

The Global as Method: Ethnographic Scales in the 21st century

November 8-9, 2019

**Swiss Anthropological Association (SAA) Annual meeting
Colloque annuel de la Société Suisse d'Ethnologie (SSE)
Jahrestagung der Schweizerischen Ethnologischen Gesellschaft
(SEG)**

Graduate Institute, Geneva, Switzerland

Keynote Speaker:

Annelise Riles Northwestern University
November 8, 18:30

Roundtable:

**Intégration du monde,
Banalité de l'Etat,
Particularismes identitaires**

convened by

Jean-François Bayart The Graduate Institute, Geneva
with the support of the Yves Oltramare Chair
November 9, 16:45

www.sagw.ch/seg/colloques.html

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The Global as Method: Ethnographic Scales in the 21st century

The Swiss Anthropological Association (SSE-SEG-SAA) convenes once a year a major conference around thematic panels. This year, the annual meeting of the SSE- SEG-SAA will address the topic of “The Global as Method: Ethnographic Scales in the 21st century.”

The global has become a truism permeating most of current anthropological research: ‘it’ denotes a spatial dimension – the global South or North; it can serve to gauge the pulse of the world – global crisis and inequalities; and has increasingly come to define the terms of our own epistemic engagements – global health, global capitalism, global governance, etc. Despite its self-evident facticity, how exactly does one critically approach the global? Or, more to the point, how does one research the global as method and across scales, temporalities, from the local to the planetary? How do we grapple with the global as contingent, ever changing processes that are continually reimagined, contested, differently appropriated and reconfigured? As an object of study, it poses challenges for anthropologists always attentive to how people narrate and experience in everyday life their membership in or exclusion from global connections. If globalisation is traceable across multiple phenomena and movements – people, objects, ideas, texts, images, labour regimes, ecologies, technologies or emergent social, political and economic forms – we propose to think through how the global is mobilised and challenged in the practice of ethnography. Whether at home or abroad, inside or outside, in the center or its periphery, we seek to examine the making of scales – spatial and temporal – as an analytic, methodological and epistemological endeavor.

The *Global as Method* conference invites us to engage the promises and challenges of researching and bridging conventional North/South, local/global and disciplinary divides. Through the formulation of original research agendas and methodologies, the conference aims to take stock of the momentous transformations that became manifest in the final decades of the 20th century; simultaneously, it looks ahead to imagine how the global as method may chart new directions for anthropology in the opening decades of the 21st century.

Friday 8 November 2019

9:00 – 11:00

Entrance Hall Petal 2

Welcome and Registration

9:30 - 11:00

Auditorium A2

General Assembly

11:00 – 11:15

Entrance Hall Petal 2

Coffee Break

Student poster displayed during the conference: students are available to discuss their posters over coffee breaks.

“On the Edge: Afghan Kyrgyz Migration in an Era of Climate Change”, photo exhibition by Tobias Marschall (Takes place in Salon Davis, opposite Auditorium A2)

11:15 - 13:00

Room S4

Panel 1 - Frontiers of Humanitarianism

Convenors: Julie Billaud (The Graduate Institute, Geneva / CERAH) and Till Mostowlansky (The Graduate Institute, Geneva)

Ideologues of humanitarianism as well as humanitarian practitioners have long addressed humanity at large (Feldman and Ticktin 2010) to promote their ideas and materialize their visions. This has been the case throughout the different “ages” of humanitarianism (Barnett 2011), from imperialism to cold war settings to (neo-)liberal globalization. In doing so, they have made claims on a planetary scale whilst also fragmenting the global by establishing the limits of humanity. Paradoxically, actions carried out in the name of ‘humanity’ have produced contrasting modes of intervention. These include military humanitarianism (De Lauri 2018), vernacular humanitarianisms (Brkovic 2017), philanthrocapitalism (McGoey 2012), and religious humanitarianism (Redfield & Bornstein 2010) each of which strive to remake the world according to specific moral paradigms (Calhoun 2008). In this sense, humanitarians have—consciously or not—worked towards a fragmented, compartmentalized and increasingly unequal planet.

This panel aims to examine the gaps and frictions (Tsing 2005), changing power relations, violent encounters and emerging inequalities that result from the fragmentation that humanitarianism has brought forth over the course of time. It thereby seeks to bring together anthropologists working on a range of different contexts around the globe to investigate the in-between spaces that arise at the limits of humanitarianism. The panel conceptualizes such spaces as “frontiers” – zones of contact in the margins – in which concepts, ideologies, social formations and individuals encounter difference, transformation and reconfiguration under unequal power relations. The current period of globalization has propelled the production of

such “frontiers” in terms of speed, scalar distribution and observability. Yet, this panel also seeks to acknowledge the historically far-reaching existence of humanitarian frontiers and encourages papers to discuss their emergence across time and space.

Against the backdrop of the violence deriving from the fragmentation of care and the reconfiguration of welfare at the margins of the state, the panel is particularly invested in exploring zones of awkward engagement that destabilize the ideological foundations of mainstream humanitarianism. It thereby focuses on forms of solidarity, philanthropic endeavours, social enterprises and other projects that are explicitly designed to alleviate the suffering of ‘others’, mobilize universalizing forces (capitalism, human rights, humanitarianism, religion, science), transcend localities and produce unexpected biopolitical assemblages (Ong and Collier 2005).

In light of the mentioned themes, the panel invites contributions that discuss one or several of the following questions:

- Where and when do frontiers of humanitarianism develop?
- What sort of actors are present at these frontiers?
- What ‘politics of life’ and forms of subjectivities do the frontiers of humanitarianism foster?
- Which are the concepts, ideologies and organizations at stake?
- How can we theorize the relationship between humanitarianism and globalization in past and present?
- What are the methodological challenges of studying humanitarian frontiers and how do they affect our research?

Panelists and Abstracts:

- Katerina Rozakou (University of Amsterdam)

Solidarity humanitarianism at the European frontiers

The emergence of a diverse range of humanitarian actors as response to the so called “(European) refugee/migration crisis” has been termed as “solidarity” or “volunteer” humanitarianism. Researchers have felt the need to coin these new terms in an attempt to describe a humanitarian milieu that is exemplified by informal and sometimes ad hoc groups, and what has come to be known as “independent volunteers” and “solidarians”. This arena is comprised not only by locals but also by international humanitarians from the Global North who specifically travel to the European frontiers to assist refugees. Moreover, very often, such cosmopolitan groups and individuals overtly challenge the modalities of western liberal humanitarianism and endorse alternative ways of organization, support and relatedness with the recipients of their (humanitarian) aid. In this paper I will draw upon my research on the governance of the migration/refugee crisis in Greece to explore elements of an emergent and rigorous humanitarian landscape. How has Greece become an exemplary field for this solidarity humanitarianism? Why do specific places motivate humanitarian impulses more than other? And how are the global inequalities of power played out at the (European) frontiers of humanitarianism?

- Kiri Santer (University of Bern)

Rescue under pressure: criminalisation and the shifting meanings of humanitarianism in the Central Mediterranean

This paper portrays the Central Mediterranean Sea as a frontier, in the sense of a space where ongoing power struggles between migrants, NGO vessels, states and the European Union take place to secure the right to be present, intervene and transit. The concept of the “humanitarian border” has been applied to that maritime zone to describe the interlinked practices of care and control of Search and Rescue activities of boats in distress. These contain, for the most part, people attempting to flee from Libya and reach European shores. However, with the declaration of a new Libyan Search and Rescue Region, which gives the Libyan Coast Guard the upper hand in coordinating rescues and interventions, civil NGO fleets active north of the coast of Libya are facing new dilemmas. Whilst previously, NGO rescue boats would interact and collaborate with maritime authorities, receiving coordinates for distress cases and coordinating disembarkations, their relation with national officials has now deteriorated. In parallel, the EU and member states have reverted to legal and pre-emptive tactics to reduce the possibilities for NGO boats to intervene whilst justifying their support of the Libyan Coast Guard by using the same rhetoric of reducing deaths at sea. These new developments call for a rethinking of ‘the humanitarian border’. After showing how the shrinkage of ‘humanitarian space’ takes place, this paper argues that the criminalisation of NGOs and their assets is also transforming the meaning of ‘humanitarianism’. The struggle over who is given permission and access to ‘life saving’ activities has prompted some NGOs to increasingly politicize and denounce the ways in which ‘humanitarian space’ is restricted.

- Nora Bardelli (Sciences Po)

On different humanitarian frontiers and encounters in Burkina Faso

On different humanitarian frontiers and encounters in Burkina Faso
Studies of humanitarianism have begun to explore the thorny issue of inequality and difference in everyday practice, by showing how humanitarianism reproduces hierarchies of “humanity” (Fassin 2007; Ticktin 2011; Geissler 2013), between, for example, refugees and non-refugees. Despite the recent literature that explores gender and/or age-based approaches to humanitarian assistance, there has been little examination of how humanitarian practices of differentiation interact with pre-existing structural regimes of inequalities based on identity markers (such as gender, class, ethnicity, age and race), and by so doing, reinforce such inequalities. I believe these articulations are spaces of frontiers, of encounter between humanitarianism (and its practices, discourses, rationalities) and the people it targets. To study such frontiers, we need to consider how “humanitarianism” plays out differently for different people; we need to consider the historical, socio-economic, political, and personal contexts in which, in my case, refugees’ lives are situated. This paper explores such issues by ethnographically examining how, when, and why the refugee status can become an economic asset for Malian refugees living in Bobo-Dioulasso, Burkina Faso.

11:15 - 13:00

Auditorium A2

Panel 2a - Arts et politiques de l'écoute : méthodologies et pratiques du sonore pour l'anthropologie, l'art et le patrimoine (CAV)

Coordinatrices: Pierrine Saini (Université de Bâle) et Clotilde Wuthrich (Université de Lausanne), membres de la Commission audiovisuelle (CAV)

Médiateur: Daniel Siemaszko (consultant ingénieur, programmeur cinéma au Sputnik et au LUFF, producteur, compositeur)

Le son est omniprésent dans notre environnement quotidien et est devenu un champ d'étude et de création fécond. Comme en témoignent les pratiques contemporaines au sein des *sensory ethnography*, *sound studies*, arts sonores et anthropologie sonore, cet intérêt largement partagé répond certainement à la nécessité d'une approche sensible des pratiques et du monde qui porte son attention sur les sens, les affects, les subjectivités, les perceptions et les expériences.

Champ de recherche large qui floute les frontières entre les disciplines, le sonore impose la nécessité d'une approche pluridisciplinaire, seule capable de questionner véritablement le rôle et l'importance du son dans nos sociétés et de s'en emparer. Pour cette raison, ce panel vise à stimuler l'échange entre des chercheurs, chercheuses et artistes d'horizons divers, voire à imaginer des collaborations et coproductions entre divers·es créateurs et créatrices : cinéastes, musicien·ne·s, artistes sonores, anthropologues, sociologues, historien·ne·s, architectes, urbanistes, conservateurs et conservatrices...

Les intervenant·e·s du panel seront invité·e·s à aborder les aspects multiples des questions sonores à partir d'une approche pragmatique et d'un axe principal, celui des **méthodologies du sonore et de l'écoute qui sont transversales, partagées ou au contraire spécifiques aux pratiques des domaines de l'art, de l'anthropologie et du patrimoine**. C'est donc la question du *comment* qui nous occupera principalement ici : comment aborder le sonore en tant qu'artiste, chercheur·euse, conservateur·trice ? Quelles techniques, quelles ressources et collaborations, quelles politiques sont mises en œuvre dans la production, l'écoute, la captation, la restitution, la reconstruction et l'interprétation du son ? Qu'y a-t-il dans le continuum entre la production et l'écoute d'un son, entre l'oralité (comme production sonore) et l'auralité (comme dispositif d'écoute, l'ouïe) ? Quelles médiations (écoute directe versus écoute médiate ; écoute critique, etc.) opèrent et comment ? Quelles méthodes et quel vocabulaire méthodologique sont spécifiques et/ou partagé·e·s et qu'est-ce que cela implique ? (les pratiques du terrain ; l'interview ; le *field recording* ; les captations ; les recherches-créations ; le travail sur le long terme ; la dimension participative ou collaborative (avec usagers, habitants, scientifiques, artistes...), la conservation ; la restitution, etc.) ?

Pensé comme un laboratoire de recherche et d'expérimentation au croisement de l'art, de l'anthropologie et du patrimoine culturel, ce panel abordera donc la question des productions, performances, enregistrements, dispositifs, processus et autres archives sonores. Le panel mêlera présentations, discussions et expérimentations « live » des invité·e·s. En partant des méthodologies du sonore et de l'écoute, plusieurs axes de recherche seront ainsi abordés, en lien avec les thématiques des intervenant·e·s, tels que :

- **Epistémologies du sonore** : le son comme voie d'accès pour éclairer sous un autre angle des problématiques importantes en sciences humaines et sociales.
- **Le sonore pour se saisir du monde / saisir le monde** : le son comme prise phénoménologique pour saisir les altérités et les voix inaudibles ; pour se réapproprier l'espace et l'histoire ; pour créer une identité sonore partagée.
- **Politiques du sonore** et étude critique des relations entre pratiques sonores, écoute et idéologies, structures du pouvoir ; l'écoute comme *empowerment*, comme moyen d'engagement permettant de considérer la pluralité et la complexité de la réalité et de reconnaître d'autres voix.

- **Esthétiques du son et patrimonialisations** : conventions et catégorisations propres à chaque contexte géographique et historique sur ce qui doit être écouté, peut être écouté, mérite d'être écouté [son / bruit / musicalité] ; ce qui fait le patrimoine sonore des musées et archives ; ce qui précède à la « couleur » des dispositifs sonores artistiques.
- **Plasticités, hybridités et identités multiples du sonore** : le son comme *extraction* d'un continuum sonore multiple et complexe et d'un contexte multisensoriel ; le son comme fiction ; artifice ou artefact ; liaisons entre son et image dans le film ; son et espace/environnement/contexte dans les productions artistiques et scientifiques ; le corps comme objet sonore.
- **Restituer le sonore** : enjeux autour de la restitution / transformation / reconstruction/ appropriation des matériaux sonores récoltés-fabriqués. Quelle différence entre création, recherche et restitution (mise en forme, mise en scène) ?

Intervenant-e-s et abstracts:

- Christine Guillebaud (CNRS, Centre de recherche en ethnomusicologie, Laboratoire d'Ethnologie et de Sociologie Comparative, Université Paris-Nanterre, Paris)

Écouter le monde avec MILSON, les anthropologues des milieux sonores

Au croisement de l'anthropologie du sonore, des *sound studies*, et des recherches sur les ambiances, les travaux de Christine Guillebaud interrogent le sonore ordinaire dans son contexte social de production et de perception. En 2011, elle initie le programme MILSON, « Pour une anthropologie des MILieux SONores » (<http://milson.fr>), plateforme de recherche et de collaboration avec des artistes, acousticiens, et musicologues, et qui co-produit des séries thématiques de montages sonores pour la radio. L'un des volets de ce programme s'adresse au grand public et vise à promouvoir l'écoute des sons quotidiens et à décentrer cette écoute vers d'autres régions du monde. Avec Radio France Internationale, une série d'émissions est produite dès 2016 et diffusée sur les ondes. *Écouter le monde avec MILSON*, issu de ce travail de recherche et de création, fait le pari de transmettre de façon vivante, dans des pièces de 2 minutes 30 secondes, des fragments d'enquêtes ethnographiques au long cours menées en différents pays du monde, non seulement à l'époque actuelle mais aussi dans le passé, grâce aux Archives sonores du CNRS/Musée de l'Homme. L'on écoutera un exemple de pièce sonore produite à partir de données de terrain recueillies en Inde. Seront présentés les choix opérés en termes de narration, de sens et d'imaginaire.

- Bastien Birchler (anthropologue, association « En-Quêtes », Genève)

Anthropologie et création sonore au service d'un projet de médiation

Je vais au cours de cette prise de parole présenter le projet de création sonore découlant d'une démarche ethnographique et commandé par une collectivité publique ayant un mandat de promotion de l'art dans l'espace public. Ici, le son doit se faire médiateur entre une œuvre et un public, entre l'œuvre et des « utilisateurs ». En l'occurrence, l'œuvre se trouve être un parc, et ses utilisateurs en sont les enfants de l'EVE (crèche) qui jouxte le parc en question. La question des modes de diffusion et d'écoute est également centrale, en effet, la pièce sonore viendra se surajouter à une publication traitant de l'œuvre et de l'artiste. La proposition de réalisation d'une pièce sonore vise à ouvrir un espace sensoriel et pluridimensionnel qui transcende le format de la publication.

J'aimerais venir présenter et discuter les choix effectués, des exemples de dispositifs imaginés afin de rendre compte et partager cette exploration. Ceci prendra la forme d'une écoute de séquences choisies.

- Raphaël Raccuia (musicien, Lausanne) et Nicolas Carrel (poète sonore, Lausanne)

ITW (performance)

ITW est une performance originale autour de l'exercice de l'entretien d'artiste à propos des pratiques sonores. Elle est conçue sous forme d'interviews mutuels radiophoniques dont le résultat tend à rejouer la base spontanée. Les deux performers passent alternativement du rôle d'intervieweur à celui d'interviewé et l'audience se retrouve au centre d'un dispositif sonore spatialisé par des mini radios FM diffusant bruit blanc, interférences et bribes d'entretiens.

Par un souci d'exploration de l'émission de la voix et de sa réception, le duo se penche sur le discours en acte en restant sensibles aux spécificités du langage oral. Il s'agit ici de considérer les paroles de l'entretien comme un matériau sonore en écrivant la partition de sa diffusion et de son interprétation et de les restituer en direct, en jouant l'interview, par le truchement du dispositif émetteur/récepteurs.

13:00 - 14:00

Entrance Hall Petal 2

Lunch break (self-funded)

Student poster displayed during the conference: students are available to discuss their posters over coffee breaks.

"On the Edge: Afghan Kyrgyz Migration in an Era of Climate Change", photo exhibition by Tobias Marschall (Takes place in Salon Davis, opposite Auditorium A2)

13:00 - 15:00

Room S3

CUSO PhD meet up (open to registered students)

14:00 - 15:45

Auditorium A2

Panel 2b - Arts et politiques de l'écoute II (CAV)

Coordinatrices: Pierrine Saini (Université de Bâle) et Clotilde Wuthrich (Université de Lausanne), de la Commission audiovisuelle (CAV)

Médiateur: Daniel Siemaszko (consultant ingénieur, programmateur cinéma au Spoutnik et au LUFF, producteur, compositeur)

Intervenant-e-s et abstracts:

- Benoît Moreau (musicien et membre du Collectif Les Topophoniques, Lausanne)

L'expérience d'une écoute attentive en milieu urbain, par « Les Topophoniques », pôle de création sonore, de recherche et d'interventions artistiques urbaines

L'expérience de l'écoute attentive, comme outil pour appréhender le son, le comprendre et l'utiliser dans l'application de projets concrets (réaffectation de quartiers, aménagement

urbain) ou plus abstraits (installations sonores, réalisations artistiques à partir de sons spécifiques), est un processus développé par les Topophoniques qui cherche à s'adapter dans divers contextes. Il est notamment proposé à des enfants lors d'ateliers sur le son, des usagers de la ville, des professionnels du développement urbain et d'autres artistes lors de balades sonores en milieu urbain pour penser la relation à la ville de manière nouvelle et constructive. Les Topophoniques est un regroupement d'artistes sonores, d'urbanistes, d'anthropologues et de chercheurs.

La méthode employée s'appuie largement sur le *field recording*, pratique propre aux artistes sonores qui consiste à capter le son d'un environnement naturel ou non en dehors d'un studio. En utilisant cette technique, l'auditeur, ou plutôt l'écouteur trouve ses perceptions modifiées. Ou plus spécifiquement, c'est le rapport entre ces différentes perceptions qui est mis au défi d'un changement de hiérarchie : l'importance donnée au son décale en effet le rapport de l'écouteur à son environnement et à son interprétation de celui-ci. Par l'enregistrement et le micro, l'oreille se rapproche des sons vivants, se déconnecte de sa place habituelle, se retrouve impactée par le filtre du micro (sa qualité, le degré d'ouverture de son angle de captation) et offre ainsi au cerveau une attention particulière au sonore, démultipliée et séparée du visuel. Dès lors, quelles sont les images mentales générées par l'interprétation de ces sons ? La perception de l'espace s'en retrouve-t-elle modifiée ? L'écoute en direct de l'espace via l'enregistreur est-elle différente de l'écoute à posteriori des enregistrements réalisés ? Exposition des projets menés par les Topophoniques et projection d'extraits vidéo et sonores en lien avec ces expériences d'écoute.

- Andrea Bordoli (cinéaste et anthropologue, HEAD, Genève)

From soundscape to sensing landscape: images sonores entre anthropologie et art

L'objet de cette communication naît de l'interrogation de ma propre pratique audiovisuelle, une pratique processuelle et changeante qui navigue et occupe les interstices existant entre recherche anthropologique et art visuels.

D'une manière générale, je me propose d'explorer le sonore en tant qu'élément du paysage. Je proposerai notamment des montages audiovisuels produits lors d'un projet en cours autour du paysage délimité par les infrastructures du CERN (le Conseil Européen pour la Recherche Nucléaire), un paysage complexe aux multiples facettes qui permet l'expérimentation de pratiques sonores particulières. Si d'une côté je toucherais inévitablement au concept de *soundscape*, de l'autre je discuterai surtout de deux éléments précis du sonore: l'un qui touche la relation du son à l'image - et notamment le travail avec le son non synchrone- et l'autre qui explore la capacité singulière du son d'évoquer des espaces, des architectures et des infrastructures invisibles, des hors-champs qui renvoient au domaine de l'imaginaire et de l'imaginé et qui véhiculent le spectateur dans un univers immersif mélangeant fiction et éléments du réel, *ailleurs* et *ici et maintenant*.

- Gilles Aubry (artiste sonore, musicien, chercheur, Graduate School of the Arts, Bern et Berlin)

Salam Godzilla! Unsounding the 1960 Agadir earthquake

The naturalist, techno-material sound concept embedded in modern Western technologies of sound reproduction largely dominates our current understanding of sound and listening. To put it simply, this concept seems to limit sound to 'everything that can be recorded and measured' with such technologies, perhaps independently from listening subjects. Drawing from my current artistic PhD research in Morocco, the proposed paper looks at a few examples which pertain to material listening, but cannot be reduced to it, foregrounding particular forms

of situated auditory knowledge and sonic practices. The first example is an account of the 1960 Agadir earthquake by local poet Ibn Ighil, as opposed to the technocratic listening of the international expert team appointed at the time for supervising the reconstruction of the city. The second example to the archival research of singer Ali Faiq on music recordings from the French “Archives de la Parole” (Speech Archive) recorded in the Agadir region in the 1920s by the engineers of Pathé records. The third example relates to the idiosyncratic sound theory emerging in the experimental sounding of stones by artist Abdeljlalil Saouli as part of our encounter. Characterized by their relationality, situatedness, and capacity to question the limits of audition (unsound), these examples invite us to listen beyond the limits of physical vibrations and to revise our sonic epistemes.

Pour la prolongation du panel en soirée, voir sous « Side event » en fin du programme

14:00 - 15:45

Room S8

Panel 3 - The Dancing Body's Scales. Dance Ethnographies in the Era of Globalization

Convenors: Alice Aterianus-Owanga and Ana Rodriguez (Institut des sciences sociales des religions, University of Lausanne)

Discussant: Jonathan Skinner (University of Roehampton)

While for a long time, dance anthropology has been committed to highlighting the way in which dances and cultures shape each other (Kaeppeler 2000; Grau 2006), in the present, it is clear that they also carry on each other (Neveu et Skinner 2012). The “time-space compression” (Harvey 1989) resulting from globalization has led to several transformations in local fields of dance: international migration helped to spread so called “traditional” dance repertoires in new spaces where they have become a means of identity reconfigurations; several dances, such as salsa, kathakali, tango or lindy-hop, have been removed from their original territory, to be commercialized and distributed in global industries; international festivals and new tourism locations have arisen, leading to new forms of mobility as well as to the spectacularization of some dance practices that were previously rooted in religious or familial celebrations. As a consequence, dance experience often intersects with different scales (domestic, urban, national, local, regional, global) between which individuals, dance movements, ideologies or images navigate.

The globalization of dance fields has resulted in a reconfiguration of dance ethnography and in new methodological reflexions on the examination of dance. Thereby, some researchers highlight how the global perspective on “traditions” and identities that are shaped by dance increases the importance of long-term fieldwork immersion and participation in practices observed (Dankworth et David 2014). Others, such as Jonathan Skinner, use the notion of translocation to point out that the idea of clear divisions between scales of practices and experiences, between local spaces and translocal networks, is refuted by the observation of practices, which are embedded in a continuum and a flow that anthropologists should follow (Neveu Kringelbach and Skinner 2012).

Echoing these examples, our panel proposes to shed light on the methodological tools and approaches that appear in the anthropology of dance in response to the “global turn”. Our purpose is to reveal the contributions of dance ethnography to the broader anthropological discipline. Presently, multi-sited ethnography (Marcus 1995) is being reformed by various critics (Hage 2005; Falzon 2009), the couple local/global has revealed its shortcomings, and the deconstruction of the methodological nationalism led by theorists of transnationalism hasn't yet resulted in the emergence of new theories which would allow us to think the

metamorphoses of national, ethnic and transnational belongings in the complex scales of globalization. In this context, we assume that the specificities of the subject dance lead anthropologists to develop original tools, in order to understand the tension between the local involvement of the dancing body and the translocal or transnational networks in which it circulates (Wulff 2003, 2005). We believe that these original studies contribute to debates in the anthropology of globalisation and notably discussions regarding ethnographic and multi-scalar approaches.

How do anthropologists combine the unavoidable anchorage and sensitive involvement in local situations of practices with the understanding of translocal scales in which actors and practices circulate? Which specific methodological challenges stem from these circulations, and how do researchers respond to it? How does the rise of new digital technologies transform the regimes of circulation and experience between different scales, and how is it possible for anthropologists to address it? In this panel, we propose to gather dance and globalization anthropologists in order to discuss the scales of observation and investigation explored in the study of the dancing body. Based on case studies about dance in migration, transnational tourism of dance, international dance festivals, artistic tours or dance creations in circulation, the contributions will focus on the ethnographic methods mobilized to think the complex and interconnected scales that intersect in dance practices. We encourage contributors to build on these case studies to establish a dialogue with the theoretical and epistemological turns emerged these last years as part of the anthropology of globalization.

Panelists and Abstracts:

- Lucille Lisack (University Paris-Nanterre)

Tango Tashkent: the local side of a globalised dance

In 2018, Sagdiana Khamzina, originating from Tashkent (Uzbekistan), won the world tango championship in Buenos Aires with her Russian partner Dmitry Vasin. The case of tango can be considered paradigmatic for a globalised dance practice which has spread worldwide in the 20th century (Pelinski 1995). What can a local study of tango practices in Central Asia bring to the anthropology of globalisation? Can an ethnography of tango practices in Tashkent, Uzbekistan, go beyond an anecdotal description to become a “case study” (in the sense of Passeron and Revel 2005) and tell something more general about globalisation?

This communication is based on an ethnography taking place in Tashkent and to a lesser extent in Bishkek (Kirghizstan) and Almaty (Kazakhstan). My aim is to grasp the contrasted world representations animating various tango practices, and to describe the far away backstage of such events like the Tango world championship in Buenos Aires.

Through the field research, the dancing body appears as a window to grasp the representation of a globalised Tashkent in specific fragments of the city’s population. Moreover, I will underline the local, small-scale, individual side of globalisation processes often perceived as global and impersonal (cf. Stokes 2004).

- Ana Laura Rodriguez (University of Lausanne)

Embodying Palestine in a globalized context: for an ethnography of creation process in contemporary dance

Contemporary dance appeared in Palestine at the beginning of the 21st century through the impulse of local traditional dancers and of European actors. The multiplication of trained dancers and the international visibility of the Palestinian cause have generated since then various creations thematising Palestinian situation and identities. These dance pieces, created by European or Palestinian, are perceived by Palestinian actors as a way to represent themselves and their experiences in front of the world.

In this contribution, I will emphasise the importance of a focus on creation processes in the ethnography of transnational dance practices. In fact, if some authors have shed light on the

processes of body disciplinarisation that underline international collaborations in contemporary dance (Despres, 2017), the ways in which bodies become tools and representations of a specific identity in a globalized context have never been addressed. The decision processes in creation highlight the values and representations that Palestinian actors wish to transmit or deconstruct, and the European choreographers' stereotypes they are dealing with. This contribution is based on a PhD research conducted since 2017 in Palestine and Europa, more specifically on ethnographies of creation process of Palestinian artists and of collaborations between European choreographers and Palestinian dancers.

- Alice Aterianus-Owanga (University of Lausanne)

Bodies in “translocation”: Mobilities, continuities and situations in sabar dancers' trajectories

Sabar is a dance and music performance from Senegal, which is taught since the 1990s in European cities, as part of the market of “African dances”. Due to the growing popularity of sabar, many Senegalese dancers and musicians have settled in European cities and travel from one place to another in order to provide sabar teachings, connecting different spaces and individuals around the practice of this dance.

My proposal aims to emphasize the role of the body, in this case the “dancing body”, and to highlight the relevance of the ethnography of dance “situations” (Mitchell 1956 and 1983), in order to understand the continuities existing between different spaces, scales and contexts that these dancers travel in. This presentation will be based on a two years ethnography within the networks created around sabar, between Senegal and Europe. Continuing on theoretical propositions related to the notion of “translocation” (Neveu Kringelbach and Skinner 2012), I will underline how the ethnography of body movements and performing events can help to understand the flow, continuum and articulation that dance creates between different sites.

- Joanna Menet (University of Neuchâtel)

From dancing bodies to global mobility: researching the salsa circuit from a transnational perspective

Migration studies and social sciences in general have long been criticised for their nation-centred and ethnicity-centred epistemology ('methodological nationalism'). This paper argues that the entry point of dance, combined with theoretical reflections developed in mobility studies and gender studies allows for a consideration of global power relations shaping transnational social fields beyond the 'national container.' The suggested theoretical and methodological approach captures how individuals navigate exclusionary migration regimes without losing sight of the importance of embodied doings and circulating affects on the dance floor.

Based on a doctoral research with salsa dancers in Europe and Cuba, this paper develops a theoretical and methodological approach to study transnational (dance) worlds. First, it discusses the conceptualisation of the field from a transnational perspective, scrutinising some of the advantages and limits of a multi-sited approach. Second, the paper suggests combining reflections from mobility studies with dance studies. Third, it stresses the value of embodied research methodologies, which are common in dance ethnographies.

As the paper demonstrates, reflections and methodological tools developed in mobility studies and dance ethnography prove not only helpful in understanding the transnational salsa circuit. The combination of these usually separated fields also provides useful insights for social anthropology in general.

- Roy Huijsmans and Katarzyna Grabska (Erasmus University Rotterdam)

Conceptual and methodological challenges in making sense of contemporary dance in/from Laos

In this presentation we draw on initial findings from the dance component in a collaborative research project on *Creative Development: Migration and musical mobilities in Sudan and*

Laos (Grabska, Huijsmans, and Wilcock, See here: <https://issblog.nl/2019/01/31/creative-development-migration-and-musical-mobilities-in-sudan-and-laos-by-roy-huijsmans-katarzyna-grabska-and-cathy-wilcock/>). For this, we have conducted research with dancers associated with a Lao dance company in their Vientiane base in Laos as well as in France. We argue that studying and interpreting dance in/from Laos raises a number of methodological and conceptual questions. Contemporary dance in/from Laos is constituted through global-local dynamics ranging from the mobilities of people and genres to broader politico-economic entanglements. This global-local constitution renders such performances 'out-of-place' on Lao stages, yet distinctly Lao on foreign stages. Capturing these dynamics requires a multi-sited approach, appreciative of how dance always becomes emplaced in particular time/space constellations while simultaneously recognising the forces driving the circulation of dance and how this matters. Acting upon these conceptual ideas, poses a challenge for the interpretation of dance performance. We conclude by reflecting on how the dancers we worked with guide but also leave ambiguous the process of interpretation in their encounters with audiences (including researchers).

15:45 - 16:15

Entrance Hall Petal 2

Coffee Break

Student poster displayed during the conference: students are available to discuss their posters over coffee breaks.

"On the Edge: Afghan Kyrgyz Migration in an Era of Climate Change", photo exhibition by Tobias Marschall (Takes place in Salon Davis, opposite Auditorium A2)

16:15 - 18:00

Room S4

Panel 4 – Jumping Scales, Re-locating archives: Interrogating the 'Global' in Everyday Histories

Convenor: Aditya Kiran Kakati (The Graduate Institute, Geneva)

Discussant: Martin Saxer (Ludwig-Maximilians-Universität München)

This panel will engage the issue of scale, particularly in its global manifestation from the methodological vantage point of historical inquiry, while interrogating the same from the 'various degrees' of ethnography as an empirical basis. We seek to converge parallel and divergent debates on scale, and method in historical studies with similar concerns in the anthropology of globalisation and reflect upon the two key themes: a. the 'global' as a method and b. ethnographic scales; from the disciplinary platform of history in order to enrich the conversation across disciplinary boundaries. The 'global' as a scale of enquiry has been part of extensive historical debates and methodological interventions. The result of these historiographical approaches have also produced related scalar cousins such as 'transnational', 'international', 'regional' forms of history. Whether explicitly stated or not, historians have heuristically engaged the issue of scale, allowing scope to compare and converse about these approaches with the field of anthropology. This is also arguably linked to the methodological approaches and nature of sources and access to the latter that have

determined research approaches. Much like in the unique form of 'globalisation' that we witness in the 21st century, historians have treated the production of fragmentary worlds, through connections to global phenomenon such as empires, colonialism and warfare across a variety of scales. A long tradition of debates within anthropology of globalization has examined how 'global' processes continue to fragment and 'localise' worlds. While some boundaries and institutions were thought to be 'eroded' by global flows, we largely witness that sovereignty, power and agency are further disjointed and operate more rhizomatically. Nations and nation-states dominated historical-writing, and even in their apparent de-centring as loci of history-making, these institutions along with new epicentres of power are only re-entrenched. While these issues have been widely discussed, there is a need to broaden the scope of conversation across these disciplines fruitfully, not the least because historians have a. differently navigated scales without a binary global/local distinction b. have grappled with components of 'ethnography' in its broadest sense, (which may include interviews, oral histories or alternative readings of ethnographic archives), informed by the 'reflexive' turn in anthropological inquiry c. deal with 'time' differently than anthropologists. This selection of approaches may add to charting avenues for debates in anthropology, including greater recognition of shifting, unclear and unstable nature of centre-periphery, North-South, Global-Local binaries. Additional possibilities to interrogate and expand the scope of what is 'ethnography', and how 'archives' may be identified and interpreted across locales will emerge from this interdisciplinary discussion.

The panel invites and proposes papers that interrogate global processes and fragmentation of space, community and time and 'culture' in its peculiar manifestations in the 20th-21st century. The panel seeks to further the conversation between historians and anthropologists by illustrating alternative and complimentary possibilities to traverse scale may emerge. This may be coupled with the adoption of methodological flexibility, in being able to utilise components of 'ethnography', and read the historical 'archive' in forms that are dispersed and embedded in everyday life or in seemingly banal situations. These approaches broaden the scope of 'ethnography' and 'archive', beyond its usual sense.

The panel will simultaneously engage advantages and limitations of these approaches, while offering methodological possibilities for re-ordering time and scale, as concepts that may contribute to and are very much part of concerns for anthropologists and ethnographic theory. Knowledge and scale as methodological frameworks can thus be useful for interpreting the past and de-constructing the present. The panel papers will draw upon various thematic and regional studies, and contribute towards better understandings of memory, history, knowledge, representation and meaning making processes.

Panelists and Abstracts:

- Oksana Myshlovska (The Graduate Institute, Geneva)

Redefining the meaning of the past during the moments of change: "decommunization" and contested politics at the local level in Central Ukraine

Following the adoption of the "decommunization" laws in April 2015 in Ukraine, cities, towns and villages became the sites of contestation between different mnemonic actors – local authorities, intellectuals, political parties, radical vigilante groups, civil society organizations and ordinary citizens – in redefining the contours of the political community and collective frameworks of meaning. The paper studies the most contested in the process of "decommunization" issue that concerned the replacement of toponyms related to the Soviet

repressive practices with toponyms related to the extreme nationalist movement of the interwar and wartime period. It surveys the mechanisms of contestation and participation in the public sphere in the process of “decommunization” such as public hearings, submission of official petitions, organization of public gatherings and initiation of lawsuits, desecration of monuments, discussions on news portals, fora and social media in three towns in Central Ukraine – Khmelnytskyi, Novohrad-Volynskyi and Cherkasy. The paper is based on the data collected using participant observation and unstructured interviews methods during field trips to the region in 2016, 2017 and 2019.

-Aidan Russell (The Graduate Institute, Geneva)

Talking through Change: Speech, Scale and Decolonisation in the African Great Lakes

This paper reflects on a historiographical approach to the scalar uncertainties of the early postcolonial moment in the African Great Lakes that takes forms of speech and ways of talking as its key point of departure. New and old nations spoke about and among themselves as never before, individuals declared themselves citizens or found themselves marginalised by accent, voice or expression, and international organisations sought to step into the place of departing colonial powers with a reformulated language of service. The ways people spoke to different orders of power, or power to different categorisations of people, shaped the delineations and fluctuations of locality, nation, region and an emerging global ‘order’.

Such different modes of expression – from idiomatic speech practices and fecund political vocabularies to the linguistic ideologies that pervaded them – thus help expose the simultaneous engagements and disjunctions that individuals and institutions pursued in this period of enormous change. But equally, they raise challenging questions of source and method: archival research must confront the familiar postcolonial uncertainty of ‘hodgepodge’ and inconsistent collections scattered around the world, oral history interviews must serve double purpose as a means of accessing memories of the past and understanding ways of speaking, and history must draw both on (linguistic) anthropological theory and on the ethnographies of the past as archives of their own. Taking language broadly raises a problematic and productive means of accessing the transformations of place and scale in the intersection of history and anthropology.

- Emmanuel Dalle Mulle (The Graduate Institute, Geneva)

“The Positive Other”: an exploration of triangular identity-construction processes in Catalonia, Northern Italy and Scotland

The literature on ethnicity and nationalism has mostly focused on the social construction of collective Selves as a process of opposition against one, or more, negative Others. Through the analysis of the discourse of three stateless nationalist parties in Western Europe from the 1980s until the 2010s, this paper shows how collective Selves can be related to (at least) one positive Other, represented as an embodiment of the positive characteristics the substate nation is supposed to identify with, as a model to follow, and/or as a standard against which the substate nation is compared. The paper thus tries to engage with identity construction processes that play out across different scales, moving from the sub- to the supra-state levels.

- Mélanie Vandenhelsken (Centre for Interdisciplinary Research and Documentation of Inner and South Asian Cultural History, Vienna)

Mobile goods, cheap labour, and illegal settlement. Experiencing transnationalism in the Nepal-Sikkim borderland

The 1950 Indo-Nepal treaty enables Nepali and Indian citizens to move freely across the border without passport or visa, live and work in either country and own property or conduct trade or business in either country. This treaty was signed on the same year than the 1950 Indo-Sikkim treaty, while the kingdom of Sikkim was still a sovereign country. The citizenship regulation framed in Sikkim in the following years forbade dual citizenship and established residence in Sikkim as a prerequisite for accessing Sikkim citizenship. When Sikkim was integrated into the Indian Union in 1975, the validity of the Sikkim citizenship law was maintained.

Today, whereas the successive Indo-Nepal treaties—which concern merely trans-border trade—ease the mobility of goods, transnational migrants, especially from Nepal to Sikkim, have to face state agents' implementation of the law, which expresses both the confrontation between the Indian and Sikkimese legal regimes, and the tension between the combined projects of the Indian Central's government to ease connectivity with Nepal while also securing the border with China.

In this paper, I will discuss various experiences of transnationality of people from two villages in East Nepal and West Sikkim, where I have carried out an ethnographic study, crossing the border for trade, work and marriage. I will show how the state's mere implication in the India-Nepal borderland for trade and security has created inequalities between a new class of traders, and people who cross the border to sell their labor force or durably settle on the other side. This sur-legalization of the border as trade zone contrasts with the illegality in which most poor migrants have to live in.

16:15 - 18:00

Room S8

Panel 5 - Ethnographies from Global Margins: Questioning Current Makings of Knowledge in Anthropology

Convenors: Denisse Sepulveda (University of Applied Sciences and Arts, Geneva), Céline Heini (University of Applied Sciences and Arts, Geneva and University of Fribourg) and Anne Lavanchy (University of Applied Sciences and Arts, Geneva)

Discussant: Nolwenn Bühler (University of Neuchâtel)

Initially exotic “objects” of anthropology, many of the very “others” of the discipline have reclaimed their full place as active subjects in the discipline. Subaltern voices (Spivak, 1988) proposed indigenous methodologies (Smith, 1999), feminist and queer epistemologies (Abu-Lughod, 1991, Hekma, 2000), drawing on post/decolonial (Anzaldúa, 2004 (1998), Hall, 2006, Said, 1979) cultural sciences and literature theories. Along with anthropologists from formerly colonized settings (Ntarangwi, 2010), scholars from these global margins have created new regimes of academic truth and legitimacy through activism and commitment. Their reflections on situated and on mechanism of authority in monographies have dismissed pretensions to neutrality and objectivity and highlighted the Western and heterosexist biases of anthropological knowledge.

Still, one can reasonably question their success to reform in profound and lasting ways the making of anthropological knowledge. Let us name three recent examples amongst other ones: the concern of EASA's Anthropology on Race Network about the burning necessity to decolonize anthropological curricula across Europe; the “prominent anthropologists” laudatory praises of a recent publication, apparently unaware these her-stories, pleading for anthropologists to get out of their ivory tower; and, finally, voices from academic margins that denounce precarious working conditions of non-tenured scholars, whose innovative, but largely unrecognized, scientific contributions to anthropology departments paradoxically reproduce established hierarchies.

The panel aims to be a forum to exchange on the possibilities to develop different ethnographies from these global margins, in such a way those would broadly *matter* for anthropology. Drawing on Linda Tuhiwai Smith's groundbreaking program for decolonizing methodologies (Smith, 1999) to produce new epistemologies, it addresses the old question of power relationships in knowledge production in a time of increased academic competition, which leads to a greater uniformity of anthropological thinking. Panelists should also actively engage with the idea of "margins", in particular when it rests on binary categorizations (TallBear, 2017): What means for instance "global South"/"global North" (Bacigalupo, 2016)? Which are the relevance and the limits of this, and similar, distinction? Does belonging to academically marginalized spaces become a DNA thing (Kowal, 2013)? How could indigenous, feminist and other critical methodologies and epistemologies really matter for the whole discipline?

Panelists and Abstracts:

- Leïla Baracchini (EHESS, Paris and University of Neuchâtel)

Art and ethnography in the global margins: exploring collaborative forms of research and representation

While in the writings on non-Western contemporary arts, many anthropologists taking precedence over art historians have for a long time assumed the role of translator- interpreter of cultures (Myers, 1991), the many debates that followed the crisis of representation have led more and more researchers to call for the problematization of speaking out on the visual expression of others in contexts marked by unequal relationships and to explore different forms of research and representation (Rutten, Dienderen & Stoetaert, 2013 ; Schneider, 2013 ; Baracchini, 2019). In the wake of the sensory turn (Pink, 2009; Ingold, 2011) and the reflections led by the Modernity/Coloniality group (Mignolo, 2001, 2015 ; Quijano & Ennis, 2000), new modes of collaboration between artists and ethnographers have emerged. Alternative models of knowledge generation have since been developed, exploring notably the possibilities of an anthropology "beyond text", and the creation of spaces open to horizontal dialogue between epistemes from different tradition (Schneider, 2013 ; Flynn, 2016).

Based on a field research conducted since 2010 with San artists from Botswana, this contribution asks: How to develop ethnographic writing on the expression of others in a postcolonial context? Under what conditions? And with what challenges? Following this line of inquiry, it presents the collaborative work carried out over four years with the artist Coex'ae Bob. It retraces the methodological and scriptural paths that have led to distance myself from a direct discourse on the object, in order to elaborate other investigation methods and modes of representation that both recognize the unequal relationships between fieldwork partners and try to find ways to loosen the asymmetries and power relationships inherent to the production of knowledge.

- Elisa T. Bertuzzo (Weißensee Academy of Arts, Berlin)

Can everyday-life-stories of movement help mediate the cognitions of anthropological fieldwork in an age of increasing mobilities?

In line with the panel's call to develop different ethnographies, to question the power relationships in knowledge production, as well as to problematise the increasing uniformity of anthropological thinking, my newly released monograph, *Archipelagos. From urbanisation to translocalisation*, presents nine plays written in the style of *jatra*, an itinerant form of theatre popular among the subalternised classes in the Bengali- speaking regions of South Asia. In my experience, anthropological fieldwork catalyses a process of knowledge generation that is dia-logic; seeking to mirror that, I experimented with an heteroglossic form of speech, such

as that is found in theatre. The effect was a quite thorough transformation of the process of writing anthropology. Instead of trying to pass on final sets of knowledge—filtered from the field, processed through analysis, produced into paper by the all-wise researcher for the reader, as it were—my aim became to mediate cognitions instigated in open and often, unresolved debates between me and the nine protagonists of the book.

This paper will present excerpts of their stories: stories of journeys between *desh* and *bidesh*—i.e., homes experienced as increasingly unstable, temporary, on the one hand and more or less familiar “outsides”, worksites in towns, cities, agricultural areas, mines, etc. on the other—told by circular migrants, whose constant movements in Kerala and West Bengal (India) as well as Bangladesh I accompanied for a period of three years. I hope to show how and when the chosen heteroglossic form was helpful to oppose, to the logic of academic competition and individualised theory-building, the irresistible if conflicted beauty of a collective knowledge production where at least now and then, through life-story-tellings, “researcher” and “researched” swap roles.

Web: <http://archives-of-movement.net>

- Carole Ammann (University of Bern) and Fiona Siegenthaler (University of Basel and University of Johannesburg)

Whose margins? On what terms? Individual positionality and systemic frameworks for anthropological knowledge production in and on Africa

Anthropological knowledge is not produced in egalitarian ways. Some voices are popular and loud, others almost inaudible and marginal. Claiming a perspective from ‘the margins’ has become a trend, if not a necessity in critical theory, especially in the fields of social anthropology, radical geography and area studies like African Studies. This claim emphasizes the need to decenter/delink knowledge production, to value ‘alternative’/‘other’/‘subaltern’ views, interpretations and representations of the world and challenge hegemonic discourses and dominant epistemologies. However, while critical theory contributes to an awareness of unequal power relations globally, researchers in the West attempting to decolonize their approach are constantly reminded of the difficulty to shift their own positionality, which is not only marked by their geo-political base in the ‘Global North’ but also by the intellectual traditions, epistemic foundations and academic structures they operate within.

This paper asks what practical possibilities and challenges there are to enter into a dialogue with seemingly marginal forms of knowledge and embrace them as constitutive of our own academic practice. How to overcome geopolitical centrism, discursive hegemony and dominating epistemologies practically? Where do we find ourselves in a disempowered position, marginalized, when trying to challenge predominant academic structures? We introduce these questions by a conceptual reflection of the notion of the ‘margins’ and discuss them regarding observations in academic knowledge production in and on Africa. Relating these observations to our own practice as anthropologists, (co-)editors of conferences, journal issues and books, we analyze how ‘other forms of knowledge’ are systemically (sometimes systematically) marginalized in academia. We conclude on a note about experimental and somewhat utopian attitudes and approaches, encouraging the audience to explore ways of responding defiantly to such systemic academic confines.

18:30 - 20:00

Auditorium A1B

Keynote address

- Annelise Riles (Northwestern University)

Making Persons: An ethnographic response to inward looking societies

The rise of nationalist politicians across the globe is heralding an era of inward looking societies. Describing the work of the transpacific platform Meridian 180, Prof. Riles outlines a

role for ethnography in building spaces for transnational sociality. This is a model of ethnography that actively seeks to facilitate the kinds of transformative exchange relationships that anthropologists have traditionally taken as their object of study.

Biography: Dr Riles is the Executive Director of the Buffett Institute for Global Affairs and Associate Provost for Global Affairs, as well as Professor of Law and Professor of Anthropology (by courtesy) at Northwestern University. Most recently, in 2018, she was awarded the Humboldt-Stiftung Foundation's Annelise Maier Prize. Her prominent works include Collateral Knowledge: Legal Reasoning in the Global Financial Markets (2011), The Network Inside Out (2011)-- which won the Certificate of Merit of the American Society of International Law. Her most recent book is Financial Citizenship: Experts, Publics, and the Politics of Central Banking (2018).

20:30

Dinner (self-funded)

Saturday 9 November 2019

9:00 - 10:45

Room S8

Panel 6 - Global Sport as Object and Method

Convenor: Raphael Schapira (The Graduate Institute, Geneva)

Contemporary sport is not just a product of globalization but instrumental in creating it. Local and concrete sport practices are embedded into global economic, political, and symbolic systems and flows which they influence and by which they are equally shaped. This makes sport a particularly productive object of study to inquire into the relationship between the everyday lives of ordinary people and large-scale processes. Sport and body cultures form a window into what constitutes the “serious life” (Durkheim [1912] 1995) in which the normal and the extraordinarily are negotiated. Through sport, the everyday lives of ordinary people are entangled with the state, the nation, and the world (Besnier, Brownell, and Carter 2018).

Because of the embodied character of sporting practices in sport meaning is generated and expressed through the body. In his pioneering article on body movements, Marcel Mauss ([1936] 1950) laid bare that there is nothing natural about movements. The techniques of the body are the socially learned ways in which individuals do things, making the body simultaneously an object which is formed and a means through which to do things. Western social sciences have ignored the body until the 1970s. But even after the body gained attention it remained rather a static social object instead of being understood as grounded in movement (Farnell 2012, Ingold & Vergunst 2008). The study of sports allows us to investigate how the performance of signifying movements changes over time and depending on the social context in which they are performed.

Scholars generally agree that ‘the global’ and ‘the local’ cannot be thought of as separated entities but must be rather used as ideal types that allow us to think through the problem of globalization. According to Appadurai “the new global cultural economy has to be understood as a complex, overlapping, disjunctive order, which cannot any longer be understood in terms of existing center-periphery models” (1990, 296). Additionally, these models propose certain linearity inadequate for the analysis of today’s disorganized, messy and predatory capitalism of cultural frictions and global interconnections (Tsing 2005).

Despite the contemporary worldwide circulation of athletes forming part of this messy capitalism, e.g. Besnier (2011) on Tongan rugby players working in Japan, today’s global sport complex emerged out of the colonial circulation of sporting practices, and the lessons that can be learned from its analysis remain important for our understanding of the contemporary global condition. Arjun Appadurai’s (1995) analysis of how Indian cricket became an emblem of Indian nationhood is an example of the effective power of cricket demonstrating how the nation got inscribed into the male Indian body giving passion and purpose to the creation of India as a decolonized nation.

Today, sports such as mixed martial arts continue to express and embody central societal concerns, albeit on the local-global nexus. One example is the controversy around the “modern” Chinese mixed martial arts fighter who beat a “traditional” kung-fu master but was stopped by the Chinese authorities before being able to continue his proclaimed crusade against the, in his opinion fraudulent, kung-fu masters. The state’s reaction to the fight sparked a massive controversy about hierarchy and authority in China (Tatlow 2017), exposing the power of sports and martial arts as a means to negotiate tradition and modernity, nationalism and globalization, and the state’s role in them.

The polymorphous character of sport allows it to connect to a variety of social phenomena such as globalization, gender, class, ethnicity, religion, tourism, indigeneity, and so on. Often, these phenomena intersect as in the case of male evangelical mixed martial arts fighters who take to the global stage during Ultimate Fighting Championship events broadcasted around the globe. Many evangelicals see aggression and violence, often the most important marker of manhood (Kimmel 2011, 143), not as inherently bad, but as inherently manly. The global reach of evangelical sports exemplifies how corporeal practices shape and are shaped by contemporary social, cultural, and historical processes.

This panel welcomes contributions using ethnographies of sport as a vehicle to think through the global as method. How do people relate to the global in their sporting practices and how are these informed by the global? Which ethnographic practices are best suited to research global sports? These are some of the questions this panel seeks to answer reflecting upon the challenges and possibilities the globalization of sports poses to ethnographic scales.

Panelists and Abstracts:

- André Thiemann (Central European University, Budapest)

Transversal rebellion: Re-aligning the scales of statecraft through football

Serbian politics is surprisingly strongly embedded in football voluntarism – an indigenous civil society organization since Yugoslav socialism. My case study follows a politician who, born in

the village, had studied in Belgrade veterinary medicine, and played for 20 years in the first team. Becoming a father, he and other veterans revived the Youth section of the club so that their sons “become people”. Mladen then ran on the ticket of a liberal party as “village deputy” for municipal parliament. Rising in power, the vet-politician soon navigated the double pull of politics – representation and governing. During a common work action at the football pitch modelled on socialist shock-work, disenfranchised football club members levelled corruption allegations against the vet and his allies from the village council. I follow the bantering, teasing, and the reactions of the vet and other officials to distinguish four modes of dealing with the frailty of authority embedded in village football: resign, conform, work in self-interest, and rebel transversally. Today an entrenched politician for a neo-conservative party, the paper also revisits his successes and failures in revaluing the local state by re-aligning the intersection of scales of statecraft in the locale – the central Serbian province.

- Francesco Fanoli (University of Messina)

Wrestling on gaps: frictions and synergies in Senegalese làmb

National sport in Senegal, làmb (wrestling with punches) occupies a position of “exception” in the international sport field. Considered too “modern” to be classified among “traditional wrestling” styles, but not enough to be among the “Olympic-modern” ones, làmb is not part of the UWW (United World Wrestling). This is an effect of the intersection between the structuration of UWW’s taxonomies along some tending-to-global cultural assumptions and làmb’s “sportification” process. A process embedded in the frictions through which social and cultural forms linked to neoliberal economic and political systems are spreading. If, on one hand, in the làmb milieu we find aspects which increasingly characterize sport globally (an idea of the individual flexible subject, master and entrepreneur of himself, the health of whom is measured in biomedical terms); on the other, we also find “poetics of the self” based on the porousness, diffusibility of the body, the agglutination of “invisible” forces, and the precautions to prevent “mystical” attacks reveal economies of the wellbeing not limited to biomedical norms. Through ethnographic cases, we analyze how wrestlers tried to maintain detached, or to create a synergy among social and cultural forms, which can also collide.

- Deniz Nihan Aktan (University of Bologna)

Queer Mobilities within and across Football Spaces

In the last decade, the number of projects and organizations in Europe that foster the inclusion of women and LGBTI+ people in football has greatly increased. Many of these organizations bring together participants from within and outside Europe and promote a shared football culture under the rubric of two broad and universalized concepts: human rights and fair play. Such organizations are often and generously funded by the EU, independent NGOs, and/or corporate sponsors. This research examines the political, economic, and gender dynamics in these events that commingle European and postcolonial subjects. I ask how these sports organizations challenge the hegemonic culture of sports by flexing cultural norms about bodily movement and athletic competition. To what extent are these organizations successful in queering sports? To what extent do they exceed or reaffirm the geographic, financial, or sexual boundaries that are closely entangled with the institutions that promote ‘European’ values? How successful are they in building queer alliances and proliferating the spaces of resistances? In a widely globalized world where new borders and walls paradoxically appear each day, having a debate on the fluidity of bodies through physical activity and transnational sports projects will be quite telling in many aspects.

- Stéphane Barelli (University of Lausanne)

Comment le corps est-il mis au service de l'évangélisation?

Le développement de la Muscular Christianity dans la seconde moitié du XIXe siècle a eu un impact durable sur la manière dont les chrétiens anglo-américains perçoivent la relation entre sport, condition physique et religion. Le but du christianisme musculaire victorien était de donner une image d'un Jésus fort et musclé qui n'avait pas peur de s'affirmer avec virilité. De ce mouvement est venu l'idée que faire du sport permettrait de développer la musculature parallèlement à la masculinité et à la morale. L'émergence de groupes chrétiens néo-musculaires au cours de la seconde moitié du XXe siècle et la promotion récente de sport de combat dans des institutions chrétiennes, peuvent être considérées comme une conséquence directe de la Muscular Christianity. Des congrégations évangéliques aux Etats-Unis, au Brésil, en Europe et en Suisse s'appuient sur des principes théologiques similaires pour promouvoir la virilité du chrétien par les sports de combat. Des champions de combat libre et de jiu jitsu brésiliens devenus des modèles identificatoires auprès de leurs millions de followers créent, par le moyen des media sociaux, des plateformes de dissémination de valeurs combattives incrustées de messages chrétiens. Une nouvelle forme d'évangélisation par les images de combattants qui prient au bord de l'aire de combat, se signent et qui au micro remercient Dieu de leurs avoir donné la force de mettre leurs adversaires KO est en marche.

- Béatrice Bertho (University of Applied Sciences and Arts, Lausanne), Françoise Grange-Omokaro (The Graduate Institute, Geneva) and Dominique Malatesta (University of Applied Sciences and Arts, Lausanne)

Girl's football players in Africa: a gendered citizenship in the transnational soccer-scapes

Competitive or recreational football is a genuine social institution in Africa with an equally strong physical and symbolic presence. Whether it is played in sports grounds, on the street or in abandoned urban spaces, football creates and shapes social bonds (Baller 2007, Alegi 2010, Pelak 2006). The social imaginary it conveys — globalized modernity, success — is highly valued, notably through the international careers of African players (Künzler 2010). As players or fans, girls and women are by no means absent from football in Africa. Although this sport is still a bastion of masculinity and discrimination against girls takes many forms, more and more girls get involved in its practice. To satisfy their desire to play football, girls mobilize wide-ranging modalities of agency which are not necessarily mutually exclusive. Some resist, openly and subversively, and display conspicuously the style of a « feminine masculinity » in public spaces (Packer 2017). Others train in secret and silence, unbeknownst to their entourage (Harder 2012). All negotiate their free time and help each other in their productive and reproductive responsibilities (Tranfaglia 2014). Building on ethnographic material from ongoing research in Cameroon and Senegal we examine how the participation of girls in football teams creates alternative forms of citizenship located in the transnational soccer-scapes.

9:00 - 10:45

Auditorium A2

Panel 7 - Globalizing Peripheries

Convenors: Andrea Boscoboinik (University of Fribourg), Viviane Cretton (University of Applied Sciences and Arts, Sierre) and Andrea Friedli (University of Fribourg and University of Applied Sciences and Arts, Sierre)

In which ways is “the global” reimagined and reconfigured across the worldwide process of urbanization and gentrification in peripheric areas, like sea, countryside or mountain sites? Commonly seen as an embodiment of rurality, remoteness and stagnation, non-urban areas are also part of the “metropolitan pulsation”, economic centrality and glocal development. Mobilities and new ways of living out of cities commonly stand for current phenomena, at different scales, that are closely intertwined with economic globalization and neoliberal practices.

This panel aims to explore diverse manifestations of this worldwide tendency of living “outside cities”, or “in nature”, through individual experiences and routes, narratives and imaginaries, representations and subjectivities. It invites participants to present their empirical data focusing on non-urban areas – mountain, sea or countryside regions – as idealized places for living, or not, while encouraging the story-telling of individuals or families who have made the choice to settle temporary or permanently in such places and spaces.

The panel wishes to discuss in depth on how “the metropolitan global” interacts with “the rural local” in some particular spots, while considering the anthropologist to be both produced by and producing the fieldwork she or he is in. Further, the panel aspires to talk over new methodological and analytical approaches to studying both global within local and local within global, beyond the classical dichotomy used in social sciences.

Theoretical frames such as lifestyle migration, amenity-led migration or multilocality have emphasized new forms of chosen migration, mobility and dwelling that take into consideration western perceptions and representations of nature and living in nature, like the environmental quality, the climate, the sunlight, the landscapes, the quietness, the safety or the specific conditions to enjoying outdoor activities. This panel proposes to consider other forms of current migrations and mobilities outside cities, in order to analyze how personal choices and imaginaries that constitute life paths are reconfigured at the interface of a global trend and a local way of life, while reshaping simultaneously the power balance between local and global, locality and globality, at an epistemological level. It welcomes ethnographic fieldworks that reflect upon the (re)making and (re)shaping of locality within a “globalizing” process of urbanization, gentrification and diversification.

All together, the panel wishes to foster stimulating talks, related to the specific aspects of globalization, like touristification, internationalization or migratization, in non-urban areas, as to the methodological and epistemological challenges they raise for the anthropologists. How are the local and the global connected in this specific framework? How or when do they interact ? Is conflict present ? Do they reproduce each other ? How or when are they related to representations and fantasies of non-urban environment? How or when are they mobilised and challenged in the field, by the research participants and by anthropologists ? Which are the outcomes of the globalization of non-urban areas, for both newcomers and locals, for natural and cultural environment, for local and global development?

Panelists and Abstracts:

- Seraina Hürlemann (University of Lausanne)

Plastic and Roses: Representing the Global on the Stage of the local Place?

In this paper, I explore co-production processes of tourist places located at Lashi Hai, a rural area in North West Yunnan, China. Due to Lashi Hai’s proximity to one of China’s most visited tourism destinations, the UNESCO World Heritage Site of Lijiang Old Town, the region’s tourism sector has boomed during the last ten years, almost exclusively relying on organised day trip tour groups of Han Chinese tourists.

Planting roses in former agricultural fields and decorate them with huge plastic object constitutes an abrupt break with the conventional tourist imaginary of the area. I conceptualise local place as stage where global and national discourses are contested, embodied by various actors with different interests, values and moral ideas. Aspects of culture and identity are

negotiated in this same process and are thus closely tied to tendencies of global and other scales. The physical environment of the places is considered as materialised results of such processes. If these results consist of roses and huge plastic objects – what does that represent? Using data of recent fieldwork, I will shed light the social processes behind the co-production of such tourist places.

- Thierry Amrein, (University of Bern)

"Moving Alps". From mountain permaculture to the digitisation of alpine valleys

Based on the data generated for a doctoral thesis or collected for two other well-documented potential research areas — in Valais and in Grisons — I will address two current trends aimed at revitalizing Swiss alpine valleys.

In the first case, young actors — whether they are local people who have developed an ecological consciousness or “neo-ruraux” of urban origin motivated by the quest for a better quality of life — have decided to establish themselves in mountain territories in order to try to implement practices related to global sustainable development while remaining fully connected to the world thanks to the possibilities offered by the new information and communication technologies. In the second case, various institutions related to economy, development and/or tourism, have decided to start ambitious ITC oriented projects in peripheral valleys with the aim of becoming part of a globalized and deterritorialized digital economy.

These two trends are likely to meet rather than follow parallel paths and to make it possible to consider alternative solutions to the threat of depopulation observed in some alpine regions and to the risks posed by perceptible climate change on the economic monoculture of (winter) tourism that still prevails in many parts of the Alps.

- Susan Mossman Riva (Creighton University)

Glocal Mountain Landscapes

Through the use of narrative inquiry and autoethnographic methods, the local and global reveal an interconnectedness in Alpine spaces in Valais. As a Swiss-American, with dual citizenship, carrying out ethnographic fieldwork at the altitude of 1,500 meters, the recollection of the lived experience of multi-locality is portrayed as evolving and offering new possibilities of becoming.

Connecting from a Swiss chalet, it is possible to teach within the medical anthropology program at Creighton University, in Omaha, Nebraska, through the learning management system Canvas. In this case, not only does the teacher connect from an Alpine village resort, but students living in remote regions in the mountains in Afghanistan join the online classroom, demonstrating how life trajectories can be reconfigured through educational partnerships. Another innovative example is the Creighton University Study Abroad Program that offers a course to students who travel to visit sites where Traditional European Medicine is practiced in the Alps.

These Alpine adventures engender yet another form of touristification emerging from organized educational encounters, giving value to traditional therapeutic practices. Encounters between those living at the margins in peripheral regions with “the metropolitan global”, are transforming social relationships and transfiguring mountain landscapes in various ways.

- Sophia Völksen and Barbara Waldis (University of Applied Sciences and Arts, Sierre)

Working and living as highly qualified young adults in decentered, yet globalized alpine regions – epistemological challenges for research

Focusing on the life worlds of young adults and their experience of labor engagements in the Swiss Alps (Engadin, Valleys of Visp), the contribution treats the epistemological interconnections between anthropology of work and individual biographies. Living in decentered regions represents specific challenges regarding employment and career opportunities. This holds true even more for young, highly educated adults. They are in the midst of transitional phase, positioning themselves in the labor market. In alpine regions, long-term contracts (i.e. not seasonal) on a full-time basis are relatively rare for highly educated (i.e. predominantly knowledge work). Hence, our research aims at better understanding the production and construction of space by young adults (newcomers and locals) living and working in the chosen regions and, beyond, perspectives on the importance and meaning of work.

New organizational and spatial concepts create opportunities for the local population. Understanding young adults as actors and agents of change allows focusing on the understanding of such processes as (re)framing of the living and the working environment. New media, high mobility, accessibility and increasing pluralism in working engagements might illustrate the tendency that young adults' life worlds are becoming (more) oriented towards the global, overcoming limitations and challenges of decentered localities.

10:45 - 11:15

Entrance Hall Petal 2

Coffee Break

Student poster displayed during the conference: students are available to discuss their posters over coffee breaks.

"On the Edge: Afghan Kyrgyz Migration in an Era of Climate Change", photo exhibition by Tobias Marschall (Takes place in Salon Davis, opposite Auditorium A2)

11:15 - 13:00

Room S8

Panel 8 - A New Terrain in Food Studies: Artisanal Food

Convenor: Atak Ayaz (The Graduate Institute, Geneva)

Discussant: Shaila Seshia Galvin (The Graduate Institute, Geneva)

The production, processing, trade, and consumption of food lie at the core of the relationships that societies build with their natural environment. These intricate relationships and their environmental, political, historical, and economic reverberations/echoes/implications have been studied by food scholars (to cite a few, Friedmann 1982, Mintz 1986, Zaman and Barndt 1999, McCann 2001, Pritchard and Burch 2003). These studies highlight the global dimension of the food production and consumption majorly through discussing the mobility of people and commodification of food in global trade and production systems (Phillips 2006). To this end, the companies and institutions having transnational ties and dealing with mass production have been in the focus. However, there is another conceptual and empirical terrain that has gained considerable scholarly attention in the last decades, artisanal production. As opposed to the identical and mass production, this non-industrial, locally-sourced and less-mechanized way of producing develops an holistic approach starting from the cultivation of the main ingredients until the completion of the final product. In chocolate production it is from tree to bar, in wine from vineyard to glass, with the rise in artisanal production, which can be read as

the quality turn (Goodman 2003), the cultivation and production became additionally reciprocal more than ever. Heather Paxson argues that artisanal production is part of a greater cultural transition “as key cultural values have been challenged by, or are being adapted in response to, deleterious legacies of twentieth-century industrial agriculture” (2013, 6). Hence, the scholars working on artisanalism, the movement that highlights the necessity of using/producing high quality products that reflect their unique tastes/structures/values, focus on who produces food, how current producers relate to the land, and how they articulate economic, political, and moral bonds via their food production (Terrio 2000, Paxson 2013, Besky 2013, Jung 2016).

In this panel, we will question the role of artisanal production and the effect of artisans in determining the social, economic, and political changes in the cultivation and production spheres. Along with discussing the changes the anthropology of food going through, this panel poses the following questions: What does the increasing tendency/interest towards small-scale, less-mechanized way of production show about the perception of food in the 21st century? What kind of changes does labor go through and how are these artisanal products commodified? Considering that some countries have a long-standing “tradition” of producing specific food (such as chocolate in France—see: Terrio 2000), how is artisanalism perceived in various societies and what are the criteria for evaluating products originating from less recognized localities? Relatedly, given that producing locally and reflecting the essence of the place, *terroir*, is one of the main pillars of artisanal production, how are places constructed around the production of food? While artisanal production collides with the ethos of producing in bigger quantities, which might be seen as the foundational ground of the classic capitalist mode of production, how does artisanal production participate in and express capitalist relations regarding the production of value, accumulation, and market? Lastly, how should ethnographers reformulate and revise their methodologies in relation to the globally accelerating non/post-industrial production philosophy, artisanalism.

Panelists and Abstracts:

- Elisa Ascione (The Umbra Institute, Perugia)

Cultivating Activism through Terroir: an Anthropology of Sustainable Winemakers in Umbria, Italy

This presentation focuses on the practices, narratives, and politics of sustainable *vignaioli* (winegrowers and winemakers) in the Province of Perugia, Umbria, Italy. We discuss the ways in which alternative winemakers reinterpret notions of quality and *terroir* as a set of narratives through which they articulate their activism. Their visions and practices of sustainability inform their idea of the role and quality of wine, which becomes more than just a commodity, but a symbol of their work, values, moral stances, and political agency. The definition of *terroir* is nebulous, and although most scholars recognize *terroir*'s multiple roles in protecting certain markets (Nowak 2018: 541), in fostering cultural heritage (Trubek 2008), in encouraging artisanal production and place-based identities (Paxon 2008), more work can be done to explore the political use of *terroir* (Guy 2003). Work on food activism recognizes that a sense of place can drive political action (Counihan and Siniscalchi 2013) yet falls short in marrying this to the term *terroir*. Here we show how a sense of *terroir*, or ‘taste of place’, is refashioned by a group of Umbrian winegrowers as a driving factor for activism through their sustainable and agro-ecological practices. Drawing on a variety of discourses on nature and their role as artisans, farmers use the notion of *terroir* not just for marketable or sensorial reasons, but also

to create a politically active community. This paper seeks to look at food activism from the producers' perspective: we argue that winemakers have been at the forefront of food activism through their re-articulation of terroir using sustainable practices. They are challenging large-scale, non-environmentally friendly modes of production by devoting considerable efforts toward creating alternative forms of practice in the here and now (Sutton 2013:347).

- Atak Ayaz (The Graduate Institute, Geneva)

The (Im)Possibility of Competing with International Experts: Not Being a French Oenologist in Turkey

This paper discusses the role of international wine experts in Turkey from the perspective of oenologists originating from Turkey. Since the establishment of the Republic in 1923, various international experts have played roles in establishing and regulating grape cultivation and winemaking in the country. However, after the liquidation of the state monopoly over the alcohol production in 2001, as the result of the increasing number of small-scale producers, they have majorly been active in augmenting the quality-oriented production. Methods used by these internationally renowned consultants are not only related to how to cultivate but what to cultivate; how to make wine but what kind of wine to make. To put it differently, their expertise and the decisions taken in these wineries do not only influence what to put into the bottle (*monocépage*—varietal wine—or *coupage*—blended wine; local grapes or international grapes) but they also have a serious impact on viticulture in the country. Considering that there is no state authority in Turkey regulating unit prices of grapes and since vigneron directly negotiate with wineries, the economic value of grapes and the income of vigneron are set by the decisions of the winemakers, which shapes and is being shaped by the active politics of taste. By discussing these through the perspective of “local” experts, I demonstrate how the global hierarchy of value (Herzfeld 2004) is maintained or disrupted as the result of how differently/similarly the taste knowledge is constructed by the local and international experts.

11:15 - 13:00

Room S4

Panel 9 - Student Panel: Ethics across Scales of Research

Convenors: Tobias Marschall (The Graduate Institute, Geneva) and Wiebke Wiesigel (University of Neuchâtel)

In a workshop format, only open to students

Research ethics received sustained attention in last years through the creation of ethical committees as well as the publication of debates and normative stances by anthropological associations. Situating at once the local in ethical life, Lambek claims, will enable to speak of the “human condition writ large” (2014, 202). The scale of ethical declarations however remains national (AAA, SAA, DVG, ASAA/NZ), prompting current debates to devise a global ethical turn (Fassin 2014). How does one reconcile ethics as debated on different scales and as experienced at the same time throughout concrete research stages? Far from any attempt to sum up or even trace definitive lines on the matter, this panel – conceived as a workshop – draws from students’ experiences and perspectives.

While research ethics are integral parts of current curricula, students are rarely invited to discuss concrete ethical issues outside their home institution, even less to participate in conferences. This panel will provide an opportunity for anthropology students from different universities to convene as participants in an important event for Swiss anthropologists.

After a brief introduction on the variety of normative stances towards research ethics, students will be invited to discuss concrete issues they encountered themselves at different research stages and on various themes raised preliminarily by participants. Students will be invited at the end of the session to summarise and present main outcomes of their discussions.

11:15 - 13:00

Auditorium A2

Panel 10 - Scaling Spatial Capital

Convenors: Christina Mittmasser (University of Neuchâtel), Laure Sandoz (University of Neuchâtel) and Katrin Sontag (University of Basel)

The term “spatial capital” has been discussed and put forward by different scholars to analyze the ability of individuals to use the opportunity structure of places in a strategic way. The concept relates to Bourdieu’s theory of capitals by assuming that certain abilities and the accumulation of specific resources allow the individual to gain social advantages (Bourdieu, 1986). For some authors, the concept of “spatial capital” captures the engagement with place and space, the knowledge about specific environments, and the ability to convert the resources related to a specific locality into economic, social, cultural or symbolic capital (e.g. Lévy, 2013; Rérat, 2018). For other authors, the concept also includes the ability to move (or “motility”), defined as, the access to specific possibilities to be mobile, the competence to use these possibilities and the appropriation of strategies to accumulate resources and life chances through mobility (Kaufmann, Bergman, & Joye, 2004). Thereby scholars also refer to the ability to control one’s (im)mobility (e.g. Franquesa, 2011; Moret, 2017) and the embeddedness of capacities and experiences related to mobility and place within a specific habitus (e.g. Fournier, 2008).

This panel seeks to combine two main theoretical developments. Firstly, it will focus on approaches that discuss space in relation to capital. We do not understand places as fixed entities, but rather in relation to their performative nature (Hannam, Sheller, & Urry, 2006). Referring to concepts such as “place-making” (Baka, 2015), “the pragmatics of space” or “doing with space” (Lussault & Stock, 2010) we propose to focus on social practices and the active mobilization of space by specific actors in specific situations.

Secondly, we connect the discussion on spatial capital with the conference theme of scaling and the question of how individuals deal with spatial capital on different scales. Social practices can be associated to specific scales, such as “the city”, “the region”, “the nation” and “the transnational”. Moreover, they involve different levels of analysis (economic, legal, political, etc.), which intersect with these scales in complex ways. With this panel, we aim to look in particular at the construction, influence and usage of global and geographically distant scales in local contexts. Such approaches can be seen for instance in transnational studies of social fields (e.g. Glick Schiller, Çaglar, & Guldbrandsen, 2006), in studies about resources’ access and appropriation (Taravella & Arnauld de Sartre, 2012), in studies about tourism economies (e.g. Neveling & Wergin, 2009) and in multilevel approaches to the study of

citizenship. How to move beyond conventional hierarchies and spatial distinctions, such as central vs. peripheral, urban vs. rural, global vs. local or small vs. large, is still a question. In this context, we are particularly interested in analyzing how “ideologies of scale”, defined by cultural claims about locality, regionality and globality, create and shape both understandings of scales and abilities to use space (Tsing, 2000).

Panelists and Abstracts:

- Isabelle Sacareau (University Bordeaux Montaigne)

"Global Sherpa" or "when the world enters the place": tourism, mobility and space capital of Sherpas of the Everest region

Spatial capital is defined as a "set of resources accumulated by an actor, allowing him according to his strategy, to take advantage of using the spatial dimension of society" (Lévy, 2003 : 124-125) and as "a social good accumulated and used to produce other social benefits". One of its dimensions is "mobility capital", i.e. all the skills and experiences that individuals mobilize and acquire through their mobilities (Kaufman, 2004, Ceriani, 2007, Blondy, 2010). Mobilities are just as much "ways of doing with space" (Lussault & Stock, 2010) as making space a resource. This will be demonstrated through the mobility strategies of Sherpas facing international tourism. Through their agro-pastoral activities as well as their labour migration, Sherpas have acquired skills that have enabled them to interact with tourists. By introducing "the World into places", tourism is creating opportunities of new professional skills, and the reconfiguration of Sherpas' traditional mobilities from the local to the global. The experience of multiple places has allowed them to extend and to mobilize their spatial capital in order to control locally the tourist resources of their territory. Therefore, spatialities of Sherpas do not fit into simple nested spatial scales but are both local and global.

- Giulia Gonzales (University of Torino)

Kel Tamasheq's presence in Bamako: diversifying spatial capital through scaling

In 2012 a Kel Tamasheq-led rebellion expelled the Malian army from Northern Mali and proclaimed the independence of the new short-lasting state of Azawad. Kel Tamasheq now in Bamako are daily crafting their positions in relation to the state, Peace Accords (2015), the security situation in the North, and claims of cultural recognition.

Based on a 10 months' ethnography, this paper argues that being in the capital can provide for Kel Tamasheq conspicuous opportunities, which can be accumulated through a legitimization of Kel Tamasheq's presence in Bamako. This legitimating process is not unilateral, as Kel Tamasheq are heterogeneous, and it is politically sensitive, as it questions long historical conflicts between Kel Tamasheq and the state. It is by looking at Kel Tamasheq's different understandings of Bamako, symbolic, economic, and political meanings, that the opportunity structure of Bamako is revealed.

How Kel Tamasheq craft their relation to the city (changing it accordingly) is, however, not without tensions. Political claims of a greater integration within the state can clash with identitarian claims. Moreover, in a context of extremely high mobility, rural/urban, centre/periphery (Bamako/Northern Mali) divides are broken down, continuously fomenting everyday questioning on how to spatially capitalise Bamako.

- Beatrice Zani (University of Lyon 2)

Glocal Ethnography: mapping physical, virtual and imaginative mobilities of Chinese migrants between China and Taiwan

Moving and roaming between China and Taiwan, Chinese migrant women develop translocal socialization processes, emotional exchanges, and economic activities among the multiple sites of their mobilities. Within an hyperconnected, instantaneous frame of time and space compression, women's practices are generated on overlapping multiscale levels, which oscillate between physical and virtual worlds, local and global sites, material and emotional

spaces. Within these porous, fluid and mutable spaces of globalization, traditional ethnographic instruments are challenged. When digital platforms, emotional communications and online applications are the infrastructure for glocal movements and translocal practices, it urges to develop new tools to apprehend these sui generis displacements, circulations and displacements produced inside hyperlocal microcosmos and global seas, which are highly imbricated and co-producing each other.

- Christina Mittmasser, Laure Sandoz, Yvonne Riaño and Etienne Piguet (University of Neuchâtel)

The spatial mobility capital of migrant entrepreneurs in transnational fields

The activities of self-employed migrants increasingly extend beyond national borders, a phenomenon called transnational migrant entrepreneurship. This involves migrants physically moving across national borders for business opportunities, as well as migrants conducting transnational businesses from their places of residence by moving goods and services. The main objective of this paper is to discuss how the theoretical concept of spatial mobility capital (the ability to be mobile and to strategically use space) can help us to understand the diverse mobilities of migrant entrepreneurs. We propose that certain societal mechanisms, such as migration regimes, gender norms and local characteristics, shape opportunities and constraints for spatial mobility and have an impact on the way transnational migrant entrepreneurs can use transnational resources for their business. Since existing approaches about the concept of spatial mobility capital focus mainly on a local (and urban), rather than a global scale, we want to complement them with a transnational angle. This will enable us to study the different capacities for spatial mobility among transnational migrant entrepreneurs and to elaborate an understanding of spatial mobility capital that encompasses inequalities in transnational space. First insights from case studies in Switzerland, Spain and South America will be presented.

- Katrin Sontag (University of Basel)

Refugees and scales of spatial capital in Brussels

As in other places e.g. by the coast of France and Belgium, there are also a number of refugees and migrants in Brussels who are on their way to the UK or other destinations or looking for other ways of making their life in Europe - without asylum or residence status or support from the national government. In Brussels this situation has led to numerous initiatives by citizens to support these migrants and set up an infrastructure for them. The interactions and negotiations between migrants, citizens' initiatives, and the different layers of authorities in Brussels make tangible how different scales, of e.g. individual citizens, the city, the nation, Europe, and the international level of migration can intersect and interact in one place. This entails borders and boundaries, but it can also be observed, how these boundaries are crossed and extended, and how the responsibility and potential of different scales is changed or shifted. Spatial and other forms of capital are important for the different actors to navigate and influence this situation. The paper will ask which kind of scales are at stake, how spatial capital is made use of, and how agency develops on different scales.

13:00 - 14:30

Entrance Hall Petal 2

Lunch break: offered by the organizers

Student poster displayed during the conference: students are available to discuss their posters over coffee breaks.

“On the Edge: Afghan Kyrgyz Migration in an Era of Climate Change”, photo exhibition by Tobias Marschall (Takes place in Salon Davis, opposite Auditorium A2)

14:30 - 16:15

Auditorium A2

Panel 11 - Scale-making at Stake. The Use and Meaning of the Category ‘Global’ in Memory and Heritage Politics and Practices

Convenors: Hervé Munz (University of Geneva), Patrick Naef (University of Geneva) and Bernard Debarbieux (University of Geneva)

For the last two decades, the polysemous notion of ‘scale’ has drawn an increasing amount of attention among scholars studying memory and heritage politics and practices. Since the beginning of the 1990s, scholarly attention has focused on the growing importance of international bodies (international organizations, INGOs, foundations, etc.) and on the rise of a ‘global’ frame of action.

Significantly, in many of these works, the understanding of ‘global’ remains highly heterogeneous. When scholars use such a term, it is not obvious whether they are referring to specific scales and, even when that is the case, what the exact nature is of the scales mentioned. Does ‘global’ refer to a large geographical scale, such as the planet, to which UNESCO’s objectives and norms must be addressed and applied? Does it rather refer to a set of general values that lies behind the whole process of heritage-making and connects with other terms such as ‘universality’ or ‘humanity’?

‘Global’ and ‘national’ also happen to constitute a convenient way to refer to state and intergovernmental institutions and to the mutual adjustment of their conception and implementation of memory or heritage policies. Moreover, terms such as ‘global’, ‘national’ and ‘local’ are connected to categories of ‘scale’ or ‘level’ that are taken for granted by the scholars who use them to guide their analysis.

In contrast, this panel promotes a different, constructivist understanding of the notion of scale (Debarbieux and Munz 2019, Debarbieux 2019), inspired by the paradigm of the “Politics of scale” (Taylor 1981 ; Jonas 1994; Smith 1996; Delaney and Leitner 1997 ; Marston 2000 ; Slaughter 2004 ; Swyngedouw 2004; Moore 2008; MacKinnon 2011). Initially framed in critical geography and political economy, this paradigm states that spatial scales are not given but constructed ; they are not natural qualities of space but results of socio-discursive processes through which actors and organizations negotiate recognition, power and visibility, and frames specific issues.

Rather than focusing on spatial scales for themselves, this approach leads to investigating the numerous ways scales associated with cultural practices are elaborated, claimed, contested, transformed and used in different socio-political contexts. There is, therefore, an added value to be found in focusing—without any preconceived or external conception of scale—on the ways in which stakeholders conceive of and mobilize scale throughout the policy-making process or in the development of initiatives based on memory or heritage. Interested panelists are encouraged to propose papers addressing the ways in which scales are defined,

described, elaborated, negotiated and used by various stakeholders in the fields of memory and heritage.

Panelists and Abstracts:

- Peter Larsen (University of Geneva)

Unworldly heritage?: the unmaking and privatization of globalized orders

How is the global at once at once claimed and rejected; public spectacle of coherence maintained, while normative orders are undermined or reshuffled? This paper explores the practices constituting ambiguous global heritage spaces shaped by multilateral discourse, yet prone to capture and localized agendas. Through examples from the World Heritage sphere the paper explores the sliding scales between the public and private, global and the local as well as the shifting grounds of winners and losers in heritage processes. It explores how ambiguous spaces are tolerated, differences realigned and a dynamic of heritage as usual maintained.

- Katerina Chatzikidi (University of Oxford and The Graduate Institute, Geneva)

Politics of scale and quilombola heritage in Brazil

This paper will explore the different scales in which quilombola heritage narratives and practices currently operate in Brazil. Quilombolas, officially recognised as the descendants of the inhabitants of the communities formed by enslaved runaways, are active agents in the making and dissemination of their cultural production, considered part of Brazil's national heritage and protected by the Constitution. Across the hundreds of quilombo communities in Brazil today, we identify certain recurring elements in the articulation of narratives and practices around heritage, namely: attachment to land and collective forms of land use, the continuation of ancestral practices, and a connection with the African diaspora in the spirit of shared historical legacies. By focusing on the case study of Itamatatuiua, a quilombo in Maranhão state with a rich ceramic production, this paper will discuss the politics of quilombo heritage making and their intrinsic connection with quilombola land struggle for the final titling of their collective territories. Identifying and discussing the different levels or scales quilombola cultural heritage narratives and practices emerge from and are employed (local, regional, national and global), the paper will aim to show the close-knit relation between politics of scale and heritage politics in the quilombola struggle for visibility and land recognition.

- Cécilia Raziano (University of Geneva)

Le flamenco à l'Unesco: les enjeux de l'invocation scalaire

En 2010, le flamenco est inscrit sur la liste représentative du patrimoine culturel immatériel de l'Unesco. Cette inscription fait suite à un double processus, à la fois d'institutionnalisation et de patrimonialisation du flamenco par la Junta de Andalucía depuis la promulgation de son statut autonome en 1981. À travers une approche diachronique, j'ai effectué une analyse du discours de deux corpus, l'un composé d'entretiens des acteurs institutionnels, l'autre comprenant les archives de l'inscription du flamenco à l'Unesco. Je me focaliserai plus spécifiquement sur les différentes étapes de l'inscription du flamenco sur la liste représentative du patrimoine culturel immatériel de l'Unesco. Je me centrerai sur l'invocation des échelles géographiques dans le discours institutionnel autour de la question du flamenco et soulignerai le dialogisme entre l'échelle régionale -l'Andalousie- et l'échelle mondiale. Je mettrai en exergue les différentes narratives se reportant à ces échelles et montrerai qu'elles se rapportent à des enjeux économiques et politiques. La communication mettra donc en évidence les processus d'institutionnalisation patrimoniale du flamenco de 1981 à aujourd'hui au sein de la Junta de Andalucía, en analysant les différents enjeux de l'invocation scalaire autour de la question du flamenco et de son inscription à l'Unesco.

- Patrick Naef (University of Geneva)

Le «local» et le «global» dans l'institutionnalisation d'un modèle de résilience urbaine

Cette contribution se base sur les résultats préliminaires d'une recherche en cours visant à déconstruire les liens entre mémoire et résilience dans des zones urbaines périphériques caractérisées par des contextes de violence. L'objectif est de mettre en lumière comment des acteurs conceptualisés en termes « d'entrepreneurs mémoriels » mobilisent la notion de « résilience » dans leurs pratiques et discours, ainsi que d'évaluer l'intégration ou non de pratiques et lieux de mémoire (mémoriaux, musées, commémorations, traditions orales, œuvres d'art, tourisme de mémoire, etc.) dans de projets et programmes mettant en jeu résilience et violence urbaine (par exemple, le programme « 100 villes résilientes » Initié par la Fondation Rockefeller ou la campagne mondiale « Pour des villes résilientes » initiée par UNDRR). Après avoir présenté quelques défis et orientations méthodologiques liés à l'analyse de pratiques et de structures dites « globales » – liée notamment la recherche ethnographique multisite – on propose ici d'examiner comment différents acteurs impliqués dans ces programmes définissent et utilisent les notions de « local » et « global ». On se penchera précisément sur des études de cas associées à des villes incluses dans le programme des « 100 villes résilientes », financé par la Fondation Rockefeller, et visant à « institutionnaliser un modèle global de résilience urbaine ».

- Anne Hertzog (University of Cergy-Pontoise)

Inventer la commémoration d'une guerre mondiale comme événement global: Le cas de la mémoire de la première guerre mondiale en France

Depuis quelques années, le recours aux catégories du « global » et du « mondial » tend à s'imposer de diverses manières dans les discours et les pratiques mémorielles liées aux conflits.

Une première, relevant de l'historiographie de la mémoire, pose l'hypothèse d'une « globalisation des rapports au passé » (Rousso, 2007) ou d'une « culture mémorielle globale » (Zwigenberg, 2015). Privilégiant les approches multi-situées ou comparées, attentive aux dynamiques et aux interactions complexes (« entangled memories » Conrad, 2003), cette historiographie pose le « global » comme nécessaire pour comprendre les phénomènes mémoriels contemporains.

Non sans lien avec ces renouvellements historiographiques, une seconde manière renvoie aux usages sociaux des catégories du « global » ou du « mondial » dans les discours des acteurs en charge de la valorisation du patrimoine des conflits contemporains, particulièrement dans une perspective touristique et de labellisation des champs de bataille au patrimoine mondial de l'Unesco. Aussi, la dimension mondialisée du conflit est-elle autrement mobilisée que pour l'évocation d'une réalité historique : elle est devenue la dimension par laquelle s'élaborent et se justifient localement toute une série de stratégies et de discours en réponse à divers enjeux : construction de l'attractivité touristique, développement territorial, enjeu de reconnaissance ou encore promotion du multiculturalisme. Cependant, le recours à différents niveaux d'échelles tend à complexifier mais non à faire disparaître – loin s'en faut – la référence au « national » ou au « local ».

14:30 - 16:15

Room S8

Panel 12 - Planetarity in Transnational Research Partnerships

Convenors: Working Group Anthropology and Education

Discussants: Angela Stienen (University of Education, Bern), Simon Affolter (Centre for Democracy Studies, Aarau) and Barbara Waldis (University of Applied Sciences and Arts, Sierre)

This panel will discuss the potential of institutionalised research partnerships in higher education beyond the north-south divide. It will ask the question what research designs we need and which methodological, epistemological and ontological challenges we have to face in collaborative transnational research designs that seek to confront power relations and prevailing paternalisms between research institutions in the global south and north.

Anthropology has a long history of attempts to bridging both the north-south divide and the power gap between researchers and “informants”. At the beginning of the 20th century, Franz Boas encouraged his research assistant George Hunt to co-author some of his writings on Kwakiutl culture while at the end of the 1950s Jean Rouch co-produced one of his movies together with his local cinematic protagonist, Oumarou Ganda, in West Africa. These historical examples show the methodological potential of research partnerships beyond existing power gaps: together with his research partner Boas developed new methods of (photographic) data collection while Rouch developed a new cinematic genre – *ethnofiction* – together with his protagonist. Nevertheless, these innovations were based on individual research partnerships which in the end reproduced existing power relations by fostering the academic careers of the two researchers based at institutions in the global north. How can we build on this legacy in a critical and more radical way?

In critical scholarship on global and planetary learning it has been argued that institutional partnerships between the global south and north, established on equal terms, are key for engaging with a planetary perspective that puts into conversation actors from diverse ontological, epistemic and social locations. Rather than conducting studies *about* such locations, researchers are urged to study *from* and *together with* actors from these locations. The experiences of the network of partnerships between universities of teacher education in Switzerland and in countries of the global south have contributed to this debate. These experiences have shown that engaging with a planetary perspective by institutionally acknowledging and including silenced ontologies and epistemologies is highly challenging in higher education.

Building on these legacies and experiences the panel invites contributions that explore and reflect on methodological issues in the following areas:

- Research partnerships between institutions in higher education in countries of the global south and global north developed and co-funded on equal terms in order to overcome prevailing paternalisms of development cooperation.
- Research designs that include co-authoring schemes by research partners aiming at confronting the power gap between researchers and “informants”. Anthropologists working in universities of applied sciences (e.g. teacher education or social work) are confronted with the fact that this gap is highly politicised in these fields both in the global south and global north.

Panelists and Abstracts:

- Alba Lucía Rojas Pimienta (Antioquia University, Medellín)

The Earth as Method for Good Living. Challenges and tensions provoked by ‘border proposals’ in education and research at the public university

This paper analyses the co-construction with indigenous communities of the undergraduate and Masters’ programme ‘Pedagogy of Mother Earth’ at the (public) University of Antioquia in Colombia. It seeks to answer the questions: What research and training designs are needed for global intercultural contexts? What new epistemes are needed to be configured? How can historical asymmetries in power-knowledge relations be confronted through the incorporation of a concept of ‘culture’ in the co-construction of education and research policies?

First, the paper will describe the main founding characteristics of the programme ‘Pedagogy

of Mother Earth' at Antioquia University; it will focus on its political, epistemic and pedagogical framework. Second, it will analyse the co-construction of its key conceptual categories such as 'ancestrality and globalisation', 'pedagogical polyphonies and culture', 'inter- and transculture through subaltern dialogues'. Third, it will discuss, by way of a conclusion, whether and how an epistemic and pedagogical posture that conceives the earth as 'method', as 'pedagogue', and as 'mother' can become an (academic) approach that provokes a change towards less asymmetrical power relations and a more just global world. Finally, some tensions and challenges provoked by 'border proposals' (e.g. Mignolo, 2002), such as the programme of the 'Pedagogy of Mother Earth' at Antioquia University, are presented.

- Abdeljalil Akkari (University of Geneva)

Learn Differently: Global South Educational Alternatives

The concepts of "majority world" (Dasen & Akkari, 2008) and pedagogies of the Global South (Akkari & Dasen, 2004) have been proposed to rethink how education, pedagogy and international cooperation are conceptualized. These concepts provide a comprehensive counterpoint to the ethnocentrism engrained in the widespread belief that scientific knowledge about education is typically Western. Stressing that the Western 'minority' perspective cannot hold true for the 'majority' of the world. In postcolonial contexts, formal schooling is a hegemonic instrument for devaluing local pedagogic heritage. In order to end the process of "silenced voices" and cognitive domination, it is essential to listen to alternative pedagogies and explore their potential to rebuild equitable educational systems for all learners. The legacy of Brazilian pedagogue Paulo Freire is particularly helpful to rethink education as critical reflection, conscientization, and emancipation.

- Moira Laffranchini Ngoenha (Haute école pédagogique, Lausanne)

Is an Intercultural Exchange really Reciprocal and Equitable?

During their studies, undergraduate teacher students at HEP-VD in Switzerland can choose an optional training module that aims to build interdisciplinary and in-depth skills through an internship in a primary school in Madagascar while Malagasy correspondents are received for an internship in Swiss schools. The training module is fundamentally based on the anthropological approach of participant-observation and the experience of 'otherness' in support to learning at the human, pedagogical and didactic levels. Drawing on my experience as organizer of this training module and on participants' certification works, I propose to analyse the relationships between the partners on a methodological, epistemic and ontological level. This paper will particularly focus on ethical collaboration and the reciprocity and equity of the exchange, it will ask whether and how paternalism and unbalanced relationships can be avoided in face of Switzerland's material wealth, Madagascar's colonial heritage, and the supremacy claim of the West. Is it really possible to talk about reciprocity in relations between two countries which seem to comprehensively contrast each other? Is the 'intercultural exchange' actually what it is assumed to be?

16:15 - 16:45

Entrance Hall Petal 2

Coffee Break

Student poster displayed during the conference: students are available to discuss their posters over coffee breaks.

"On the Edge: Afghan Kyrgyz Migration in an Era of Climate Change", photo exhibition by Tobias Marschall (Takes place in Salon Davis, opposite Auditorium A2)

Projet de table ronde/récital conclusive
Intégration du monde, banalité de l'État, particularismes identitaires
with the support of the Yves Oltramare Chair

Le débat public, mais aussi une bonne part des problématiques de sciences sociales – ethnologie et anthropologie comprises – tiennent pour acquis que la globalisation entretient une relation de jeu à somme nulle avec l'Etat-nation et ce que l'on nomme de manière elliptique les identités.

La table ronde propose de partir d'une hypothèse contraire : depuis maintenant plus de deux siècles, les effets, au demeurant hétérogènes et parfois contradictoires, d'intégration du monde vont de pair avec l'universalisation de l'Etat-nation et l'affirmation d'identités particularistes sur le mode du culturalisme dont l'orientalisme a été la version savante. La mondialisation, l'Etat-nation, l'identitarisme forment une combinatoire.

La compréhension de cette triangulation entre trois logiques généralement considérées comme exclusives l'une de l'autre suppose un renouvellement des concepts, mais aussi de la pratique de terrain et de l'écriture même des sciences sociales, en l'occurrence de l'anthropologie et de l'ethnologie, au-delà de l'appel convenu à la pluridisciplinarité. La prise en considération ou la construction de nouveaux objets s'imposent. Par ailleurs la conjonction de la recherche scientifique et de la création ou de l'expression artistique, ou encore de la praxis, par exemple thérapeutique ou militante, peut être heuristique.

Sans naturellement prétendre apporter une réponse définitive à ces interrogations, cette table ronde/récital s'essayera de déplacer les bornes de l'imagination ethno- anthropologique

- Jean-François Bayart (The Graduate Institute, Geneva)

Introduction

- Jean-François Bayart (The Graduate Institute, Geneva), Gilles Andrieux (Musicien, tanbur) et Emine Bostanci (Musicienne, Istanbul kemençe)

D'un monde d'empires à un système régional d'Etats-nations

- Théo Pilowski (The Graduate Institute, Geneva) et Edouard Zeller (The Graduate Institute, Geneva)

Sociologie historique du politique et science-fiction : histoires d'empire

- Patrice Yengo (Institut des mondes africains, EHESS Paris)

La compénétration des durées: le jour et la nuit, les vivants et les morts

- Simona Taliani (Università degli Studi di Torino)

Histoires comme ça: pour une autre écriture biographique au centre Frantz Fanon de Turin

Musiciens

Gilles Andrieux : *tanbur*

Emine Bostanci : *Istanbul kemençe*

Ce duo fait vivre, dans le plus grand respect de la tradition du style ottoman, un riche répertoire de pièces instrumentales composées du XIV^e au XIX^e siècle, issues des chefs d'œuvre des grands compositeurs à la cour des sultans.

Ville-monde depuis l'Antiquité, construite de part et d'autre du Bosphore, au carrefour de la mer Egée et de la mer Noire, des Balkans et de l'Anatolie, Istanbul se distingue depuis des siècles par la richesse de son patrimoine musical classique, synthèse exemplaire de l'héritage byzantin, de la théorie musicale arabo-persane et des traditions turques d'Asie centrale.

Pratiquée dans l'Empire ottoman depuis le XIV^e siècle, la musique savante ottomane (*türk sanat müziği*), s'articule sur un système complexe de modes mélodiques (*makam*) et rythmiques (*usul*).

18:15

Entrance Hall Petal 2

Final Apéro: offered by the organizers

Side Event: Friday 8 November 2019

21:00 – 23:00 PNEU

Soirée du panel Arts et politiques de l'écoute (CAV)

PNEU (espace commun du Vélodrome, rue du Vélodrome 18, tram 14 : arrêt Jonction) avec deux interventions et performances suivies d'une discussion.

Médiateur: Daniel Siemaszko (consultant ingénieur, programmeur cinéma au Spoutnik et au LUFF, producteur, compositeur)

Organisation: Pierrine Saini et Clotilde Wuthrich, en collaboration avec le cinéma du *Spoutnik* et l'association *Le Vélodrome*

Intervenant-e-s

- Gaël Bandelier (artiste et poète sonore, Lausanne)

Masiks, performance de poésie buccale

Pièce sonore pour un performer et un masque à sons, musiques et gestes.

Pièce exécutée avec un masque-instrument constitué de divers matériaux et sonorisé par des micros de différentes natures permettant d'explorer une palette large de sons provenant exclusivement de l'appareil buccal du performer (bouche, nez, lèvres, cordes vocales, etc.).

Explorations du souffle, du cri, du râle, du chant incantatoire, de la résonance, des effets de voix. Le performer se fait chamane explorateur d'expériences sonores corporelles. Le corps est en jeu comme objet et source sonore.

- Stéphane Montavon (artiste sonore, Bâle) et Gilles Lepore (cinéaste, collectif MML, Suisse et Pologne)

Trahir la place / The Betrayed Square, film documentaire (2018, 44 min)

Plongée d'un fantassin dans l'événement révolutionnaire, ses clameurs et ses voix qui à la fois le vivent, tentent de l'expliquer et affirment leur foi en lui malgré l'immense revers subi : nous sommes en effet le 9 mars 2011 au Caire, parmi le sit-in de Tahrir Square où la foule, sous les caméras d'un monde avide de voir quelle forme, après la chute du Raïs, peut prendre l'esprit libéral en Egypte, hurle ses griefs et ses volontés à l'adresse des forces de sécurité. Or soudain des nervis attaquent le sit-in. L'armée laisse pourrir l'après-midi durant et, à la nuit tombée, avance ses chars, évacue banderoles et tentes, chasse les curieux, détruit leurs images, arrête des activistes. Cette trahison sonne le glas du mouvement entamé le 25 janvier. La visibilité de Tahrir Square est perdue. La révolution bascule dans la réaction.

Parfois discrétant, toujours immersif, la bande-image de Trahir la place est un montage de films tournés au mobile par des témoins réalisés par le collectif MML, à rebours du processus cinématographique, pour sa bande-son qui, elle, est tirée des enregistrements sonores réalisés en direct par Stéphane Montavon.

INFORMATION

Venue

The Graduate Institute, Geneva
Chemin Eugène-Rigot 2
1202 Geneva



How to get there

By tram

- Tram 15 runs from the main Geneva railway station (Gare Cornavin) to the stop "Maison de la Paix" in about five minutes. The Maison de la Paix is about two-minutes' walk from the tram stop, just across the railway bridge.
- Single tickets cost CHF 3.50 (or CHF 2 with the Half-Fare travelcard) and are valid for one hour, from anywhere in Geneva.
- [Geneva public transport](#)

By air

- The airport is located 15 minutes from the Maison de la Paix by public transport, or 10 minutes by taxi. Take the train (four/hour) to the main Geneva station (Gare Cornavin) and then the tram (see above). Alternatively take bus 5 or 28 to the stop "Nations" (12/hour) and then walk 3-4 minutes down Avenue de France.

For more information

www.sagw.ch/seg/colloques.html

Conference Dinner (Self-Funded)

Quai du Mont-Blanc 30
CH - 1200 Genève

We will leave from the conference venue at around 8:15 pm and walk together to Bains des Pâquis, which should take us around 20mins. For those joining us directly at the restaurant, we should be there between 8:30-8:45pm. From the main station, it is a short walk of 15mins.



Important : Please note that this place does not accept credit cards, **they only accept cash!**

Fariba Adelkhah & Roland Marchal

Academic prisoners in Iran since June 2019



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