themselves from their 'host country' by conveying specific discourses about the 'local community', while paradoxically connecting to a tradition of Swiss 'excellence' in education. Third, we will consider how both the 'national' and the 'international' paradigm coexist in some schools, resulting in hidden tensions or open conflicts that reveal their respective educational norms, the struggle for legitimacy (Bourdieu, 1980), as well as geographies of privilege (Koh & Kenway, 2016). Finally, we will mention how Swiss federal and cantonal state authorities, as well as economic interest groups largely participate to the creation of what we will define as a 'cosmopolitan educational enclave'. This paper presents preliminary results from an ongoing SNSF-funded ethnographic research project (EDUtrans) on transnationalisation processes in private education in Switzerland. The methodological approach includes field observations in several schools, as well as informal and semi-structured interviews with teachers, school administrators and parents.

Elisabeth Schubiger, Haute Ecole Pédagogique of Fribourg

Fostering the next generation of “responsible world leaders”. An Ethnography on International Education

Within the frame of the SNSF research project Edutrains, I am currently conducting ethnographic research in two different international schools in Switzerland in order to gain a deeper understanding of how growing commodification of international schools influences teaching and pedagogical practice. International schools in Switzerland most often follow an alternative international curriculum (such as the International Baccalaureate (IB) program) and seemingly tend to operate outside Swiss education policy. The educators that created the IB were driven by idealism and hope, inspired by the goals of UN and determined to develop an education that encourages young people who value all nations and cultures and work for a more peaceful world (Fabian: 87). According to this initial vision, the aim of the international education is to educate ‘world citizens’. Therefore, international schools are discussed as being a breeding ground both for UN ideologies and for an elite culture (Bunnell 2012; Bertron 2015). Developing the argument further, I will address the current performance of international schools – which appears to be comparable to that of a company - as a breeding ground for future business-managers in a globalized market economy.

In my presentation, I would like to discuss the findings of my current participant observations taking the example of the IB subjects Creativity Action Service and Community and Service. In these mandatory subjects, students have to practice social services, such as organizing a charity event or visiting lonely people in retirement homes. I am exploring how teachers convey international responsibility for the “poor and marginalized people”, and whether the social services reproduce their, as Bertron (2015) would say, elite status. On the other hand, I am interested whether teachers reproduce the image of a ‘third world’, which has to be developed (see Jerven 2013; Ferguson, 1994; Escobar, 2012) and whether economic ideals of corporate social responsibility may influence their teaching (Dolan & Rajak, 2016).

Anna Ellmer, University of Vienna

“This mother is never there when we need something from her”: the paradoxical workings of “educational partnership” in a public kindergarten in Vienna

While care for young children in Austria was formerly mostly relegated to the ‘private’ domain, in recent years it is increasingly defined as a joint task of state-financed institutions and families. Newly established standards for institutional child-care construct the relationship between these institutions and diverse families as ‘educational partnership’, suggesting reciprocity, shared interests and equality. Inspired by calls for ethnographic inquiries of the complex entanglements of kinship, politics and the state, this paper examines how this programmatic ideal of partnership is translated into every-day practice in a kindergarten in Vienna and specifically investigates the “boundary work” between state and family involved in this process. Combining an analysis of relevant educational policies with insights into the ambivalences of a specific ethnographic case, I point out how ‘educational partnership’ aims to manage diversity while it sets a narrow norm of the ‘good family’. In contrast to the notion that partnership promotes empathy and open communication, I illustrate that its enactment can just as well foster secrecy, reinforce boundaries between the institution and specific families and legitimize the withdrawal of support, when parents, and especially mothers, are perceived not to do their part in a partnership. These dynamics rest on pedagogues’ assessment of a child’s competences but are also influenced by gendered norms of ‘good’ parenthood and implicit ethnic categorizations and stereotypes, which inform the perspectives of educators. The paper will illustrate how pedagogues and parents negotiate a child’s future and also show how the voice and experience of the affected child are largely absent from this process. Bringing in ethnographic vignettes which allow insights into the child’s perspective uncovers that what is at stake is not merely a ‘successful’ educational biography, but also more subtle experiences of belonging and marginalization.

Stine Karen Nissen, University of Aarhus

Time and Temporality in Danish Elementary Schools

This paper is based on an on-going ethnographic study on the temporality of children's every day lives in the Danish public elementary school - 'folkeskolen'. By micro-analytical explorations of schooling through the lens of time, the study sets out to shed (new) light onto aspects of institutional norms and socialization within formal education. The overall research questions are; how- and with which logics and practices are children's' lives in Danish public schools organized temporally, and how do children experience, make sense of- and act in relation to temporal norms in schools? These are questions constructed with assumptions and priorities given to temporality as a multi-dimensional analytical category (Zerubavel 1979, Elias 1992, Flaherty 2011), as well as an emphasis on children's experiences and practices (James et al., 2005). The empirical anchor of the case study consists of five months of fieldwork in two elementary schools, located in sociodemographically different suburban areas outside the Danish capital, Copenhagen. Children - in this setting conceptualized as 'students' - at grade 1, 6 and 9 are followed throughout their schooldays. In doing so, the study does not rely on a certain age, but makes use of the institutional division of age in western formal education as a way of creating methodological contrasts and reflections (Bourdieu 1978, Christensen & James, 2000:161). The study relies predominantly on qualitative ethnographic approaches, with the use of participant observations, conversations and interviews with children and teachers, photos taken by children and researcher, and children's drawings and timetables. The presentation highlights methodological reflections and empirical examples from an on-going fieldwork, related to the pursuit and challenges of grasping multiple institutional temporalities as situated cultural norms and practices.

Panel 4

The Premises and Promises of Alternative Norms in the Global Economy

Friday 10th November

Organisers: [Johanna Mugler](#) and [Luisa Piart](#), University of Bern

Alternative propositions challenging existing patterns of exclusion and inequality in the global economy often include great hopes, expectations and promises that immoral, unequal and unjust situations need to, can and/or will change. While norms, rules and institutional changes sometimes occur radically, various studies have shown that more often change in the economic field happens only subtly and incrementally. Too much is on the table, too much is to lose.

In this panel, we explore the relation between alternative economic, regulatory and moral norms and the existing dominant norms in various private, national and international initiatives to make the global economy fairer and more equal (e.g. global movements for ethical consumption, environmental protection, alternative food networks, tax justice, global anti-sweatshop, corporate codes of conducts and social responsibility).

In order to understand the interplay of normative and institutional change in the regulation of the global economy, we are particularly interested in contributions that address with their empirical work one of the following questions:

1. What are the premises and genealogies of “alternative” moral, economic and regulatory norms? How, when and by whom do specific ideas and initiatives become recognized as legitimate “alternatives” to hegemonic norms?
2. What are the actual institutional settings where actors with alternative and prevailing norms confront each other, negotiate, or argue? How do arguments need to be framed in order to be heard by the other side? What needs to happen that alternative norms, often accused of being naïve, utopian, out of touch with reality can be implemented, leveraged, and eventually maintained in the long-run?
3. Who are the actors who propose alternative norms and who the ones who defend the dominant ones? How does their everyday work life look like? What are the material, political and/or social conditions of their work? How do they perceive their own work and working environment in relation to others?
4. What happens to the big promises of empowerment, hope and expectations and what are their intended and unintended outcomes in practice? How do involved actors (powerful and less powerful ones) reflect on this process where dreams come true or maybe fail, compromises have to be found, bigger ideas need to be deferred, postponed, cut up into smaller projects?
5. What are the impediments and constraints to norms and institutional changes and the competing forces that sustain such resistance?

[Leva Snikersproge](#), Graduate Institute Geneva

Stock Market Layoffs, or How the „Real“ Economy is Not an Alternative to Finance Capitalism

In France, following the 2008 financial crisis, resurged a discourse on “stock market layoffs” (*licenciements boursiers*), or “unfair” closing of economically viable industrial sites to the advantage of finance markets and shareholder whims. One of François Hollande’s landmark pre-election promises concerned outlawing stock market layoffs in future; such an alternative conception of finance’s relation to the economy was meant to contribute to safeguarding industrial employment in France. Once elected, his government needed to set stock market layoffs apart from regular economic redundancies, defined in labour law as lay-off due to economic difficulty or technology change. This paper describes the difficulties that such an undertaking entitled and shows how by trying to protect the “real” economy from the power of finance it reinforced free market doctrine. Finally, it argues that for imagining radical economic and labour alternatives it is fruitful to focus not only the differences but also similarities between finance and the “real” economy.

Stefan Leins, University of Zürich

Responsible Investing': From a Normative Claim to a Speculative Practice

This paper looks at recent forms of 'responsible investing'. It follows the use of ESG within a large global bank. ESG is a technique of valuation that takes into account environmental, social, and governance-related factors. Drawing on ethnographic data, the paper explores how ESG has become an accepted concept among financial analysts and how it is implemented in their everyday calculations. It is argued that ESG enables financial analysts to understand factors related to corporate responsibility as market signals and use them to support their investment narratives. It concludes that through the application of ESG, 'responsible investing' has been transformed from a normative attempt to increase the morality of investing to a speculative practice of valuation. This creates profit from current social contention and crises of capitalism.

Philip Balsiger, University of Neuchâtel

Moral Markets, Boundary Struggles and Mechanisms of Control

This paper attempts to describe the defining and distinctive features of "moral markets", i.e. markets in which producers set higher moral standards than those governing conventional market practices, and consumers buy products that respect those higher moral standards. Discussing the shortfalls of existing theoretical conceptualizations in terms of "conventionalization", resource partitioning, and multiple markets/conventions, I conceptualize moral markets as fields where actors are in strategic interaction. Building on my own studies on the markets for eggs and for clothes, as well as on other contributions, the paper suggests that all moral markets are composed of a plurality of actors whose understanding of and commitments to moral principles are variable. It defines the characteristic dimensions of the field and characterizes typical positions. It then discusses the main issues at stake in the field struggles between moral market actors, and analyzes how field settlements are achieved and maintained, pointing at the role of internal mechanisms of control and of state regulation.

Angela Lindt, University of Bern

Strategic Litigation in Peruvian Mining Conflicts: on the Possibilities of Using the National Legislation to Sue Transnational Corporations

Negative impacts on the environment and on the livelihood of local populations caused by transnational corporations (TNCs) have become a politically contested issue. Corporate and state actors often argue that corporate social responsibility standards and non-mandatory initiatives are adequate to deal with these challenges and argue for international frameworks like the Voluntary Principles on Security and Human Rights (VPs) or the UN Guiding Principles on Business and Human Rights (UNGPs). Civil society organizations and social movements, in contrast, consider these sets of voluntary frameworks as insufficient and demand binding legal norms to hold TNCs liable and to regulate, for example, the global activities of mining corporations. Regardless the often challenging legal situation, there are worldwide attempts to sue TNCs in their host states.

In my PhD project I analyse how two social movements in Peru use the national legislation in the context of largescale mining projects to hold transnational corporations liable for violating human rights or for causing environment damages. I analyse, inter alia, the use of law by local lawyers in different processes of strategic litigation. Whereas the above mentioned frameworks like the UNGPs or the VPs have had little impact in Peru, the lawyers I worked with try to bring emblematic legal cases to court and, by doing so, attempt to attribute legal responsibility to TNCs. They make strategically use of the national legislation and accompany the legal actions with lobbying and with public campaigns.

In the paper, which I would like to present, I will focus on the work of a group of human rights lawyers based in Lima and on their strategies and alliances with national and international organizations. My attempt is to give an insight into the daily work of the lawyers, on their professional and personal background and on how they elaborate their strategies. Thereby, I hope to contribute to the general discussion of the panel.

[Marina Gold](#), University of Bergen/University of Zürich

NGOs as the New Welfare State: Aid in the Context of the Corporate Power

The emergence of populist parties prompted discussions regarding the redefinition of the political and economic landscape, as conventional vehicles for political power (parties, established elites) are questioned by people in a general protest against austerity measures and a perception of increased insecurity. The rampant capitalism enabled by neoliberal ideology has affected even the wealthiest countries in northern Europe. The crisis of the European Union and its democratic structures is explained through a surge of populism and a response to the refugee crisis. However, these are only side effects of larger processes of transformation affecting the nature of the state. This paper argues that the state is at the pinnacle of a crisis that has been gestating since the 80s, but that is inherent in the nature of capitalism. The emergence of corporate formations of power that take on state effects are undermining democratic processes. By focusing on the structures of power of international NGOs, such as MSF and the International Committee for the Red Cross, and their role in the delivery of aid, this paper addresses some of the questions raised in point two of the panel proposal, and considers the relation between alternative economic, regulatory and moral norms and the existing dominant norms in various private, national and international initiatives articulated by NGOs. Based on almost two years of post-doctoral research as part of an international, multi-disciplinary team under the leadership of Prof. Bruce Kapferer and his ERC Advanced Grant on "Egalitarianism: Forms, Processes, Comparisons", my research focuses on the roles of international NGOs in the articulation of human rights discourse around the refugee crisis. Here I will address one element of this research: what does the role of NGOs in providing humanitarian aid reveal about changing structures of economic and political power?

Panel 5

Vivre les normes de l'État

Friday 10th November

Organisers: [Frédérique Leresche](#) and [Jean-Pierre Tabin](#), LIVES/HES-SO, Lausanne

Dans ce panel, nous nous intéressons à la façon dont les individus vivent au quotidien les normes de l'État. Plus précisément, nous cherchons à appréhender la façon dont les individus réagissent en pratique à des normes dont le caractère hégémonique a été montré par divers auteurs (Gramsci, Foucault, Bourdieu entre autres). C'est le « savoir des gens », comme le disait Michel Foucault, qui nous intéresse, parce qu'il est le lieu non seulement de la mise en œuvre des normes, mais encore de leur critique, porteuse de potentielles alternatives.

Notre but dans ce panel est donc de travailler différents espaces sociaux dans lesquels normes étatiques et pratiques se rencontrent. Les trois interventions déjà prévues reposent sur des données empiriques concernant les pratiques de spécialistes de l'asile, celles d'officiers d'état civil dans le cadre de mariages binationaux et enfin celles de personnes qui renoncent ou refusent des prestations de l'état social. Nous attendons des propositions concernant d'autres espaces sociaux, d'autres rencontres entre normes et pratiques, et aimerions discuter des méthodes anthropologiques pour les appréhender.

Deux axes seront principalement investis. D'une part, nous discuterons la manière dont se pratiquent les normes de l'État, et avec quelles raisons sociales et morales. Ces pratiques sont conformes, subversives ou même les deux à la fois. C'est cette articulation plus ou moins contradictoire d'un ordre normatif et de raisons morales et sociales qui explique « les multiples façons dont on habite les normes » (Mahmood, 2009, p. 276). Mais ces pratiques procèdent également d'une « reformulation immanente au pouvoir, et non [d'] une relation d'opposition externe au pouvoir » (Butler, 2009, p. 30). Comment penser les pratiques des acteurs en dehors de la binarité normes et alternatives, en les insérant dans un savoir local ?

D'autre part, nous nous intéresserons à la façon dont les chercheurs et chercheuses se saisissent de ces questions, du point de vue théorique comme du point de vue méthodologique. Nous pensons en effet qu'étudier l'État en tant que producteur de normes peut être rendu difficile justement parce que nos schémas de pensée sont aussi le produit de l'État, et que nous sommes « pénétrés en quelque sorte par cela même que nous devons étudier » (Bourdieu, 2012, p. 13). Comment faire réapparaître les « savoirs disqualifiés » ou « assujettis » (Foucault, 2001, p. 10-11) ? Que produisent-ils comme « nouvelles formes d'intelligibilité du monde » (Fassin, 2009, p. 1265) ?

[Sabrina Roduit](#), University of Geneva

Droit à la santé ou tourisme médical ? Entre normes de l'accès aux soins des non assurés et subjectivité des professionnels de santé

Le terrain d'enquête (réalisé dans le cadre de ma thèse), se place dans le champ de la santé et l'accès aux soins, pour s'intéresser aux personnes en marge de la norme qui permet d'y accéder en Suisse, à savoir l'assurance maladie de base. L'objectif de cette recherche est de comprendre les parcours de recours et de non recours aux soins de santé de personnes vivant à Genève sans possibilité réelle de s'y affilier. Trente entretiens semi-structurés ont été menés auprès, d'une part, de personnes résidant sur le canton de Genève non affiliées à la LAMal et, d'autre part, auprès de professionnels de santé travaillant dans le champ de l'accès aux soins pour cette population spécifique. Par ailleurs, une centaine d'heures d'observation ethnographique a été réalisée. En reprenant la première partie du questionnaire proposé, il s'agira ici de montrer en quoi, dans l'espace social qu'est la prise en charge médicale des individus, ceux se trouvant hors de l'accès aux soins comme norme de l'Etat se trouvent en situation de prise avec les modes de subjectivation et de catégorisation des professionnels de santé. Nous chercherons à montrer que, malgré un dispositif prévu d'accès aux soins aux non assurés, via un

système de garantie de soins lié au service de médecine de premier recours, cet accès semble conditionné par des recatégorisations morales et sociales produites par les acteurs de santé. Nous prendrons appui sur le concept des économies morales proposées par D. Fassin, qui varient et évoluent selon les périodes de l'histoire et les acteurs sociaux. Les entretiens et les observations serviront de base à cette réflexion permettant d'éclaircir les perspectives des acteurs, et de les mettre en relation avec les directives de la structure dans lesquels ils évoluent, afin d'appréhender les pratiques et alternatives mises en place. Nous prendrons notamment l'exemple de la notion de tourisme médical, développée dans les discours des professionnels, pour penser ces pratiques.

Monica Aceti, University of Fribourg

Il faut capitaliser de la santé ! Des normes de promotion de l'activité physique saisies par des familles de quartiers pauvres

Sur fond de risques sanitaires, les politiques publiques de santé diffusent dans l'espace public des messages de prévention, parfois hautement normatifs, en vue de lutter contre la sédentarité (Cavill, Kahlmeier & Racioppi, 2006 ; Peretti-Watel & Moatti, 2009) et l'ensemble des maladies chroniques associées, tout en déléguant aux familles la responsabilité du soin domestique de santé (Cresson, 1998). Dans le cadre d'un programme de recherche international et comparatif (<http://www.apsapa.eu/>), nous avons analysé les critères normatifs des programmes nationaux de promotion de l'activité physique (Aceti M. & Vieille Marchiset G., 2014) pour ensuite questionner les discours, les représentations et les pratiques mises en œuvre parmi des familles de quartiers précarisés où la prévalence du corps en trop est plus forte (Baudry, 2013 ; Saint-Pol, 2007). Pour se défaire des schémas de pensée doxique, nous avons travaillé la perspective critique de Rail (2014) permettant de déconstruire les « cartes postales » de l'« obésité ». Au niveau méthodologique, les données ont été recueillies dans des quartiers considérés comme pauvres dans quatre pays européens (Allemagne, France, Italie et Suisse) et analysées par des outils de standardisation permettant le comparatisme réflexif (Aceti et al., 2016). À partir d'un matériau empirique varié - des focus groups avec des enfants (N = 176), des entretiens avec des parents (N = 38) et des observations ethnographiques des offres et infrastructures récréatives et sportives dans les quartiers d'investigation -, c'est l'interrogation croisée des enfants et des parents qui permet de comprendre comment les normes sanitaires en matière d'activité physique sont intégrées dans les familles entre liberté (Régner & Masullo, 2009), compromis (Martin-Criado, 2015), processus d'accommodation et ambivalence des comportements articulant temps pour soi et temps pour les autres en fonction des contraintes et des ressources au quotidien de ces familles.

Anne Lavanchy, University of Applied Sciences and Arts Western Switzerland

Quand personne ne décide... Les agents de l'État face aux normes d'intégration

Quels savoirs et quelles pratiques décisionnelles les agents de l'état impliqués dans les procédures de naturalisation mettent-ils en œuvre ? A travers cette question, la communication vise à interroger l'opposition entre, d'une part, l'Etat vu comme appareil normatif et hégémonique et, d'autre part, les savoirs des gens et la mise en œuvre des politiques étatiques. En l'occurrence, ce savoir des gens est celui des agents de l'état, qui le crée au fil de leur travail quotidien, des décisions qui le jalonnent et des orientations de leur activité professionnelle.

Le matériel empirique sur lequel se base notre réflexion a été produit dans le cadre d'une recherche interdisciplinaire (droit, psychologie sociale et anthropologie). Il est constitué d'entretiens et d'observations réalisées dans plusieurs services cantonaux et communaux du canton de Neuchâtel impliqués dans les procédures de naturalisation ordinaire ainsi qu'auprès de candidates et candidats à la naturalisation. L'analyse de ce matériel a mis en lumière ce que nous avons nommé la fragmentation du processus décisionnel : les agents de l'état investis d'une autorité décisionnelle ne considèrent pas qu'ils prennent de décision à proprement parler quant aux dossiers, puisqu'ils se basent sur des résumés produits par leurs subordonnés. Par ailleurs, ces derniers, dont l'influence sur le parcours des demandes de naturalisation est extrêmement importante, n'ont aucun pouvoir décisionnel. Ma communication va détailler les diverses étapes par lequel les

demandes de naturalisation passent pour montrer comment à la fois les spécificités de cette fragmentation, ses conséquences et le sens que l'on peut lui donner. Par ce biais, elle permettra de jeter un éclairage parfois troublant sur les similitudes de la démarche administrative et le travail interprétatif des sciences sociales.

Jonathan Miaz, University of Lausanne and University of Strasbourg

Instruire les demandes d'asile en Suisse: droit, normes secondaires d'application et pratiques administratives

En Suisse, la loi sur l'asile est entrée en vigueur en 1981. Depuis, on assiste à une importante inflation normative participant d'une juridicisation des pratiques en matière d'asile. Ce processus entraîne, via une forte judiciarisation, une sophistication du droit et des procédures d'asile. Partant de ce constat de départ, on peut s'interroger sur la manière dont les collaboratrices et les collaborateurs du Secrétariat d'Etat aux Migrations (SEM) chargés d'instruire les demandes d'asile orientent leurs pratiques par rapport au droit, poursuivant ainsi une approche wébérienne du droit conçu comme une activité sociale (Lascoumes et Serverin, 1988 ; Weber, 1986). Cette communication porte donc sur les pratiques des spécialistes asile du SEM et analyse tout particulièrement comment et dans quelles conditions ceux/celles-ci instruisent les demandes d'asile et interprètent les situations par rapport au cadre légal. D'une part, le droit d'asile apparaît comme un horizon pratique et comme un horizon d'intelligibilité pour les spécialistes asile. D'autre part, les données récoltées par observation et par entretiens semi-directifs mettent aussi en évidence les différentes médiations qui existent entre le texte de loi et sa mise en œuvre. Ainsi, il existe des stratégies et des priorités de traitement – qui renvoient à des dimensions politiques, de gestion des « flux » et de productivité – qui coexistent avec des normes secondaires d'application (Lascoumes, 1990) qui établissent des sortes de jurisprudences internes et des directives liées au traitement des dossiers (Miaz, 2017a). Les normes secondaires d'application établies par et pour les spécialistes asile et leurs supérieurs hiérarchiques témoignent de la tension entre un examen individuel des demandes d'asile et une gestion collective de celles-ci (Soenneken, 2013). Elles contribuent à introduire une forme d'automatisation, voire d'industrialisation du traitement des demandes d'asile. C'est tout particulièrement de cette tension dont il sera question dans cette communication. Cette contribution repose sur une enquête ethnographique au sein du SEM entre 2010 et 2014 (Miaz, 2017b) et réalisée dans le cadre d'une thèse de doctorat. J'ai ainsi effectué deux stages d'observation de plusieurs mois au sein d'un Centre d'enregistrement et de procédure et au sein d'une division responsable d'instruire les demandes d'asile à Berne. J'ai ainsi pu assister à des auditions de requérants d'asile, suivre différentes formations internes et mener 59 entretiens semi-directifs avec des spécialistes asile et des cadres du SEM.

Frédérique Leresche, LIVES/HES-SO, Lausanne

Le vécu du non-recours, une critique subalterne de l'État social ?

Le non-recours aux droits sociaux désigne le fait de ne pas recourir à des prestations alors qu'elles sont connues et que toutes les conditions d'éligibilité sont réunies. Les raisons généralement avancées dans les recherches existantes sur le non-recours concernent notamment la peur de la stigmatisation, la honte ou le calcul rationnel entre coûts et bénéfice. Peu de recherches se sont intéressées aux points de vue des individus qui ne recourent pas aux droits et services de l'État social. Dans ma thèse, je cherche à appréhender le non-recours comme l'expression d'une critique furtive, autrement dit un « savoir local » (Foucault, 2001, p. 10), rarement entendu, notamment parce que la non-envie est un impensé (Warin, 2014). Dans cette communication, je présenterai les premiers éléments issus de mon terrain ethnographique en montrant notamment comment les individus réagissent aux normes de l'État social au travers de pratiques « alternatives », mais aussi de pratiques ordinaires et quotidiennes. Cela me permettra d'engager une discussion sur un cadre théorique qui permet de considérer le non-recours en dehors de la binarité entre normes et alternatives.

Benoît Eyraud and **Arnaud Béal**, University of Lyon 2/ Centre Max Weber

Vivre sous mesure de protection : le point de vue des personnes concernées

En France, un paradoxe juridique s'observe en ce qui concerne les droits des personnes en situation de

handicap. D'un côté, l'Etat français a signé la convention de l'ONU relative aux personnes handicapées qui implique, entre autres, de supprimer les mesures de protection (curatelle, tutelle, soins sans consentement) (art. 12). Cela s'inscrit dans les représentations des sociétés démocratiques qui reposent sur le principe juridique d'une égale capacité civile à décider et à agir pour eux-mêmes dans les domaines de la vie sociale ; principe reconnu par le droit et renforcé par un certain nombre de dispositions législatives (p.ex. Lois de 2002 et de 2005). Simultanément, le droit français prévoit des mesures de protection permettant de décider et d'agir à la place des personnes qui sont juridiquement reconnues comme étant dans l'incapacité d'agir ou de prendre des décisions par elles-mêmes. En nous inscrivant dans le champ théorique de la conscience du droit (Pelisse, 2005) et des représentations sociales du droit (Doise, 2001), nous cherchons à enquêter sur les manières dont les personnes vivent et pensent ces normes spécifiques de l'Etat. Dans cette contribution, nous souhaiterions nous centrer sur les manières dont les personnes concernées vivent et pensent des mesures de protection. Dans quelle mesure celles-ci leur semble-t-elle justes ou contestables ? Quelle est la place des droits fondamentaux dans ces manières de construire leur rapport idéal et pratique aux droits ? En sommes, que font-elles de ces normes juridiques ? Deux enquêtes serviront de point de départ à cette investigation : une enquête par entretiens individuels menée avec des personnes en mesure de protection et une enquête participative « Capdroits », en cours, dans lesquelles les représentations des personnes sont recueillies à travers des ateliers d'analyse en groupe.

Panel 6

Historiciser les alternatives quelles recompositions des mobilisations et formes d'engagements citoyens porteurs d'une critique sociale et écologique ?

Friday 10th November

Organisers: [Marion Fresia](#), [Claudia Dubuis](#) and [Jérémie Forney](#), University of Neuchâtel

Villes en transition, potagers urbains, circuits courts, mouvements de consom'acteurs, décroissance ou encore éco-villages, un grand nombre de pratiques proposent aujourd'hui de promouvoir des manières de vivre, d'habiter, de produire ou de consommer "alternatives" à la société de consommation. Elles voient dans l'autonomie, le localisme, l'auto-gestion, la simplicité volontaire ou l'exemplarité de l'action individuelle les leviers de la transition vers une société plus durable, écologique et solidaire. Et elles tendent à s'inscrire dans un rapport de méfiance vis-à-vis des formes d'actions collectives professionnalisées et institutionnalisées telle que celles des grandes associations de défense de l'environnement ou des partis politiques traditionnels. Portées par une grande diversité d'acteurs, ces pratiques se constituent en réseaux nationaux et transnationaux et jouissent d'une certaine célébrité médiatique. Extrêmement hétérogènes, et inscrites à la croisée entre divers héritages et espaces sociaux (mouvements des retours à la terre des années 70 ; altermondialisme ; communautés intentionnelles ; mouvements des coopératives et des mutuelles ; etc.), elles se fédèrent de plus en plus autour d'une même catégorie d'action militante, celle de l'alternativité (les villages "alternatiba"). Elles offrent une "promesse de différence" (Le Velly, 2017) qui renouvelle les utopies contemporaines et nourrit des engagements individuels ou collectifs qui semblent touchés principalement les classes moyennes et la petite bourgeoisie (Brusadelli & al, 2016 ; Pleyers, 2011). Comment saisir la composition sociale et idéologique de ces "alternatives à géométrie variables" (Comby, 2016), la diversité de leurs positionnements vis-à-vis de l'ordre établi et des types d'engagements qu'elles supposent, tout en prenant au sérieux la portée du label alternatif dont elles se revendiquent ? Comment se positionner, en tant que chercheur, vis-à-vis de cette catégorie émiqque dont on sait qu'elle entretient la fiction que ces pratiques se situeraient "en dehors" de l'ordre social, alors qu'elles sont toujours dans des rapports ambivalents et relationnels à celui-ci ? Le recours à l'histoire apparaît ici comme une bonne manière de réfléchir à ces questions et d'envisager ces pratiques moins en termes de rupture avec la société de consommation, qu'en termes de continuité et de recompositions de formes d'engagements, de contestations et d'expérimentations souvent anciennes, enchâssées dans les formes plurielles de l'économie capitaliste (Bonneuil & Fressoz, 2015), voire lui étant consubstantielle (Hély & al., 2013).

Dans ce panel, nous proposons d'historiciser notre regard sur les formes contemporaines d'engagements citoyens, porteurs d'une critique sociale et écologique plus ou moins radicale. Deux axes de réflexion pourront, notamment, être abordés par les panélistes :

1. Qui sont les acteurs qui s'engagent aujourd'hui par rapport à ceux de la génération précédente, quels sont leurs parcours et le sens qu'ils donnent à leur engagement ? Comment différencier les types d'engagements d'hier et d'aujourd'hui et les situer dans un répertoire d'actions politiques plus ou moins militants ou pragmatiques, individualisés ou collectifs ? Plusieurs chercheurs ont souligné que certaines "alternatives" tendent aujourd'hui à renforcer les logiques néolibérales en favorisant la fragmentation de l'action collective par l'accent qu'elles mettent sur les valeurs telles que l'autonomie, l'action individuelle et l'auto-gestion (Guthman, 2008 ; Pleyers 2011). Que peut-on dire de cette hypothèse lorsque l'on retrace plus précisément la trajectoire historique de certaines pratiques contestataires ?
2. Comment certaines pratiques d'hier (telles que les potagers urbains, l'agriculture contractuelle de proximité, l'habitat collectif, etc.) sont passées de la marge à la centralité, jusqu'à jouir d'une certaine célébrité médiatique aujourd'hui ? Comment cette évolution s'est-elle accompagnée d'une requalification de sens attribué à ces pratiques, avec quels effets d'inclusion-exclusion et de disqualification d'autres pratiques similaires ? Et quel rôle la mobilisation de la catégorie d'"alternatives" a-t-elle joué dans ces recompositions ?

Matthieu Hély, University of Versailles Saint Quentin en Yvelines

« *There is no alternative* » ? « *Utopies réalistes* » et ordre néolibéral

Utopie et capitalisme sont deux concepts indissociables dans la mesure où ils émergent dans le même contexte historique (autour du XVI^e siècle). Ils entretiennent des relations dialectiques car, comme d'autres l'ont bien montré, les critiques adressées au capitalisme contribuent, de manière paradoxale, à conforter sa puissance. L'utopie est aussi profondément liée à l'émergence de la « société civile » dans la mesure où la fiction de « l'état de nature », c'est à dire d'une société « sans Etat », constitue le point de départ des philosophies politiques libérales qui légitiment l'existence d'une « communauté politique rationnellement organisée » chargée de juguler les affects égoïstes et d'instaurer la justice. Au fond, c'est au sein de la « société civile » que se réalise la « sociogenèse » des utopies. Mais ces utopies en sont-elles encore, dès lors qu'elles se diffusent dans les structures étatiques ou/et les institutions marchandes ? Cette tension est particulièrement vive dans un contexte où l'espoir d'une transformation radicale des rapports sociaux s'est largement heurtée aux désillusions du « socialisme réel » tel que le XX^e siècle nous l'a donné à voir. A tel point que certains avaient, sur le moment, défendu la thèse d'une « fin de l'histoire » (qui aurait également été celle de la « fin des utopies ») dont la dissolution de l'URSS en 1991 aurait été l'aboutissement (Fukuyama, 1992). Quoiqu'il en soit, cette expérience historique a désormais installé une suspicion critique à l'égard de toute utopie proclamée dans les sociétés occidentales. Cette dernière étant désormais synonyme de dérive totalitaire ainsi que le soutient l'historien François Furet dans *Le passé d'une illusion* en 1995.

Passés ces quelques rappels théoriques et historiques, ma réflexion prendra appui sur les pratiques inscrites dans le champ de « l'économie sociale et solidaire » et plus précisément sur celles du monde associatif auquel j'ai consacré trois ouvrages (Hély, 2009 ; Hély et Moulévrier, 2013 ; Hély et Simonet, 2013). Champ qui, depuis 2014, est balisé en France par une loi définissant son périmètre et ses organisations légitimes. Précisons que la sociogenèse de ce champ est le fruit de pratiques pluriséculaires et que les différentes composantes, dont il est l'émanation, témoignent d'une profonde hétérogénéité en termes de doctrines et des valeurs. Célébrée comme une « autre économie » (Laville 2011), par certains experts à l'origine d'une formule qui tient davantage de la prophétie auto-réalisatrice que du travail scientifique, les attentes politiques vis-à-vis de l'économie sociale finiront ainsi par s'incarner dans la loi adoptée en 2014. Ce cadre normatif formalise par le droit un certain nombre de caractéristiques historiques comme la lucrativité limitée, la gouvernance démocratique ou la recherche d'une utilité sociale comme des attributs propres à ce qui est désormais désignée comme « l'entreprise de l'économie sociale et solidaire ». Le cas de « l'économie sociale et solidaire » (ESS) est ainsi un objet qui permet de repenser, à nouveaux frais, la question de l'utopie d'une « alternative au néolibéralisme ». En effet, l'écart entre les structures formelles de l'ESS et l'héritage des pratiques de l'économie sociale « historique » témoigne des limites inhérentes à son projet émancipateur (en particulier dans la période 1830-1848). Quand elle accompagne la réforme managériale de l'Etat (en externalisant des services sociaux au monde associatif par exemple) ou qu'elle favorise la précarisation du marché du travail (par la dérogation aux normes du salariat fordiste), l'ESS peut ainsi renforcer la domination des structures néolibérales. Dès lors, quelles seraient les conditions favorables pour que l'économie sociale soit davantage orientée vers l'émancipation ?

Anne D'Orazio, ENSA Paris la Villette

L'habitat participatif entre alternative(s) et institutionnalisation, analyse critique d'une trajectoire militante de négociation pour une troisième voie

Les années 2000 sont marquées en France, comme dans une partie de l'Europe, par l'émergence d'une série d'initiatives citoyennes qui revendiquent de vouloir participer à l'édification d'une « alter-ville » en s'opposant au « modèle mainstream d'entrepreneuriat urbain » [Béal, Rousseau, 2014]. Dénonçant la marchandisation de l'espace de la ville néo-libérale, des collectifs militants se mobilisent pour transformer les modes de fabrication de la ville et de l'habitat. Cherchant à promouvoir des formes alternatives de production de la propriété et du cadre de vie, ils interpellent l'action publique pour la transformer. Ancrés dans un double impératif de participation et de durabilité [Bacqué, Gauthier, 2011], ces collectifs mobilisent un ensemble de références étrangères comme historiques qui convoquent des notions telles que l'autonomie ou l'autogestion.

A partir d'une longue enquête de terrain menée de 2008 à 2015, nous avons montré comment des

dynamiques citoyennes ont porté, en France, l'idée d'habitat participatif et permis sa reconnaissance institutionnelle. Le traitement de cette question publique s'inscrit dans un dispositif de négociation et d'alliance avec le politique et l'institution en vue de tracer une troisième voie alternative au logement social et à la promotion immobilière marchande. Pour qualifier la nature de ces alternatives nous adoptons une perspective diachronique et mettons en regard les initiatives contemporaines de l'habitat participatif et celles plus anciennes qui ont cours à la fin des années soixante-dix autour de l'idée d'habitat groupé autogéré. Ceci nous permet d'identifier les niveaux de filiations et d'innovation entre le moment « autogestionnaire » d'une part et le moment « durable et solidaire », d'autre part. A partir de ce terrain, nous nous proposons de questionner l'existence de différents régimes d'alternatives et d'interroger l'unicité des mobilisations et de la critique sociale qu'elles portent.

Najate Zouggar, University of Lausanne

« J'avais envie de faire quelque chose de mes dix doigts. » Les oscillations de l'entreprise artisanale entre pratiques gentrifiées et inscription dans un style de vie alternatif

Dans cette communication, je propose d'examiner dans quelle mesure la pratique d'un métier artisanal engage les individus qui s'y adonnent dans un style de vie alternatif souvent revendiqué comme l'expression d'une « rupture » avec le monde dominant mais dont les rapports avec l'économie capitaliste demeurent aussi étroits qu'ambigus. En mobilisant le concept de gentrification (Perrenoud, 2008), on peut examiner comment des métiers « anciens » s'inscrivent dans une « nouvelle économie urbaine » (Ocejo, 2017) et tenter de définir les critères d'un « style de vie alternatif ». A la lumière d'une série d'observations et d'entretiens ethnographiques réalisés parmi des artisan.e.s du bois (ébénistes, menuisier.e.s, marqueteur.e.s), il s'agira de questionner les sens donnés à l'engagement dans la pratique artisanale en mettant en évidence les enjeux liés à la distinction (Bourdieu, 1979) car les styles de vie sont aussi des styles de classes. En complément de ces données ethnographiques, dans une perspective diachronique, on prendra appui sur les documents recueillis dans les archives cantonales afin d'éclairer l'évolution du métier et de dénaturaliser le caractère « alternatif » de ces pratiques professionnelles initialement inscrites dans le monde ouvrier.

Catherine Rouvière, University of Paris 1 Panthéon Sorbonne-UMR

« Vivre autrement » loin des villes : « Le « retour à la terre », une matrice d'alternatives en France depuis les années 1960 »

Après l'écho amplificateur donné par le mouvement de Mai 68 aux rares démarches discordantes critiques des « Trente Glorieuses » du début de la décennie, de jeunes urbains, de plus en plus nombreux et socialement divers effectuent, au fil de vagues successives bien différenciées, le « retour à la terre » dans des espaces ruraux de moins en moins délaissés par l'englobant libéral, industriel et urbain. Depuis le début, leur contestation se place sur le terrain économique, social, culturel et sociétal aux travers de l'invention d'alternatives concrètes non consuméristes, porteuses de sens, décroissant les sphères pour développer des liens et favorisant une démocratie participative.

Donner corps à cette forme d'utopie concrète en bâtissant des compromis avec l'englobant, d'abord pour des raisons financières mais surtout dans le but de faire changer celui-ci de l'intérieur, tout en se gardant de toute récupération, telle est l'ambition et le programme de l'association française d'éducation populaire Peuple et Culture-Isère incarnant dès 1967 la mouvance idéologique soixante-huitarde, et de son Comité d'Etudes et de Propositions-rural créé en 1979 (qui publie les revues Alternatives paysannes puis Alternatives rurales) avant de devenir RELIER (Réseau d'expérimentation et de liaison des initiatives en espace rural) depuis 1985 dont cette communication donnera un aperçu des archives tout juste inventoriées et encore non exploitées. En amont de la position militante partisane et syndicale, l'association s'attache en effet, en fédérant les initiatives similaires à l'échelle nationale, à promouvoir, dans des domaines d'activité de plus en plus nombreux, des modèles alternatifs et innovants expérimentés par les néo-ruraux et les paysans novateurs, hors des logiques économiques libérales et productivistes ou des hiérarchies et barrières socio-professionnelles et culturelles établies.

Pour ce faire, loin de rompre avec le modèle dominant, elle entretient avec lui des relations intenses et nombreuses, à l'échelle nationale mais aussi européenne (fonds structurels européens). Ses recherches et expérimentations nourrissent alors les réflexions institutionnelles au carrefour de l'aménagement du territoire et des politiques sectorielles tout en préparant et en accompagnant le changement dans la politique d'aménagement du territoire consécutif au premier choc pétrolier d'octobre 1973 via l'amorce, en 1982-83, d'un processus continu de décentralisation administrative. Le succès de certains de ses domaines d'action débouche sur la création d'associations autonomes qui, à l'instar de Terre de Liens, la dépassent très largement en notoriété.

Jean-Baptiste Paranthoën, University of Nanterre

De la contestation du GATT aux AMAP. La métamorphose de la cause de l'Alliance entre les agriculteurs et les consommateurs

À rebours d'une histoire événementielle de la création et de la diffusion des Associations pour le Maintien de l'Agriculture Paysanne, cette présentation montrera que ce rapprochement entre les producteurs et les consommateurs s'inscrit dans une histoire militante et institutionnelle qui prend naissance au début des années 1990 à travers l'Alliance Paysans Écologistes Consommateurs. Créée en 1991 par des associations écologistes, tiers-mondistes, de consommateurs et d'agriculteurs, cette coalition transectorielle vise d'abord à la contestation de l'Organisation Mondiale du Commerce et de la Politique Agricole Commune. Or, dix ans plus tard, l'Alliance se spécialise sur la promotion des Associations pour le Maintien de l'Agriculture Paysanne. Comment expliquer cette transformation en structure soutenant la contractualisation des modes de commercialisation entre agriculteurs et consommateurs ? A partir du traitement des archives internes à l'association complété par des entretiens, la modification du répertoire d'action sera rapportée à l'évolution des modalités d'encadrement institutionnel de l'association (Hély, 2009), et aux trajectoires sociales de ses militants (Sawicki, 2003). C'est en valorisant la mise en place d'actions concrètes et l'expertise que la professionnalisation de l'Alliance a favorisé la création et la promotion de ces dispositifs marchands.

Jérémie Voirol, University of Lausanne

L'« autochtonie » comme alternative à la société de consommation : enjeux de l'éthique promue par les intellectuels autochtones d'Otavallo (Andes équatoriennes) dans un contexte transnational

Les intellectuels autochtones d'Otavallo, région des Andes équatoriennes, ont développé, depuis les années 1980 et l'émergence de la revendication identitaire des mouvements autochtones, un discours complexe sur la « culture autochtone », qui trouverait son origine dans la période préhispanique. Elle apparaît notamment comme une alternative à la société de consommation, perçue comme « occidentale ». Ce discours s'appuierait sur les pratiques des communautés autochtones, qui mettraient l'accent sur une spiritualité harmonieuse (corps/esprit, humain/nature) et des valeurs de mutualité et de respect de la nature. Dans cette communication, je chercherai à questionner cette vision, d'une part, en la confrontant à la vie quotidienne et, de l'autre, en tentant de reconstruire sa généalogie. En effet, j'ai pu remarquer, lors de ma recherche de terrain, un décalage avec l'ordinaire de la majorité des autochtones. Je m'intéresserai ainsi à qui sont les intellectuels autochtones, à leur trajectoire de vie, ainsi qu'au sens qu'ils donnent à leur engagement, que ce soit à l'intérieur du milieu autochtone et à l'extérieur. Vis-à-vis de l'extérieur, il s'agit de se réapproprier l'image des autochtones (auparavant monopolisée négativement par la société équatorienne dominante) en montrant de manière positive ce qu'ils peuvent apporter au monde, en termes écologiques et sociétaux. Au niveau interne, les intellectuels cherchent à transmettre une éthique à atteindre dans le futur, en reconstruisant un passé idéalisé, aux autochtones, qui, selon les premiers, sont imprégnés du consumérisme et de l'individualisme attribués à l'influence occidentale. Cette éthique rejoint celle de milieux alternatifs européens notamment et est en connexion avec les mouvements écologiques, le culturalisme anthropologique, le New Age, la science, entre autres. Par conséquent, au lieu de constituer un particularisme local, cette éthique est tout à fait imbriquée dans un monde contemporain transnational.

Panel 7

Christianity, Development, and the Poetics and Politics of “Sustainability”

Saturday 11th November

Organisers: [Heinzpeter Znoj](#) and [Christian Gerlach](#), University of Bern

One of the roots of today’s Sustainable Development Goals (SDGs, 2015-2030) goes back to Christian missionary circles’ concept of holistic development in the 1960s/70s. This panel explores these interconnections of Christianity, development, and sustainability in the global South. Whereas, historically speaking, ideas of sustainability have evolved only recently, the nexus of Christianity and development is long-standing and can be traced back to pre-development times, when various Christian missionary organisations started their global activities as part of the colonial “mission civilisatrice”. With their diverse engagement in ecclesiastic and secular development (e.g. building up educational, health, transportation, and agricultural infrastructure) Christian organisations and institutions (churches, missionary organisations and FBOs) have reshaped landscapes in the global South and largely contributed to coin ideas of “modernity,” “modernisation,” “growth,” or “well-being” in the colonial and post-colonial eras. While they have been supportive of the general development goals of post-colonial states, they nevertheless were sceptical of the high-modernist, top-down development schemes that many states pursued to achieve them. In contrast to the latter, their community-based scope and community-building goals prioritized “holistic,” participatory development which since the 1960s was in line with the development-formula of the World Council of Churches (WCC). In accordance with this “alternative formula”, development work of Christian organisations should be guided by the trilogy of economic progress, social justice, and self-reliance. With their approach to development, the WCC anticipated principles of “sustainability” and “sustainable development” before they entered the mainstream development discourses in the 1980s.

In this panel, we would like to follow the poetics and politics of sustainability in Christian development work. How are ideas of sustainability developed, transmitted, translated, appropriated, put into practice, interpreted, reshaped, and adapted by the various actors involved? We are interested in different trajectories of engagement with sustainable development ideas and practices of various Christian organisations in different regions of the world.

[Sabine Zurschmitten](#), University of Bern

Regulating Succession: the challenge to secure the future of long-term development work in West Flores

Since their arrival on the island of Flores in 1913, the missionaries of the Catholic congregation ‘Societas Verbi Divini’ have become key figures of ecclesiastic and secular development, most prominent in the field of education. A significant part of these long-term development activities have been organised as small-scale projects financed mainly with international funds mobilised through personal support networks of European priests, official Church, and other development agency channels. How and by which means is the access to these funds, the complex ownership structures and property rights, and the leadership of such projects being transferred from individual expatriate missionaries to local clerics, diocesan structures and laymen? This paper examines the negotiations, agreements, power struggles, and juridical challenges emerging in the process of regulating succession by following the trajectory of the long-term engagement in development of one particular Swiss missionary in West Flores. The development projects of this case study are analysed as an arena of actors, physical environments, fields of knowledge, beliefs, gifts, finances, and reports going back and forth governing Catholic development work in this part of Indonesia.

Barbara Schumacher, University of Fribourg

Swiss Catholic Mission in Rhodesia: an alternative development concept

Since 1938, the Catholic Swiss Mission Society Bethlehem (SMB) pursued not only religious but also political, economic and social goals in its mission territory in (Southern) Rhodesia. Besides the conversion to Catholicism the missionaries aimed also for social changes in the society, for example by implementing medical projects or education programs. From the beginning of the 1960s, these political and social aspects of the mission became steadily more important for the SMB both in the practices in the field and in the public relations at home. The increasing importance of the profane missionary facets was a result of the emerging governmental and private development aid. This new competitor in the field of global disparities affected the SMB in two different ways: on the one hand, the mission society integrated the concept of development in its rhetoric and defined itself as a development agency. On the other hand, the mission society tried to dissociate itself from the secular development aid and to present its own development strategy as a better alternative. Thereby the missionaries used their long-term knowledge and experience with the locals in Rhodesia and their holistic development approach as distinguishing marks.

In my contribution, I will show the evolution of the alternative development concept of the SMB in contrast to contemporary high-modernist approaches in the 1960s and 1970s. By doing so, I will reveal the missionary notion of development and how they anticipated principles of sustainability in their missionary work. Taking the example of the established saving and loans associations ("Dahrlenskassen") I am not only going to examine the Catholic idea of economic and social progress, but also take a closer look at the agency of the local population in Rhodesia as an important actor in the interpretation, adaptation and reshaping of alternative development strategies.

Maria Hughes, University of Zürich

Notions of mission. Protestant missionaries' understandings of the content and purpose of their profession

The idea of Christian mission invokes images of institutionalized ventures aimed at the conversion of 'heathens' to Christianity. Yet, such a narrow portrayal fails to describe the various facets of missionary practices. Christian mission is a widely discussed subject, as missionary activities and their effects on local communities continue to inspire debate. However, these discussions often exclude the voices of present-day missionaries themselves. Without further venturing into questions about representation in this paper, I discuss missionaries' own notions of the content and purpose of their profession. Is it a goal they seek to achieve? Do they speak of doing mission? Do they regard it as a process, or a certain type of institution?

The discussion in this paper is centred on German and Swiss Protestant missionaries who work and live across the globe. During interviews with them I was given a variety of individual notions of mission; however, they did bear some similarities. I identified four groups of answers, two of which I present here: (1) Mission as awareness-raising program and (2) Mission as development cooperation with an additional dimension. Analysing these two notions, I draw on A. Schütz & T. Luckmann's (1973) elaborations on "imposed thematic relevance" and on J. Searle's (2010) concept of "collective intentionality". Finally, I conclude that including missionaries' perceptions opens the discourse on mission for further facets of the all-encompassing missionary agenda that exceeds the narrow focus on proselytization.

Noëmi Rui, University of Bern

The development concept of the WCC and its adaption in Indonesia (1969 – 1991)

In 1966 the World Council of Churches (WCC) decided to strengthen its involvement in development and began to formulate its own concept of development. At the seminal conference in Montreux 1970 the Montreux-Trilogy was formulated according to which the development work of the WCC should be guided by economic development, social justice and self-reliance. This trilogy was combined with the idea of working toward a 'just, participatory and sustainable society' (JPSS). The JPSS development approach was used as a guideline for the development activities of the different development bodies of the WCC from 1974 onwards. This basic concept was later transferred into the main development program of the WCC. The programme of

'Justice, Peace and Integrity of Creation' was the first integral programme for 'sustainable' development. This contribution analyses how such global development concepts and programmes evolve and are being transferred in the discursive practices of development actors in Indonesia.

Piet van Eeuwijk, University of Basel

The Making of Contextual Sustainable Development: Protestant Ethnic Churches in Eastern Indonesia and Their Discourses of Development

Protestant Ethnic Churches in Eastern Indonesia have undergone tremendous transfigurations as 'agents of development' in the last 30 years. Their role as subordinated development actor following the government's de-politicised, physical modernisation politics has significantly changed after Suharto's fall (1998) and the introduction of the decentralisation act (2003). While these Ethnic Churches consider themselves today as equal and mutual complementary partner in state development policy, they struggle ever more with internal and external inconveniences. Grounded on missions' evangelizing ideals current Ethnic Churches' development fields are still health, education, social welfare and agriculture/crafts. Once a pioneer in these fields with first concepts of sustainability and backed herein by foreign mission societies and the central state, almost all Protestant Ethnic Churches abolished these ties today and shape their own notion of 'sustainability'. Financial flows for their development programmes show that the new sources are mainly state (region), private and internal 'funders' from Indonesia. This funding readjustment strongly affects the Churches' understanding and implementation of 'sustainable development' (SD). Present ideas of SD held by Protestant Ethnic Churches link no longer to global concepts or policies, but reflect the Churches' struggle for a contextualized perception. Their de-globalised and re-localised notion is not framed by global values, but shaped by structural steadiness, religious firmness, financial security, capacity constancy and long-term permanency. Local qualities – legitimised by evangelical principles – of SD are inclusion of ethnic culture, improvement of economic condition, quest for gender balance, preservation of nature and bottom-up congregational participation. However, prevailing project-oriented perspective of local congregations on SD considers economy still as ruling field – society and environment are fairly ousted.

Cyprianus Dale, University of Bern

Endogenous Christianity, Development, and Self-determination in West Papua

This paper is part of an ethnographic dissertation project on Christianity and Development in West Papua. It explores several interrelated questions: what roles do the (local and global) churches play in development and politics since the colonial era until today? How do churches position themselves within the intricate power relations of the state, corporations, and international development agencies? How do categories like race/ethnicity (Papua/Melanesia, Indonesia/Malay, Euro-American), class (dominant groups vs marginalized), and ideological orientation (aspirations for independence vs Indonesian state ideology) intersect in the dynamics of Christianity and development in this region? Based on multi-sited fieldwork in West Papua, at the United Nations' headquarter in Geneva, at the European Union headquarter in Brussels, and at the offices of various European churches and faith-based NGOs, this paper attempts to analyze discursive practices and politics of development, Christian missions, human rights, and corporate social responsibility. It exposes how churches entangle themselves with state and corporate actors and their modernist development practices on the one hand, and the will to carry out more holistic and endogenous approaches to development, on the other hand. It also wishes to shed light on the articulation of self-determination by native/endogenous Papuan Christian communities in the domain of development politics and practices.

Panel 8

Pictures in boxes: the video in ethnographic museums (CAV)

Saturday 11th November

Organisers: [Grégoire Mayor](#), University of Neuchâtel and [Michaela Schäuble](#), University of Bern

Presenting films and video installations is a widespread practice in contemporary ethnographic museums and exhibitions. The commissioning of films and videos by scientific institutions has a long history and the ideological links between museums, cinema and fairs, is quite well documented (as in Alison Griffiths *Wondrous differences* (2002) for instance). Contemporary recording technologies and the decreasing cost for the production and diffusion of media outputs enable researchers in the social science to realise and to present videos and films installations even in small institutions or for low-budget enterprises. The various uses of films and moving images in museums raise challenging questions regarding the status of pictures and about their roles in museographical narratives. Included as constitutive part of or as an articulation of the argumentation, considered as providing scientific proof or as illustrations, as sensitive or poetical evocations, as ironic counterpoints or alternative discourses, the possibilities are numerous and have different epistemological consequences – either from the point of view of the producers of the images, the curators, the scenographers or the viewers. What are the theoretical implications of depicting bodies, gestures, objects, buildings, landscapes, etc. ? And what is at stake when museums display or reproduce discourses by social actors, scientific specialists or experts? Are films produced for exhibitions an appropriate way of depicting fieldwork experiences and findings? Are they means of integrating alternative voices or points of view? Or are they ways of transmitting forms of sensitive and haptic knowledge? The influences of the screening devices and displays (projections, Tv-screens, computer displays, interactive devices, etc.) on the perception of the work are also to be critically discussed.

This panel aims to examine the uses of various audio-visual techniques in exhibitions, with a focus on the heuristic, narrative, epistemological and aesthetic implications of the respective presentations. We propose to discuss different experiences and approaches by ethnographic filmmakers or curators on recent uses of films or video installations in exhibitions.

[Sophie Wagner](#), Ethnocineca Wien

Filming a museum. Behind the scenes of Vienna's Weltmuseum.

[Pierine Saini](#), Musée d'ethnographie de Genève

Sur l'usage du film dans l'exposition "L'effet boomerang"

[Karin Leivategija](#), Estonian National Museum

Encountering Films in the Estonian National Museum

[Janine Prins](#), University of Leiden

Blending Video into a Colonial Heritage Experience

[Steffen Köhn](#), Freie Universität Berlin

The Humboldt-Lab and its Politics of Representation

[Baptiste Aubert](#), University of Neuchâtel

Filmer au village : jeu d'opportunités et de contraintes dans deux exercices de recherche filmée à Iséables (Valais)

Roundtable

Thursday 9th November

"Beyond academia: exploring and engaging in social change"

Organiser and moderator: [Julie Perrin](#), PhD Candidate, Anthropology Institute, University of Neuchâtel & LAHIC, EHESS Paris

How can social scientists engage in social change when researching suffering, violence and social injustice? What does (desirable) social change mean when dealing with domestic violence in Georgia or evicted people in Romania? To what extent do cyberscience in Switzerland or land dispossession in Philippines call for a peculiar form of commitment on the part of the researcher? This round table aims to share experiences and discuss different forms of activism and advocacy work. We will examine with four guests the opportunities opened by social media such blogs, twitter or open sources, as well as by forms of collaborations such as citizen science, exhibitions with artistic performances, public relations and international networking.

// Guests

[Agnieszka Dudrak](#), PhD Candidate, Anthropology Institute, University of Neuchâtel

[Laure Klotzer](#), Assistant Professor, Institute of Psychology and Education, University of Neuchâtel

[Michele Lancione](#), Senior Lecturer, Department of Urban Studies and Planning, University of Sheffield

[Irina Wenk](#), Senior Lecturer, Department of Social Anthropology and Cultural Studies, University of Zurich

Keynote lecture

Friday 10th November

"Norms and alternatives: experimentations with collective food procurement" by Prof. Dr.

[Cristina Grasseni](#), Institute of Cultural Anthropology and Development Sociology, Leiden University, Netherlands

Collective food procurement is a ripe sociocultural arena and allows comparison to deliver a critical theory of citizenship. To an anthropological understanding of norms and alternatives, this adds a 'meso' level of sociocultural analysis. Food scenarios mostly focus on the 'macro' scale (food systems) or on the 'micro' scale (individual deliberations and habituated reflexes). Methodologically, anthropological approaches can match in-depth fieldwork observation with participants' narratives, as well as using digital visual media to deliver collaborative and immersive 'thick descriptions' of the actor's experiences and trajectories. Societal and local government stakeholders benefit from such comparative insights. I will draw on my ERC Consolidator project "Food citizens? Collective food procurement in European cities: solidarity and diversity, skills and scale" to sketch a potential comparison of the consequences of collective food acquisition and the effects of 'food citizenship' in different European cities. The anthropological focus lies on food as a mediator of sociocultural relations. Considerable attention goes to 'smart' urban food procurement, with little notice of the cultural diversity within Europe. For a growing urban population (80% by 2050), food is a mediator of relations within social networks, not only a commodity or nutrient. Eaters are not just consumers but social actors whose meaning-making depend on faith, gender, age, income, or kinship. How we procure and share food is thus central to cultural understandings of citizenship and of societal norms.

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