

GIVE AND TAKE

Anthropology as
exchange

10-12
Nov.
2022



ANTHROPOLOGY INSTITUTE
University of Neuchâtel

ANNUAL MEETING
OF THE SWISS
ANTHROPOLOGICAL
ASSOCIATION

LONG
PROGRAM

INTERNATIONAL CONFERENCE

Long program

ANNUAL MEETING OF THE SWISS ANTHROPOLOGICAL ASSOCIATION

GIVE AND TAKE – Anthropology as exchange

Contemporary anthropology is marked by a sustained effort to rethink anthropologists' relations with the people, objects and organizations with which they work. If the myth of the innocent scientist (participating merely better to observe) was never fully credible, over the past decades it has been scrapped almost entirely. This does not mean that anthropology has abandoned its claims to scientificity, nor that the forms of knowledge we produce are merely subjective or impressionistic. To the contrary, in much contemporary thinking about the nature of our knowledge, it is precisely anthropology's reflexive, intersubjective and situated qualities that guarantee its validity and value. Anthropologists engage in processes of "give and take" in the double sense of this phrase: they both exchange ideas, experiences and value(s) with others and continually renegotiate the terms of this exchange.

Anthropology is both a perspective on and a form of intervention in the world, and it is at its most powerful when it consciously reflects on its discursive and practical positionality. This complex epistemology has resulted in a multiplicity of methods, subject-positions, thematic foci and theoretical frameworks from which it can go about its business, many of which have been thoroughly discussed in the literature. In this Annual Meeting, we aim further to explore these multiple methods and themes, through panels that present specific forms of giving and of taking, and explore their varied theoretical, political, ethical, epistemological and methodological implications.

Giving

Since the 1980s, anthropology has been inventing new avenues for giving knowledge, objects and experiences back to the groups, organizations and individuals who are their partners in knowledge production. These new forms of restitution, in the broad sense of the word, are driven by crucial critiques of the discipline's colonial and metropolitan origins and by demands for practices of accountability that are long overdue. However, through impatience to do the right thing, they perhaps insufficiently acknowledge the ambiguities and unanticipated consequences of giving back. What and how are anthropologists to give back? Mauss pointed out nearly a century ago, in the context of gift exchange, that returning the same object one receives is a violation of the gift-giving code, amounting to a refusal to receive the gift in the first place. To maintain dynamic equilibrium, the object (practice, knowledge) returned must therefore be augmented in some way. As James Ferguson has argued, giving is a form of sharing, raising the question of what are "rightful shares" on each side of the exchange.

Taking

Less decorous but equally important are the processes by which anthropologists take material from the field in order to format it as "anthropological knowledge". Indeed, for there to be something anthropological that we can "give back," this taking must precede the giving. Since Foucault, anthropologists are well aware that these forms of material and semiotic extraction are conditioned by institutions of power, and this has perhaps made them shy away from exploring them in detail. Taking seriously the metaphor of exchange, the panels in this colloquium will analyze the varied empirical, theoretical, political, methodological and ethical implications of taking, and the institutional constraints and affordances that surround them.

Exchange

Finally, this colloquium will reflect collectively on anthropology as exchange in the broadest sense of this metaphor. Selected panels will elaborate on topics as varied as new theoretical paradigms for making sense of humans' place in the world (from Cyrulnik's "resilience" to Rosa's "resonance") to more classical reflections on the socioeconomic dynamics of "development" and "aid" in a world characterized by multiple forms of resource grabbing. Through panels and events, we will also discuss the negative aspect of anthropological practice for anthropologists themselves, such as risk and trauma in the field, or discouraging and exploitative professional norms, particularly as they affect younger scholars.

3 DAYS IN 1 GLIMPSE

THURSDAY 10 NOV. 2022

GENERAL ASSEMBLY OF THE SWISS ANTHROPOLOGICAL ASSOCIATION

Auditorium | 12:15 – 14:00

WELCOME AND INTRODUCTIONS

Auditorium | 14:30 – 15:00

PANEL 1

«Comics, drawings, photos, films, blogs: Feedback and fair benefit sharing, giving research results back to a broader audience»

Seminar room | 15:00 – 16:30

ROUND TABLE

«Pasts and Futures in Swiss Engaged Anthropology»

Auditorium | 15:00 – 16:00

Coffee Break

Cafeteria, MEN | 16:00 – 16:30

PANEL 2

«Beyond the innocent museum – Swiss Ethnographic museums in exchange with source communities»

Auditorium | 16:30 – 18:00

PANEL 3

«Restituer en contexte de précarité»

Seminar room | 16:30 – 18:00

KEYNOTE

RENAUD CHANTRAINE

«What changes when objects change hands?»

Auditorium | 18:30 – 19:30

Dinner on site

Cafeteria, MEN | 19:30 – 21:30

FILM SCREENING: NOSTROMO

Documentary, Thriller, Experimental

Auditorium | 20:15 – 22:00

FRIDAY 11 NOV. 2022

PANEL 4 (Session 1)

«Donner à voir: Visual anthropology and the question of restitution»

Auditorium | 09:00 – 10:30

PANEL 5

«Really experimenting with ethnography: illustrations from young researchers»

Seminar room | 09:00 – 10:30

Coffee Break

Cafeteria, MEN | 10:30 – 11:00

PANEL 4 (Session 2)

«Donner à voir: Visual anthropology and the question of restitution» (continued)

Auditorium | 11:00 – 12:30

Lunch on siteCafeteria, MEN | **12:30 – 14:00****PhD MEET UP**Seminar room | **12:30 – 14:00****PANEL 6**

«Restitution d'archives à une communauté. Océanie»

Seminar room | **14:00 – 15:30****PANEL 7 (Session 1)**

«Reciprocal Vulnerability: Privilege, violence, and practices of care from fieldwork to academia»

Auditorium | **14:00 – 15:30*****Coffee Break***Cafeteria, MEN | **15:30 – 16:00****PANEL 7 (Session 2)**«Reciprocal Vulnerability: Privilege, violence, and practices of care from fieldwork to academia»
(continued)Auditorium | **16:00 – 17:30****PANEL 8**

«Anthropology and Business: Engagement and Co-production of Knowledge»

Seminar room | **16:00 – 17:30*****Break***| **17:30 – 18:00****KEYNOTE**

REGINA BENDIX «The Living and the Dead»

Auditorium | **18:30 – 19:30*****Dinner on site***Cafeteria, MEN | **19:30 – 21:00****CONCERT: ALMA (fusion oriental)**Black Box | **21:00 - 22 :00****SATURDAY 12 NOV. 2022****PANEL 9**

«Ce qui s'échange et s'assemble entre humains et non-humains»

Auditorium | **09:00 – 10:30****WORKSHOP**

«Sharing ethnographic knowledge in the field of education: Irritations and relational dilemmas»

Seminar room | **09:00 – 10:30*****Coffee Break***Cafeteria, MEN | **10:30 – 11:00****ROUND TABLE**

«Tinker, Tailor, Soldier, Spy: The multiple roles of anthropologists in the eyes of their vast action-arena and how to navigate them. An anecdotal reconnaissance through the generations»

Seminar room | **11:00 – 12:30****PANEL 10**

«Anthropology and Supply Chains: Recurring Relations in Times of Crises»

Auditorium | **11:00 – 12:30*****Lunch on site***Cafeteria, MEN | **12:30 – 14:00****GUIDED VISIT «L'impossible sauvage»**MEN | **14:00 – 15:30**

THURSDAY 10 NOV. 2022

GENERAL ASSEMBLY OF THE SWISS ANTHROPOLOGICAL ASSOCIATION

Auditorium | **12:15 – 14:00**

WELCOME AND INTRODUCTIONS

Auditorium | **14:30 – 15:00**

PANEL 1

Seminar room | **15:00 – 16:30**

Comics, drawings, photos, films, blogs: Feedback and fair benefit sharing, giving research results back to a broader audience

Convenors:

ERC-ARTIVISM project (University of Lausanne)

ABSTRACT:

Artistic means of expression allow us to democratize access to research results and to overcome the text-centeredness of our discipline (Schneider and Wright 2011; Elliot and Culhane 2017). During the last decade, alternative ways of practicing ethnography as well as artistic forms of restitution and publication have gained increased interest: comics, drawings, photos, films, blogs allow us to give something back during the research process, in the field as well as beyond, to a broader public. Furthermore, the question of giving something back immediately during the research process is raised as soon as notes, photos or clips are taken and drawings are created in the field. Finally, fundraising agencies tend to increasingly formalize research processes with sophisticated ethic protocols, asking for proof of consent for the use of images and data, with the intention to protect research partners from potential abuse. Those noble intentions may however lead to non-intended consequences. Here, an awareness of the co-construction of images in anthropology (Salzbrunn 2020) lead to greater responsibility, based on in-depth field-experiences rather than overformalized procedures.

The ERC Artivism team has experienced alternative research methods and set up innovative ways of disseminating processes and results by creating a blog, producing several films, setting up an exhibition and currently writing a comic book.

Paper 1

Discussing the field in the field. Co-construction and benefit-sharing as part of anthropological practice

Monika Salzbrunn, Raphaela von Weichs, Sara Wiederkehr, Federica Moretti (ERC Artivism team, University of Lausanne)

Gaining access to the field is a complex and often messy process that involves building meaningful relationships in constant negotiation. We will discuss how the co-construction of the field and sharing of practices in audio-visual anthropology contribute to the ethnographic research when applying innovative methods. How do we respond to questions of ownership and the right to use images when we share results? We will draw on our fieldwork on carnivals and performances in Genova and Nice, comic festivals in Yaoundé and Douala and street art in Cameroun and Los Angeles and show our ARTIVISM film trailer “Créer, résister, exister”.

Paper 2

Giving voice, sharing pictures and rethinking heritage: A photovoice project with displaced San communities in South Africa

Leïla Baracchini (Museum national d'Histoire naturelle, Paris)

In recent years, it has become increasingly frequent to involve social sciences in research programs on archaeological heritage to respond to internal and/or institutional demands for local communities' involvement. This contribution proposes to revisit a project of participative photography and exhibition elaborated with different stakeholders within the framework of an interdisciplinary research on Southern African rock art management. Drawing on this experience, this contribution will focus on the effects and limits of this approach to capture, make visible and question the relationship to heritage and territory in a context marked by issues of relocation, autochthony, and strong inequalities.

Paper 3

Materializing reflections: the production of fanzines as a research tool

Anaïs Bloch (HEAD, Genève)

My approach as a researcher relies on qualitative research methods that I enrich and mix with visual methods put together in the form of printed objects. This process enables a form of analytical reflexivity by bringing together different fragments from the field of study and also has the advantage of providing a visual support, that is intellectually accessible, and which can be easily shared. By reviewing the production and the distribution of a series of fanzines put together alongside diverse ethnographic investigations I will highlight how these micro editions might help to better grasp the complexity of the field.

Pasts and Futures in Swiss Engaged Anthropology

Convenors:

Marina Gold (ISEK, University of Zurich)

Mike Poltorak (School of Anthropology and Conservation, University of Kent;
ISEK, University of Zurich)

Participants (in alphabetical order):

Rita Kesselring (University of St. Gallen)

Peter Larsen (University of Geneva)

Susan Mossman Riva (Creighton University, USA)

Fiona Siegenthaler (University of Basel)

Eda Elif Tibet (University of Bern)

ABSTRACT:

This Round Table will explore the future of engaged anthropology in Switzerland, through reflection on resonant past examples of public, engaged and applied anthropology in Switzerland or carried out overseas by Switzerland based anthropologists. We will include written, multi-modal and performative interventions. Grounded in past actions and projects on issues that matter we will discuss ongoing and future interventions and commitments to transformative change.

Some of the questions our Round Table will address will include:

What are the conceptual meeting points between the diversity of participative, social-mediative, collaborative, methodological and multi-modal innovations?

How can those meeting points be generative of greater solidarity, support and public and institutional awareness of the value of engaged anthropology?

Is there a common ground for future engagement sensitive to ethical, ethnographic and institutional contingencies that also contributes to the employability of anthropological education or training?

Contact: msp@kent.ac.uk, margogold@gmail.com

Coffee Break

Cafeteria, MEN | **16:00 – 16:30**

Beyond the innocent museum: Swiss Ethnographic museums in exchange with source communities

Convenors:

Museum Commission of the SAA,
Mareile Flitsch (Ethnographic Museum, University of Zurich)

ABSTRACT: The panel addresses current issues of collaboration with source communities on the collections held in ethnographic museums. There is a shift not only with regard to the future role of museums, but also to the challenges and opportunities emerging from collaboration. All museums are currently rethinking collaboration, reconsidering how the “object diaspora” (Basu) relationship established by accumulating objects is rewriting relatedness. Which conditions do the partners and museums already have, need to form or would need to fully draw on to realize the potential of this relatedness in view of decolonization? How does collaboration as exchange in multidirectional moves add to decentering museum collections and lead us to jointly formulate new research questions? Where are we heading and what would be needed to place exchange with source communities on a new footing?

Live streaming: www.youtube.com/watch?v=XwTMtxguy7Q

Welcome

Mareile Flitsch (Ethnographic Museum, University of Zurich)

Panel keynote

The Reciprocal Museum?

Paul Basu (Hertz-Professorship Global Heritage, University of Bonn)

Amid current debates around decolonisation and restitution, the relationship between European museums and ‘source communities’ has recently been characterised as one of brutality (Hicks 2020). This is itself a brutal simplification that does not take into consideration the diverse historical contexts of even colonial collecting practices, or the array of collaborative initiatives that museums and communities are engaged in. In this keynote, Paul Basu revisits fundamentals of anthropological theories of exchange – notions of ‘the gift’ and forms of reciprocity – to explore how different social relationships are created, maintained and transformed through museological acts of giving and taking.

Paper 1

Take and give: Collaborations between museums and source communities at the MEG

Roberta Colombo Dougoud (Musée d'ethnographie de Genève MEG)

Ethnographic collections assembled the material heritage of colonized peoples that were considered as vanishing. Collecting was a one-way relationship resulting from colonial inequality. Artifacts and ancestral remains with their contextual information were taken away from their communities to be preserved in museums. Since the 1980s, following radical criticism ethnographic museums are rethinking their practises, reformulating their narratives and creating new politics of representations in the context of a postcolonial discourse. Ethnographic museums are facing new responsibilities toward source communities and are giving back, virtually or physically, what was taken away. In my paper I shall present some ongoing collaborations between the MEG and source communities.

Paper 2

Provenance research in colonial context: The case of Louis Egger's collection. What stories to retrace? Swiss decolonial initiatives

Larissa Tiki Mbassi (African Studies Master degree, University of Geneva)

I will address issues of provenance research by focusing on resistance practices initiated by "Europeans of color" (El Tayeb, 2011). In former colonies, as well as in the West, actions that acknowledge the colonial legacy in public structures take diverse forms (Mbembé 2013; Verges 2021). Within the Swiss context, I will highlight initiatives that centralised their narrative around the ongoing performativity of what Michel calls the «colonial fact» (2013), but also formulate collaborative possibilities between African diaspora in Europe, Museums, political institutions and African based actors.

Paper 3

Challenging encounters and collaborations in the museumscape

Patrick Mudekerezwa (Centre d'Art WAZA de Lubumbashi, RD Congo)

Lies Busselen (Royal Museum of Central Africa, Bruxelles)

HOME is a Belgian scientific project (2019-2022) involving the AfricaMuseum of Tervuren and six scientific institutions that established an inventory of all Belgian collections of non-Belgian human remains. In the current museumscape there is a greater awareness of engaging with source countries and communities. In 2021 and 2022, we established a network in the DR Congo in collaboration with the cultural center Waza in Lubumbashi and art-collective Faire-Part in Kinshasa to make informed political decisions on the repatriation of human remains. This opened the pathway to sustainable collaboration in the DR Congo. We wonder how to reflect on – politically charged – knowledge production in the South that is scientifically and politically structured in the North.

Paper 4

Amazonian lessons on cultural belongings and gift exchange

Andrea Scholz (Ethnologisches Museum Berlin)

Parting from fresh experiences in the Brazilian Xingu, where a Kuikuro clan calls the name of the German anthropologist Karl von den Steinen its own, I will reflect on object, subject, agency and exchange in collaborations with indigenous communities in Amazonia (Upper Xingu/ Upper Rio Negro). Both regions are characterized by a complex system of exchange and circulation of cultural belongings. What happens when museum anthropologists engage in „indigenous terms of trade“, especially in the face of multiple crises and threats to indigenous territories in Amazonia?

Final discussion

PANEL 3

Seminar room | 16:30 – 18:00

Restituer en contexte de précarité

Convenors:

Anne-Laure Counilh, Yann Cerf, Laurence Ossipow
(Haute école de travail sociale, HES-SO Genève)

ABSTRACT:

Faire de l'ethnographie en contexte de précarité, c'est « prendre » des données dans un espace social saturé par la recherche fondamentale, la recherche appliquée et les savoirs produits par les organes gouvernementaux. C'est aussi s'impliquer, peut-être plus qu'à l'accoutumée, « donner » en échange de sa présence, tout en étant constamment taraudé par l'omniprésence du travail gratuit et du bénévolat dans les milieux enquêtés. Finalement, c'est bien souvent « rendre » trop aux institutions, moyennement aux professionnel·les et pas assez aux bénéficiaires. Les interventions présentées réfléchiront aux différentes postures d'échange endossées durant des recherches en contexte de pauvreté pour recueillir ou « prendre », « donner » et « rendre » en restituant du matériel de recherche, voire en menant un travail de plaidoyer. Les méthodes de production des données et les formes d'échange avec les participant·es à la recherche, y compris sur la pratique de la rémunération des bénéficiaires interviewé·es seront abordées en prenant en compte les fortes inégalités économiques et sociales et les logiques de domination et de violence symbolique entre les différents participant·es à la recherche. Les enjeux qui les traversent renvoient évidemment à l'incontournable question de la nature du « contre-don » dans la recherche en sciences sociales, mais il conviendra également d'interroger les différentes manières de « rendre » des chercheur·es. Enfin, les formes de militantisme académique, de la vulgarisation au plaidoyer en passant par la recherche collaborative, seront également centrales dans nos discussions puisqu'il s'agit souvent de la principale forme de retour indirectement offerte aux usagers et usagères en vue de potentiellement améliorer leurs droits.

Paper 1:

Rendre en sociologue de la pauvreté : une relation impensable dans une place impossible

Nicolas Duvoux (Université Paris VIII)

Cette communication développe une réflexivité sur les formes de la relation d'enquête auprès de personnes en situation de vulnérabilité, de discrimination, de pauvreté, à partir d'expériences dans des contextes sociaux divers. Elle vise à poser, de manière directe, la question de la domination à l'œuvre dans la relation d'enquête mais aussi celle de l'asymétrie des formes de restitution dans lesquelles le chercheur est concrètement engagé.

Partant du constat, qui ne doit pas être euphémisé, que les relations d'enquête s'apparentent à un « vol social » et à un « viol de l'intimité » des personnes (Schwartz, 1990), le propos vise à éclairer les résistances et faux-semblants opposés à l'enquête. Il vise également à interroger les formes matérielles du « contre-don » et des épreuves. Les formes d'interaction qui constituent les conditions de possibilité d'une enquête sur le long terme et rester, sur le temps long, sociologue de la pauvreté.

La communication interroge ainsi les formes de conversion que la pratique de ce type d'enquête occasionne et les clauses du pacte qui font tenir l'engagement dans la durée, et qui assurent le renouvellement, non seulement consenti, mais même intensément désiré, par un certain nombre de personnes vulnérables, de participer à la connaissance et au débat public, par l'intermédiaire de l'enquêteur, et ce alors même que, rapportées à leur matérialité et à leur contenu, les caractéristiques du vol social et du viol de l'intimité restent fondamentalement valides pour décrire les formes d'appropriation à l'œuvre. Il s'agit donc de penser les conditions de possibilité d'une relation impensable – une dépossession consentie, voire désirée – et la manière dont la restitution contient (au double sens où elle comporte en même temps qu'elle limite et donc rend possible) une position structurellement problématique, voire impossible, celle de se spécialiser dans l'étude d'une position de maître individuel, d'origine social.

Paper 2:

Prendre sans rendre ? Enquêter sur les dispositions économiques des jeunes « peu qualifié.e.s. »

Isabelle Csopor (Haute école de travail social, Lausanne)

Les questions de restitutions des résultats d'enquête aux enquêté-es a été largement abordée dans la littérature et bon nombre d'expériences en la matière sont plutôt malheureuses. Dans une enquête sociologique réalisée entre 2017 et 2019 sur les dispositions économiques des jeunes « peu qualifié-es » en transition à l'âge adulte, aucune restitution n'a été prévue, toutefois, est-ce à dire qu'il n'y a eu aucun retour ? Nous analyserons les formes de rendu, voire de contre-don aux enquêté-es dans cette recherche et les mettrons en

perspective avec d'autres recherches qui expérimentent des formes de restitution possibles auprès des publics dominés.

Paper 3:

Intégration professionnelle de personnes réfugiées : restituer à des acteurs et actrices pluriel.les dans des rapports hiérarchiques distincts

Stéphanie Cardoso (Université de Genève)

Le processus d'intégration professionnelle des personnes admises à titre provisoire sur le canton de Vaud est complexe et englobe divers niveaux d'action: social, politique, législatif, culturel, in-teractionnel, psychologique, etc. Selon une approche socioculturelle (Muller Mirza, 2012), nous choisissons d'investiguer ce processus selon trois volets de recherche pour une compréhension plus globale: cantonal (instances décisionnelles), institutionnel (professionnel. les de l'accompagnement),et individuel (personnes admises provisoirement).

Paper 4:

Prendre et rendre : histoire d'une recherche mandatée sur l'aide alimentaire

Anne-Laure Counilh, Yann Cerf, (Haute école de travail social - HES-SO Genève)

La plupart des études anthropologiques ou sociologiques portant sur l'aide alimentaire sont animées d'un certain militantisme puisqu'à peu d'exception près elles cherchent à persuader leur lectorat, et parfois aussi des autorités politiques, qu'il faudrait passer de l'aide alimentaire charitable et/ou humanitaire à un droit à l'alimentation. Si cette position apparaît comme théoriquement défendable en anthropologie qui s'est depuis longtemps préoccupée d'un « activisme circonstancié » (Marcus 1995) ou d'une « public anthropology » (Andrea 2021), à quelles questions, difficultés et contradictions se trouve-t-on confronté.es en pratique lorsque des autorités politiques viennent à « commander » une étude aux chercheur.es ?

A partir de l'expérience d'une recherche mandatée sur l'aide alimentaire à Genève, nous discuterons des différentes formes de restitutions aux acteurs et actrices pluriel.les de la recherche, mais aussi de la prise de position ou non des chercheur.es pour émettre des recommandations. Enfin le statut de ce mandat sera interrogé dans la totalité du dispositif de recherche, puisqu'il intervient de manière non-planifiée et comme dernier élément d'un projet de recherche au départ uniquement académique (FNS 2019-2022), n'ayant pas envisagé d'embrasser les formes de restitution et de militantisme sous l'angle politique.

Break

Cafeteria, MEN | **18:00 – 18:30**

RENAUD CHANTRAINE

(Aix-Marseille University)

**«What changes when objects
change hands?
An ethnographic experience at
the heart of the institutional
making of an exhibition about
AIDS»**

ABSTRACT:

Nearly 25 years ago, while new forms of memory were emerging in reaction to the mass human and cultural losses caused by the AIDS epidemic, a group of anthropologists based at the National Museum of Popular Arts and Traditions (MnATp) in Paris initiated a reflection on the role the institution should play with respect to this phenomenon. Between 2002 to 2005, they collected more than 12,000 artifacts (documentation, prevention information, objects used during street demonstrations, etc.), using an original comprehensive methodology. As it happened, the museum closed its doors shortly after this collection drive and the collection was moved to the new Museum of Civilizations of Europe and the Mediterranean (Mucem), inaugurated in Marseilles in 2013.

Four years later, I joined this cultural institution for my anthropological doctoral research about the making of LGBTQ and AIDS heritage. My job involved exploring the possibilities for the valorization of this important AIDS collection, including the creation of an exhibition. Simultaneously, I was involved in several LGBTQ grassroots organizations, where we collectively experimented practices and built knowledge in order to legitimate the role and expertise of those communities in the cultural preservation and transmission of their archives, memories and experiences of the past.

My communication will reflect on the different steps of this heritagization process and of the creation of the exhibit that followed (www.mucem.org/en/hiv aids). I will explore the collaborations, negotiations and tensions that characterized the relation between the museum, the AIDS activist community and the involved anthropologists. I ask: who are the givers and who are the takers? What is the nature of the exchange, between material objects and immaterial memory? And how did I clarify my own position, in and out the institution?

Live streaming: www.youtube.com/watch?v=ZjXTQBz5-9Y

Dinner on site

Cafeteria, MEN | 19:30 – 21:30

NOSTROMO

Fisnik Maxville, Suisse (2021) 82'
Q&A with the director

Organized by

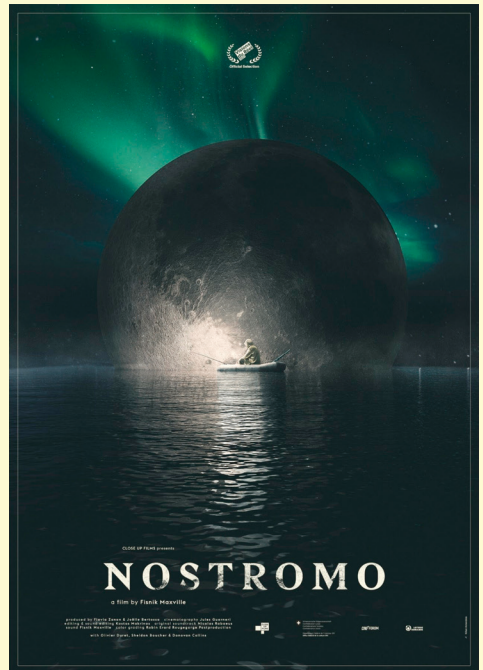
CinéClub Ethno
(Université de Neuchâtel)

Genre:

Documentary, Thriller, Experimental

Synopsis:

Arrivé de France, Olivier vit comme Robinson sur une île qui lui est prêtée par la population autochtone, à 200 km de Yellowknife, la seule ville des Territoires du Nord-Ouest canadien. Raconté à travers le regard d'Olivier, le film dresse le portrait d'une vie loin de la folie du monde moderne.



PANEL 4 (Session 1)

Auditorium | 09:00 – 10:30

Donner à voir: Visual anthropology and the question of restitution

Convenors:

Audio-visual commission (CAV) of the SAA,
Baptiste Aubert (University of Neuchâtel)

ABSTRACT: Once they are screened, broadcasted, or displayed, ethnographic video and media allow the viewer to experiment what the anthropologist and filmmaker Jean Rouch once called “ethnographic surrealism: the crossing of boundaries between worlds, between fiction and realism, between genres and artforms, and being here and there at the same time¹”. By putting the question of restitution at the centre of its attention, this panel intends to examine and discuss the different modalities of reception when audiovisual ethnographic media meet their audience.

The rich propositions of the contributors (anthropologists, artists, and filmmakers) invite us to conceptualize restitution as a complex and pluralistic process. The different communications remind us that anthropologists do not necessarily produce feature films that are presented in film festivals but that the restitution of their work takes place in a great variety of situations, mobilizing various media and audiences.

Following the methodological and conceptual approach that Alfred Gell developed in his *Art and Agency*², the contributors of the panel are invited to reflect on the different agencies that are at stake when audiovisual media meet their audience.

¹. POSTMA, Metje. « Observational Cinema as Process, Skill and Method », in Grasseni, C., Barendregt, B., De Maaker, E., De Musso, F., Littlejohn, A., Maeckelbergh, M., Postma, M., Westmoreland, M. R. [eds] *Audiovisual and Digital Ethnography: A Practical and Theoretical Guide* Routledge, 2022, 115 - 142

². GELL, Alfred. *Art and agency : an anthropological theory*, Clarendon Press, 1998.

Paper 1:

Jagannath experience : un terrain virtuel

Francis Mobio et Raphaël Rousseleau (University of Lausanne)

En 2014 et 2015, nous avons fédéré nos compétences, autour d'un projet de recherche sur un pèlerinage hindou dans l'est de l'Inde. A partir de cette

recherche, nous avons construit un projet de plateforme numérique ouverte et innovante, visant la restitution et l'expérimentation de ce que nous avons appelé un « terrain virtuel ». Lors de l'élaboration du projet, des questions plus pédagogiques ont surgi, telles que : comment faire expérimenter aux étudiant·e·s la profusion et l'hétérogénéité des sources et des interlocuteurs? Comment les rendre sensibles aux temporalités diverses et parfois antagonistes que la rencontre impose à la recherche? Comment rendre saillantes les difficultés liées à la pratique de la langue?

Paper 2:

La musique de la chasse

Kylian Henchoz-Manitha (University of Lausanne)

Le film peut-être un moyen de restitution pertinent du travail de l'ethnographie audiovisuelle puisque c'est avec et par la caméra que se sont tissées les relations du chercheur avec les acteurs humains et non-humains, c'est avec et par cet outil qu'il a pensé le terrain, et c'est en imaginant montrer ses images à un public qu'il les a captées et montées. Dans cette présentation je parlerai premièrement de ma participation à la chasse en tant que caméraman mais aussi de la participation des chasseurs au film en tant qu'experts de leur domaine.

Deuxièmement, j'expliquerai comment la caméra m'a servi d'outil pour penser ce terrain de la chasse en battue. Troisièmement, je parlerai de la manière dont par le montage j'ai tenté de traduire mon expérience du terrain pour restituer au spectateur une analyse constituée de connaissances verbales mais aussi procédurales pour reprendre la distinction de Jean-Pierre Warnier.

Paper 3:

Dairy Cultures and the Potential and Limits of Ethnographic Databases

Björn Reichhardt (Max Planck Institute for Evolutionary Anthropology and University of Fribourg)

Starting from 2018, the multidisciplinary research project Dairy Cultures set out to study milk fermentation and the co-evolution of microbes, genes, and cultures. Using Mongolia as a case study, the project's objective is to enrich scientific and public understanding of dairy foods in Mongolia by investigating the deep history of the biological and cultural relationships between humans, livestock, milk, and microbes. As a social-anthropologist, I have undertaken ethnographic fieldwork to audio-visually document pastoral dairying techniques and the interaction of herder women with their precious dairy products. Upon returning from fieldwork, these files were reviewed, indexed, and selected for publication in an online ethnographic database accessible through the project website. This paper seeks to engage with the question to what extent ethnographic databases contribute to the restitution of knowledge, a) alongside ethical questions of audio-visual and digital forms of anthropological publishing, and b) as platforms for multidirectional knowledge transfer.

***Really* experimenting with ethnography: illustrations from young researchers**

Convenors:

Laura Florez and Edouard Zeller
(ANSO Department, Graduate Institute, Geneva)

COMMON ABSTRACT:

In discourse, anthropology is increasingly rejected as a form of dispassionate enterprise, whose aim would be reduced to gleaning ethnological material, translating it into a standardized academic language, and sharing it within the confines of the University. Rather, the craft is increasingly embraced as a creative practice and an action on the world in itself.

In practice, as young scholars we perceive that the traditional figure of the rustical, lone, Indiana Jones-like anthropologist still holds traction in our imaginaries. The latter is closely followed by the 'correct' and 'sanctioned' ways to carry out ethnographic research; all the more paradoxical for a process too often black-boxed. Yet, a hopeful diversity of researchers are giving birth to initiatives which inspire us to further challenge these molds.

We decided to take the opportunity this panel offers us for engaging in conversations about methodology, not only amongst us but also with more experienced scholars. We are currently having conversations with Harmut Rosa, Denielle Elliott, Shawn Wilson, Eric Debarbieux and Karen Kaplan and discuss with the public in the following three main axes:

What sort of **opportunities** and **threats** can arise when experimenting with ethnography?

Experiments with '**nivellation épistémique**'. We propose this notion to refer strategically to all methodological and theoretical efforts striving to breed anthropology's methods and theories with those of the communities in the field.

How do young scholars **negotiate their engagement** with bold and innovative ethnographic experiments vis-à-vis sanctioned, if not sanctified, disciplinary expectations as well as career imperatives?

Paper 1:

How can first nations methodologies and relationality be practically applied to indigenous-colonial interactions in the Pacific?

Oliver Acevedo (Monash Indigenous Studies Centre, School of Philosophical, Historical, and International Studies, Monash University)

Paper 2:

Between field, contingencies, and interpretation

Beatrice Ferlaino (University of Turin and SciencePo Nanterre)

Paper 3:

The anthropologist as entrepreneur; reflections on the anthropologist's a priori

Edouard Zeller (Graduate Institute, Geneva)

Paper 4

Migrants' Tiktok on the "Balkan circuit": co-producing knowledge about migration and violence

Nina Khamsy (Graduate Institute, Geneva)

Paper 5

Black songs: Domestication and feralization of knowledge

Laura Flórez Castellar (Graduate Institute, Geneva)

Coffee Break

Cafeteria, MEN | **10:30 – 11:00**

Donner à voir: Visual anthropology and the question of restitution (continued)

Paper 4:

Through the Eyes - Regards croisés sur la représentation de traditions musicales au Gabon et en Belgique

Rémy Jadinon (Africamuseum, Brussels)

Le court métrage *Through the Eyes* reprend la question de la représentation des cultures à travers les expressions musicales qui fut traitée par le réseau RIETMA - Réseau International d'Étude des Traditions Musicales Africaines. Le réseau a étudié les danses thérapeutiques d'une société d'Elombo à Libreville (Gabon) et les trois Jours Gras du Carnaval de Binche (Belgique) avec la société Gilles des Jeunes Indépendants. L'objectif du réseau RIETMA était de réfléchir à un modèle de représentation qui soit non seulement descriptif mais aussi inclusif afin de prévenir toute forme d'exotisme ou de réduction culturelle. La méthode de travail a consisté à organiser des ateliers de captation audiovisuelle en Afrique et en Europe au cours desquels des pratiques musicales issues de traditions orales ont été filmées afin de réaliser un film dans lequel les regards des participants pourraient se croiser.

Paper 5:

Casting Shadows: Relational Encounters and Knowledge Production in Urban Ethnographic Film

Klearjos Eduardo Papanicolaou and Nitin Bathla (ETH Zurich)

As researchers and ethnographic filmmakers working within the context of contested urbanisation, wherein collective experiences are negotiated on a large scale, the question of what goes in and what comes out of our work has far reaching implications, not only in terms of art and science, but also in terms of activism and political action - further 'blurry' categories that are often in the shadows of authorship. Drawing from experiences in the field as researchers and ethnographic filmmakers, we wish to carry out this discussion with reference to two feature length ethnographic documentaries in our filmographies, 'The Seven Sisters Indoor Market' (2016) and 'Not Just Roads' (2020). Reflecting on and comparing the challenges and relational composition behind these films, our contribution would critically analyse both the novel forms of knowledge they produce, as well as their afterlives within the broader framework of the contested city.

We will talk about the importance and opportunities of the program for the career of PhDs

Organizer:

CUSO Swiss Graduate Program in Anthropology

Guest speaker: Olivia Killias (alumna of the program)

(Participants can bring the buffet to the seminar room.)

PANEL 6Seminar room | **14:00 – 15:30**

Restitution d'archives à une communauté Océanie

Convenor:

Claude Grin (GSRL, Ecole pratique des hautes études, Paris)

ABSTRACT:

Ce panel se propose d'investiguer une forme d'inversion de la posture ethnologique traditionnelle. Ce n'est plus le chercheur qui sollicite en premier lieu ses interlocuteurs, mais l'inverse. Cette situation se produit notamment lors des phases de restitution d'un patrimoine immatériel ainsi que des supports audio et iconographiques sur lesquels il a été recueilli et conservé par des chercheurs depuis de nombreuses années. L'anthropologue ne se présente plus comme la figure emblématique du « passeur culturel », mais doit endosser, et cela particulièrement dans les « anciennes colonies », une réflexion critique sur son propre matériel. Ces phases de restitutions sont organisées à la suite de demandes d'une institution étatique ou coutumière qui définit dans quelle mesure elle est légitime pour exiger « une restitution pour retrouver les choses qui ont été perdues ». Ces réappropriations prennent différentes formes, selon les récipiendaires: élaboration d'une politique mémorielle, matériaux d'inspiration littéraire ou vecteurs de production artistique, entre autres. Ce panel se propose de mettre en discussion ce que peut être une « restitution » à partir de contributions fondées sur des enquêtes de terrain en Océanie. Il intégrera aussi dans le débat la question des documents des chercheurs qui ont acquis le statut d'archives par un dépôt ou un lègue dans les centres de documentation de leurs institutions.

Paper 1:

Partager des informations sur et pour une communauté qui n'attend rien (mais apprécie ce qui est donné et qui rend plus qu'elle ne reçoit).

Le cas de Rapa (archipel des Australes)

Christian Ghasarian (Institut d'Ethnologie, Université de Neuchâtel)

La reconnaissance de l'ethnologue envers la population qui l'accueille le conduit parfois à sortir de son simple rôle scientifique et à entrer dans des relations de proximité assumées avec ceux initialement appréhendés comme ses « objets d'étude ». Cette communication présentera la façon dont mon projet académique initial dans l'île de Rapa (Archipel des Australes) fut très vite humainement débordé. Au vu de toute l'hospitalité dont je faisais l'objet, je me suis en effet vite retrouvé dans une relation d'amitié qui m'a conduit à vouloir partager/rendre des choses (des informations d'ordre culturelles et historiques mais pas seulement) avec les insulaires.

Paper 2:

Le retour de Pwädé. Un cas de « restitution participative » du patrimoine immatériel en Nouvelle-Calédonie

Matteo Gallo (CREDO, Aix-Marseille Université)

Ma contribution portera sur un cas spécifique de « restitution » d'archives produites par Alban Bensa dans les années 1973-1974 dans la Pays de Wëté (Nouvelle-Calédonie). Pendant mes recherches de terrain (2015-2018), une association culturelle impliquée dans une démarche de redécouverte et valorisation du patrimoine locale, a repris contact avec l'anthropologue. Le retour inattendu de Bensa et de ses enregistrements, après quarante ans d'absence, a déclenché une dynamique originale qui a permis aux habitants de Wëté de négocier non seulement la restitution des savoirs, mais aussi une collaboration avec l'anthropologue, afin de participer activement à la construction d'une « histoire kanak écrite ».

Paper 3:

D'une archive, l'autre. Ethnologues et Yolngu au miroir de la restitution

Jessica De Largy Healy (LESC - Université Paris Nanterre)

Depuis trente ans en Australie, la question de la restitution se pose comme un enjeu incontournable de la relation entre anthropologues, Aborigènes et musées. Avec le développement des outils numériques jusque dans les communautés les plus isolées, le retour des archives anthropologiques sur des plateformes aborigènes dédiées a fait l'objet de nombreuses collaborations, d'une réflexion épistémologique sur les conditions d'ouverture de ces données, ainsi que de pratiques créatives renouvelées. Ancrée dans une ethnographie au long cours de ces processus de retour en terrain yolngu, cette communication examinera la notion de restitution pour s'interroger in fine sur qui restitue quoi, comment et à qui.

Paper 4:

« Nos vieux à nous » : logiques opératoires pour une reconstruction mémorielle ou une réparation. (Nouvelle-Calédonie)

Claude Grin (GSRL, Ecole pratique des hautes études, Paris)

Dans l'histoire actuelle de la Nouvelle-Calédonie, le travail de mémoire ainsi que les demandes de récits communautaires s'inscrivent dans la construction d'un nouveau discours national. À la demande d'une institution coutumière kanak et en collaboration avec elle, nous avons commencé en 2017 avec Alban Bensa, à contribuer à cette politique mémorielle en restituant ses matériaux ethnographiques collectés dès 1973. La disparition d'Alban Bensa et le changement de statut de ses documents devenus des archives, sont ressentis par les Kanak comme une spoliation supplémentaire de la parole de « nos vieux à nous ». Comment dès lors porter cette parole ?

PANEL 7 (Session 1)

Auditorium | **14:00 – 15:30**

Reciprocal Vulnerability: Privilege, violence, and practices of care from fieldwork to academia

Convenors:

Paola Juan (University of Lausanne), Pascale Schild (University of Bern)
Larissa da Silva Araujo (Graduate Institute), Wiebke Wiesigel (University of Neuchâtel)

ABSTRACT:

Rethinking “engaged anthropology” from our embodied experience of fieldwork, this panel draws on feminist and decolonial research contesting the heroic self-image of the brave, strong and independent anthropologist. Despite criticisms and calls for reflexivity, this image has persisted widely in academia, reproducing, as “collateral damage,” gendered, racialized and colonial forms of violence manifested in research and teaching at our universities. It ignores the fact that power relations within the societies and groups we study can work on our bodies and minds in similar constraining and oppressive ways. Thereby, it also implies that a researcher’s vulnerability represents a personal failure or individual problem rather than the structural condition of their positions, both during fieldwork and within academic institutions. As anthropologists, however, we are not always in a privileged position to stand up against the violence and oppression we experience in the field. In certain situations, we are scared, vulnerable and condemned to silence in much the same way as our research partners.

Following these premises, this panel seeks to investigate the methodological, ethical and epistemological consequences of “reciprocal vulnerabilities” for the discipline. We invite contributions that explore risk, vulnerability, violence,

guilt and privilege in fieldwork, as well as how these experiences, emotions and positionalities are shaped by institutional structures of academia. Moreover, we encourage participants to examine and reflect on the links between practices of solidarity, self-care and caring for others and how they may reshape the ways we produce ethnographic knowledge and practice anthropology.

Paper 1:

Performer le savoir. Les conférences académiques comme (é)preuve des corps

Anne Lavanchy (Haute école de travail social, HES-SO Geneva)

Comment considérer conjointement la question des privilèges et celle de la vulnérabilité ? En considérant les conférences scientifiques comme espace de production et de légitimation de savoir scientifique, je prends comme matériel empirique des expériences de communication portant sur les rapports sociaux de race et de genre. Ma réflexion mettra ainsi en évidence la tension entre l'exercice de « se présenter » devant ses pairs en démontrant son professionnalisme, et des approches féministes et décoloniales qui repensent le savoir comme une pratique collective et horizontale.

Paper 2:

50 shades of fear: power structures at work in the field and in academia

Annina Aeberli (University of Bern)

In this paper, I name a feeling that all of us know, but hardly talk about because it scratches the image of the heroic anthropologist and independent scientific expert: fear. Fears influence the decisions we take as anthropologists: what we say and write, which field site we choose, how we do the research, who we talk to. We should not hide our fears behind supposed objectivity and neutrality, but address the power structures that influence our actions and writing.

Paper 3:

What place for emotions in our research? Questioning striking moments and reembodying the image of the researcher

Andrea Mathez (University of Lausanne)

In this contribution, in the attempt to reembody the image of the strong and independent researcher, I question how our feelings and emotions stand in relation to our scientific enquiry. To do so, I will share different striking moments of my research as a PhD student and explore the consequences my emotions have induced. I argue that our emotions are imbricated in the whole research process, and therefore reembodying the image of researcher might happen through the acknowledgment of our emotions and feelings not as experiences at the edge of our research but as integral parts of our enquiry.

PANEL 7 (Session 2)Auditorium | **16:00 – 17:30****Reciprocal Vulnerability: Privilege, violence, and practices of care from fieldwork to academia (continued)****Paper 4:****About sisterhood and anger: A proposal to develop empathy beyond the dichotomy self/other**

Amanda Jousset (University of Neuchâtel)

The concepts of sisterhood and anger, as developed by Black feminist writers, can be powerful tools to overcome and conceptualize the negative feelings arising from fieldwork situations. Starting from situations lived during my fieldwork on cocoa production, I will develop a focus on feelings linked to the institutional violence inherent to this value chain. On this basis, I'd like to question how anger as response to unfairness (Lorde, 1981) and sisterhood as a tool to overcome racial and class differences (hooks, 1986) can be used by anthropologists to establish a connection with their interlocutors, friends and family in the field.

Paper 5:**In the Lion's Den: Some Thoughts on Ordinary Ethics in Times of Violence**

Marco Motta (University of Neuchâtel)

Drawing on ethnographic research in Haiti, I will describe my involvement in a women's failed attempt to migrate to the Dominican Republic. She and her partner were "in search for life," notably for their child. Unfortunately, things went wrong and worsened an already fragile situation. From there, I will show the limits of the conventional view of ethics and propose another perspective that does not exclude the views I criticize, but which completes and enriches them.

Paper 6**Disciplinary Silences: Anthropology, Fieldwork and Sexualised Harassment**

Meenakshi Nair Ambujam (Czech Academy of Sciences)

The trope of fieldwork, which rests at the heart of anthropology, is often conceptualised as a rite of passage— whose mastery is paramount to becoming a 'good' anthropologist. This notion, unfortunately, discounts the very

gendered and embodied nature of fieldwork, and the ways in which anthropologists find themselves in vulnerable situations. This paper dwells on experiences of sexualised harassment in the field and calls on the need to problematise the praxis of fieldwork in a manner that also situates the bodies of researchers at its core. In doing so, the paper aims to render visible the relational vulnerabilities researchers' faces.

PANEL 8

Seminar room | **16:00 – 17:30**

Anthropology and Business: Engagement and Co-Production of Knowledge

Convenors:

Madlen Kobi, Elena Sischarenco (University of Fribourg)

ABSTRACT:

The turn towards an “anthropology at home”, the call for more multi-sited fieldwork, and the shift from conducting research on entire peoples towards other social entities such as organizations or institutions have scrutinized ethnographic fieldwork and exchange with the people we work with. This panel enquires into the giving and taking that anthropologists practice when working on and in companies, including business entities ranging from small and medium-sized enterprises to large transnational corporations. Conducting fieldwork in such institutions generates knowledge on topics such as human relations in a work environment, the relation between companies and territories (the local and the global), the influence of the cultural context on businesses, human-material relations, socio-technical innovation, design issues or organizational structures. No matter whether fieldwork takes place in an IT firm, in a construction company, in a financial institution, or in a shipping company, anthropologists face new challenges in accessing different field sites, and making sense of their data. Anthropological approaches involve different degrees of participation, from simple observation to a full involvement as an employee of the company, sometimes even with formal contracts. Work on and in business raises a number of ethical concerns with regards to scholars' responsibilities towards the companies they work with, especially when it comes to publishing. This panel, based on ethnographic case studies, aims to analyze the ambiguous role of academic anthropologists working in and on corporate lives.

Paper 1:

Processing Grapes, Bottling Wine: Anthropologist in a Winery

Atak Ayaz (Graduate Institute, Geneva and Cornell University)

During my anthropological fieldwork on small-scale and quality-oriented wine production in Turkey, I worked in a wine cellar. It enabled me to understand

winery owners' business as a whole; I had a chance to see their collaborators, customers, and struggles. Building on the responsibilities I had in the cellar, this presentation explains the various ethical conundrums related to working in the field. Overall, through my personal experiences, I aim to explain how my methodological choices enriched yet constrained my academic publication.

Paper 2:

Researching Contested Companies: Methodological and Ethical Questions

Lena Kaufmann (University of Zurich)

This paper asks how anthropologists can study publicly contested companies when long-term ethnographic fieldwork in such companies is not possible. Taking my research on a disputed Chinese technology firm in Switzerland as an example, I reflect on possible methodological strategies and ethical challenges that arise when researchers have to balance both the company's and their own research interests in a power relation of "studying-up". I argue that anthropologists should, nevertheless, not shy away from studying companies in sensitive contexts. On the contrary, it is all the more necessary to contribute sound empirical, anthropological analyses to wider geopolitical and media debates.

Paper 3:

Ethnographie du chantier naval. Faire face au changement climatique par la navigation et la technologie

Sergio Marchetti (University of Bergamo)

Les contextes maritimes semblent nous indiquer la santé de notre planète. Dans les entreprises nautiques il est devenu nécessaire de réfléchir sur la relation entre le développement technologique durable et la conservation des écosystèmes marins. Sur la base des expériences d'un terrain multisituée menée par une entreprise nautique et un voilier en navigation, l'exposé cherche à réfléchir sur la nécessité d'une écologie des relations humaines —dans les cadres de l'entreprise et des structures hiérarchiques— et des relations non humaines — dans les liens entre les concepteurs et les artefacts, entre les technologies et le monde maritime.

Break

Cafeteria, MEN | **17:30 – 18:00**

REGINA BENDIX

(Göttingen University)

«The Living and the Dead. Benefits and Costs of Provenance Research and Restitution»

ABSTRACT:

Both postcolonial activism and scholarly engagement with academic and museum collections are generating a plethora of projects problematizing collections of human remains bought, dug up, and/or stolen during colonial times. Like numerous other universities in the Global North, Göttingen University holds substantial collections particularly of skulls which are currently addressed in the interdisciplinary project “Sensitive Provenances” funded by the VW Foundation. The presentation draws from my role as one of two ethnographers in a project configuration of historians, anatomists, physical anthropologists, custodians as well as one team member and six fellows from “source communities” in the Pacific Islands and Africa. With ethnographic vignettes from team meetings, zoom conferences, interviews, email exchanges, and restitution ceremonies, I seek to show the agency emanating from skulls that oscillate between being “teaching material” and human subjects. Based on the evidence that wrongs cannot be undone and the danger of new wrongs being ever present, the paper will caution against too rigid a provenance research regime, and encourage more curiosity and creativity in addressing the plight of human remains caught in limbo for centuries.

Live streaming: www.youtube.com/watch?v=-5um1U9QLv8

Dinner on site

Cafeteria, MEN | 19:30 – 21:30

Alma (fusion oriental)



Un univers tantôt méditatif, tantôt festif, un répertoire composé de chants traditionnels arabo-andalous, de musiques séfarade, judéo-espagnoles, libanaise, marocaine, algérienne, arménienne mais aussi de compositions originales.

Alma est à la fois une aventure humaine et artistique. Ses mélodies chaleureuses et ses couleurs sonores vous transporteront et vous envoûteront!

Yvonne Tondolo (Chant, clarinette)
Saïd Khamlichi (Oud, chant)
Christian Ghasarian (Guitare)
Francisco Klauser (Violoncelle)
François Clavel (Percussions)

SATURDAY

12 NOV. 2022

PANEL 9

Auditorium | 09:00 – 10:30

Ce qui s'échange et s'assemble entre humains et non-humains

Convenors:

Viviane Cretton (HES-SO Valais-Wallis)

ABSTRACT:

Ce panel invite à réfléchir aux relations de don, à l'aulne des non-humains. Comment l'anthropologue peut-il ou elle saisir ce qui se donne, ce qui s'échange et ce qui s'assemble entre humains et non-humains dans des univers où les deux sont, de fait, reliés; par exemple, entre personnes et animaux domestiques; individus, vaches et prairies; bergères et moutons; activistes et climat; citoyens, ville et jardins; bénévoles, loups, femmes et alpages ? S'il semble aller de soi pour l'anthropologue de pouvoir observer et participer à des activités par lesquelles les humains donnent quelque chose d'eux-mêmes, de leur temps, de leurs gestes, de leurs paroles, à des inconnus et non pas à leur famille, de façon délibérée, qu'en est-il, par contre, des non-humains ? Comment comprendre ce qu'ils donnent et reçoivent ? Qu'est-ce qui circule entre eux et qu'est-ce qui les rassemblent ?

A partir de contributions fondées sur des enquêtes de terrain qui impliquent des relations de don et de contredon avec des non-humains, êtres vivants ou objets, ce panel a pour objectif de susciter des réflexions constructives et fructueuses, aussi bien concernant les approches épistémologiques et méthodologiques choisies que les types de non-humains concernés et/ou la spécificité des assemblages étudiés.

Paper 1:

Grasping grassland's relationality through anthropological notions of exchange

Almut Schneider (Goethe University Frankfurt) and Elisabeth Tauber (Free University of Bolzano)

Grassland landscapes have been formed, and continue to do so, through the interaction, or cooperation of soil, different species of grass, cattle, human beings and climatic conditions. It was and is the dynamic relations among these different actors that create(d) the grassland's complex socio-ecological system.

Our contribution will tackle the question what anthropological tools, for example theories of exchange, can we use to describe this ‘assemblage’ where humans play only a minor role. How can social anthropology use the insights made by ecologists and biologists about grasslands, like ‘ecosystem services’ to formulate propositions of circulating exchange to understand the multispecies designs of this human – non-human sociality?

Paper 2:

The (Un)Settled Urban Natures of Asunción, Paraguay: The (Im)Possibilities of More-than-Human Collaborations

Rivarola Facundo (Graduate Institute, Geneva)

Mobile indigenous, mestizos and rural migrant communities have lived in Asunción city's floodplains since colonial times, forming a historically rooted socio-ecology with their neighboring Paraguayan River and its flooding seasons. This contributed to a slower form of (un)settled urbanization that have facilitated complex more-than-human collaborations. These areas, known as Bañados, are not only refuge for marginalized communities but also for migratory birds, and a surprising variety of fauna and flora. In contrast, state-run urban development projects often overlook these socio-ecologies. Ethnographically looking at the “built” and “wild” infrastructures in Asunción, this paper explores the (im)possibilities of human and non-human collaborations.

Paper 3:

Socialités à la frontière de l’humain et autochtonie dans les montagnes de Taïwan

Gowlland Geoffrey (Université de Genève)

A Taïwan, les montagnes sont des espaces radicalement différents des plaines. Cette observation intervient souvent durant ma recherche parmi le peuple autochtone Païwan, peuple des montagnes déplacé vers la plaine: les forces de la nature ne sont pas les mêmes en montagne. Dans cette présentation, je propose le concept de socialité à la frontière de l’humain – avec animaux et esprits – pour nous aider à comprendre la relation particulière qui lie les Païwans à la montagne. Une ethnographie qui donne visibilité à ces formes de socialité propose de défendre la légitimité d’une perspective sur le monde et par extension, le droit à l’auto-détermination d’un peuple autochtone.

Sharing ethnographic knowledge in the field of education: irritations and relational dilemmas

Open Workshop of the WG Anthropology and Education

Chairs:

Angela Stienen (Paedagogische Hochschule, Bern),
Gisela Unterweger (Paedagogische Hochschule, Zürich)

Contact: angela.stienen@phbern.ch, gisela.unterweger@phzh.ch

Presenters and Moderators:

Table 1: Judith Hangartner (Paedagogische Hochschule, Bern), Jeanne Rey (Haute école pédagogique, Fribourg), Carla Svaton (Haute école pédagogique, Fribourg), Gisela Unterweger (Paedagogische Hochschule, Zurich)

Table 2: Angela Stienen (Paedagogische Hochschule, Bern), Denis Gay (University of Fribourg)

ABSTRACT:

The Working Group “Anthropology and Education” choses an alternative modality of participation in this year’s SAA-meeting: An open WG workshop to stimulate ad-hoc discussions on “Anthropology as Exchange” in the (highly politicized) field of (formal) education. The discussion between the Working Group members, and between them and participants who will join the workshop, will focus on the experiences of the WG-members with irritations and relational dilemmas provoked when sharing ethnographic knowledge in the field of education in order to contrast it with other experiences.

Ethnographic field relations, like any relation between humans, are established, nurtured, or broken in an interplay of give and take. To maintain a sometimes precarious balance, the ethnographer needs to give something back to actors in the field, from whom she takes time, knowledge and attention. Especially when staying in a field site for some time, we need to develop strategies that stabilize relationships and are (more or less) comfortable for everyone taking part. Especially the question of giving feedback on what the research has yielded needs careful deliberation. When giving feedback, for instance, in a researched educational institution, one needs to consider the rules, expectations and practices of this research field. Especially in educational institutions, the ethnographic gaze on everyday practices usually differs systematically from the field actors’ own perceptions of their (educational) actions.

In the workshop, we will for instance, contrast experiences from contexts in the Global South, where schoolteachers consider themselves “researchers”

and “intellectuals,” and engage in knowledge production together with anthropologists, to experiences with educational actors in Switzerland who are often distrustful of any research.

Coffee Break

Cafeteria, MEN | **10:30 – 11:00**

ROUND TABLE - Discussion

Seminar room | **11:00 – 12:30**

Tinker, Tailor, Soldier, Spy: The multiple roles of anthropologists in the eyes of their vast action-arena and how to navigate them. An anecdotal reconnaissance through the generations

Convenors:

Ariane Zangger and Lisa Alvarado (Institute of social anthropology, University of Bern)

In conversation with

Tobias Haller and Heinzpeter Znoj of the «Convivial Constitutionality» project

Contact: ariane.zangger@anthro.unibe.ch

ABSTRACT:

Since the dawn of anthropology as a discipline, the roles of its representatives have varied much in perception: from tools of imperial dominance over enablers of western development ideals to co-beings sharing in empirical research with their partners in knowledge production. In these times of debates surrounding the “going beyond the human” and “decolonizing the practice of (anthropological) research,” a once again necessary discussion is taking place that highlights one of the most important attributes the discipline has to offer: the critical reflection of the self and the continuous confrontation with critique from out- and inside the anthropological community.

All of us have experienced the multiple ways in which we as anthropologists are perceived in all circumstances of life and how this can hinder or enable our work. This round-table discussion will draw on the experiences and reflections of two more seasoned academics looking back on their work, and on the experiences of two young researchers who are currently engaging with an action-arena one generation later. The focus will be imbedded in current contexts of the post-colonial or post-cold-war “decolonizing” debates as well as debates concerning beyond or more than human anthropological epistemologies.

Before addressing relevant “giving” and “taking,” this panel would like to highlight the anecdotal experiences each participant has had as part of “being” an anthropologist. We then wish for discussants to relate the ways in which they navigated these roles, which might have led to certain forms of exchange or reciprocity. We will then open the discussion, asking what, if anything, has changed in the last three decades? And what can we learn regarding anthropological practice in terms of methodology, theory, ethics as well as the roles of anthropologists themselves in terms of politics and science?

The round table proposes to work with the currently running ‘Convivial Constitutionality’ SNSF project team consisting of Prof. Dr. Tobias Haller and two of the three PhD candidates Ariane Zangger, Lisa Alvarado. It will invite Prof. Heinzpeter Znoj, a professor knowledgeable about this project, to react and provide comments.

PANEL 10

Auditorium | 11:00 – 12:30

Anthropology and Supply Chains: Recurring Relations in Times of Crises

Convenors:

Marianna Fernandes and Jonas Köppel (Graduate Institute, Geneva)

ABSTRACT:

Supply chains are back on top of political and public agendas, as recent disruptions have exposed vulnerabilities in systems of material provision that many had taken for granted. Looming shortages of medical supplies or rising raw material prices have revealed contradictions and inequalities in global political economies and ecologies. The current moment seems to mark an end to the certainties offered by the ever more complex yet largely invisible webs of global supply that came to define the mechanics of capitalist production.

Anthropologists have made crucial contributions to supply chain research. Employing ethnographic methods, they have studied supply chains from different places and vantage points. In so doing, they have found that supply chains do more than moving commodities along circuits of global transport infrastructure; as they integrate physical spaces, they change the social relations within and between these spaces. Thus, supply chains can be broadly conceived as relational phenomena that enmesh the everyday lives of people with remote yet strangely present issues in diverse forms of unwanted intimacy. Such changes call for a renewed anthropological engagement with supply chains as objects of scrutiny.

Ethnographers are well familiar with the tensions and ambivalences surround-

ding interlocutors' concerns in the "field" and political debates and ethical sensibilities "at home". How can these experiences inform public discourse? How can we make sure that the knowledge produced in anthropological research is accessible to, and useful for, those who participated in producing it? How can anthropologists intervene in debates already densely populated by media stories and NGO campaigns that often do not do justice to the complexities of ethnographic engagements?

This panel explores how supply chains mediate everyday lives, social and ecological relations in times of multiple crises. We hope to use this moment to reconsider what supply chains have to say about the shifting political economies and ecologies that are transforming the structures and dynamics of material flows and social relations across the world.

Paper 1:

Fragrant Frontier: Global Spice Entanglements from the Sino-Vietnamese Uplands

Annuska Derks (University of Zurich)

Spices have connected and transformed the environments, politics, economies and cuisines of vastly different societies around the world. Although we may keep a variety of spices on our kitchen shelves, their origins and trade routes often remain obscure. Within a collaborative research project involving researchers from Canada, China, Switzerland and Vietnam, we have traced the roots and routes of three highly valued spices from the Sino-Vietnamese uplands, i.e. cardamom, cinnamon and star anise.

In this talk, I will present a multimedia approach to spice stories from this fragrant frontier, focusing in particular on the commodity chains along which the spices move from local farms to global supermarkets, the (de-)commoditization of these distinctive crops, and the livelihoods of the ethnic minority farmers cultivating them.

Paper 2:

Other ends of the chain: Exploring lithium battery futures between Bolivia and Norway

Anne-Sophie Hobi (Norwegian University of Life Sciences)
and Jonas Köppel (Graduate Institute, Geneva)

This paper is about how two rather different places relate to each other as they both seek to take a position in the global lithium battery chain. Promising 'green' technological solutions to the current climate emergency, lithium batteries are quickly gaining in importance across the world. Drawing on ethnographic fieldwork from our dissertation projects in Norway and Bolivia, respectively, we explore imaginaries, promises, and realities that the quick rise of a global battery industry engenders in particular places. In a Norwegian town, where large-scale battery production promises prosperity, local government employees balance visions of desired futures for them-selves and their town with the complex dynamics of a global 'battery race'. In Bolivian universities

and companies, scientists struggle with the government's ambitions to move the country beyond its colonial legacy of raw material extraction by producing batteries instead of only lithium. In both places, the figure of the supply chain informs action as it relates diverse domains, from histories of extraction to presents of industrial development to futures beyond oil and gas. Yet, the different ways the supply chain materializes across these places, which have a very different political-economic standing, are as telling as the common points of reference. Our paper is an exploration into such differences across strangely connected places.

Paper 3:

Entre ambitions personnelles et visions de la durabilité : les expériences émotionnelles des chercheur.euse.s sur le terrain

Amanda Jousset (University of Neuchâtel)

Ma recherche actuelle étudie les différentes relations entre les acteur.rice.s qui agissent autour de la chaîne de production du cacao et du chocolat, et plus particulièrement sur l'élaboration de systèmes agroforestiers. En me concentrant sur le département de San Martín au Pérou, je dégage plusieurs récits et expériences autour de cette chaîne. Le thème de la relation entre les personnes « locales » et leurs stratégies de préservation de la biodiversité est un thème privilégié par les recherches menées par les ethnologues, sociologues et agronomes dans cette région. En effet, en étant un important département producteur agricole du Pérou et munie de parcs naturels, San Martín offre un terrain idéal pour les chercheur.euse.s intéressée par la gestion des espaces naturels et des pratiques agricoles durables dans les pays considérés comme étant du « Sud ». C'est aussi une région entre les Andes et l'Amazonie et ces deux régions continuent d'alimenter les imaginaires occidentaux, mais aussi des chercheur.euse.s de la côte du Pérou et de Lima, la capitale. Alors que les études menées dans cette région ont souvent un rendu qui semble rationnel et sans émotion, j'aimerais retracer ici les enjeux des relations émotionnelles entre les chercheur.euse.s et leurs « terrain ». Etant donné que je fais partie de ces chercheur.euse.s, cela permettra d'apporter une perspective supplémentaire sur ma pratique de production d'analyse de données. En construisant un dialogue entre des notes de terrain et des séquences d'entretien avec des chercheur.euse.s, j'aimerais le processus de la construction d'un terrain de recherche depuis sa conception dans le milieu académique afin de comprendre comment cette conception influence l'élaboration des liens entre les chercheur.euse.s, leurs interlocuteur.rice.s et leur terrain.

Paper 4:

Aluminium in Amazonia, and its impacts on traditional populations

Simon Lobach (Graduate Institute, Geneva)

Aluminium production is not widely discussed in Amazonian studies. Yet, this paper argues that it has significantly contributed to deforestation, to soil and

water pollution, and to the marginalization of traditional communities in Amazonia over the 20th century. Aluminum is often regarded as one of the most 'modern' of metals, because of its lightness and durability, but also because its heavy energy demands make it a relative newcomer. In Amazonia, aluminium has important up- and downstream linkages to other degrading activities, augmenting the sector's long-term environmental impact. Aluminium smelters depend on access roads, bauxite mines, alumina factories, slurry pipelines, tailing basins, hydroelectric dams, transmission lines, and harbour facilities – while opening new areas to other sectors. Based on original fieldwork and archival research in Brazil, Suriname and Venezuela, this paper particularly assesses how the aluminium sector in Amazonia has over time impacted the land rights of traditional people. Their "invisibility" and lack of registered land rights, along with stereotypical discourses that construed them as primitive and ecologically destructive, could be easily contrasted with the 'modernity' that aluminium would bring. The paper assesses the strategies of resistance of these populations, and questions the feasibility of "sustainable" aluminium production in Amazonia.

Paper 5:

Introducing the GRRR: the global reuse, repair and refurbish networks illustrated by the trade of used computers

Alice Sala (University of Neuchâtel)

Based on a long-term ethnography of Computer Village (Lagos, Nigeria), the biggest IT market in (West) Africa, I describe the circulation of used computers and spare parts between 'the West,' China and Nigeria. I shed light on the agency of Nigerian traders in the so-called 'e-waste flow', and I challenge the dichotomy waste vs commodity, that shapes the regulations of the global flows of e-waste.

By drawing a Nigerian-centered map of the circulation of used computers, I show the entanglement between global production networks (GPDs) and global destruction networks (GDNs), as well as the limits of the linear understanding implied by the upstream and downstream. Finally, I introduce the concept of global reuse, repair, and refurbish networks: the GRRR. These are a key element to understand the global circulation of used electronics and e-waste, as well as the interaction between different globalizations.

GUIDED VISIT (in English)

| 14:00 – 15:30

L'impossible sauvage

Musée d'ethnographie de Neuchâtel

En qualifiant d'emblée le sauvage comme impossible, la proposition du MEN souligne le caractère ambigu de ce terme qui varie en fonction des locuteurs, des contextes, des imaginaires culturels, des valeurs sociales et des sensibilités individuelles.

Pour un musée d'ethnographie, le sujet renvoie aux fondements de la discipline, aux différentes manières de penser l'altérité, aux grands récits qui opposent les bons et les mauvais sauvages. Il pousse également à questionner la persistance de telles représentations aujourd'hui.

Alors que le progrès angoisse une part croissante de la population, le sauvage opère une mue significative. Il perd sa fonction de repoussoir pour incarner différentes alternatives aux maux qui hantent les sociétés occidentales.



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