

Abstracts
Annual Conference of the Swiss Anthropological Association 2016

I: Who is in? Who is out? The categories of tourism and migration and the dynamics of socio-political inclusion and exclusion (Friday, 11 November, 10:00-13:00, 2152 GEO)

The conundrum of international tourism development in a post-socialist Czech village: local empowerment vs. internal displacement

Hana Horakova, Metropolitan University Prague

Over the past twenty-five years, rural areas in the post-socialist countries have gone through wide-ranging processes of transformation that primarily affected the nature of rural economies/societies. A changing rural environment witnessed the emergence of new patterns of economic activity; among them tourism, which was seen as a major agent for economic (re)development and diversification. As the nature of tourism in general is to exploit (rural) environments for recreational purposes, it brings with it the likelihood of new forms of impact, competition, and conflict between non-tourism and tourism activities. The aim of the paper is to investigate the emerging power and social relations, competing social/cultural practices, and tensions, as perceived by the residents, in a Czech rural area (Lipno nad Vltavou) that recently adopted international tourism as a key development tool. I examine how the newly-constructed social categories are negotiated and established, in the frame of post-socialist political discourse and practices, who challenges/approves of the development through tourism and why. I argue that the negotiation of rural change is framed by two complementary social processes: local empowerment vs. internal displacement. Research results show that the rivalry in the community is caused predominantly by the diversity of meanings of development and modernity.

Tourisme de loisir, pèlerinage et prosélytisme : l'« Université du Bonheur » du mouvement raélien

François Xavier Bauduin, EHESS, CÉSOR

En 1974, Claude Vorilhon alias Rael fonde le mouvement raélien, suite à un voyage qu'il raconte avoir accompli sur la planète d'extraterrestres : les Elohim. Fort d'un message centré sur le développement personnel, il en fait la première organisation soucoupiste au monde. Chaque année, l'« Université du bonheur » (UB), séminaire continental de l'organisation, rassemble des raéliens venus de toute l'Europe à l'intérieur de la base de loisir d'un hôtel de luxe en Slovénie. Selon les raéliens, c'est l'évènement le plus important de l'année. Riche en émotions, il donne lieu à des rituels et des pratiques qui mettent l'accent sur la dimension sensorielle comme la « méditation sensuelle » ou la « TPC » (« transmission du plan cellulaire » : sorte de baptême raélien où le code génétique des impétrants serait envoyé par télépathie aux Elohim). Ces pratiques servent à développer le sentiment communautaire (c'est à dire à « inclure » les adeptes dans le groupe), tout en excluant une influence extérieure jugée négative. Sur place, l'atmosphère et les pratiques ne s'inscrivent pas réellement dans le cadre d'un pèlerinage conventionnel. Le tout fait davantage penser à un séjour de détente dans un paysage de rêve. Cependant, pour les adeptes, le séminaire représente une aventure extraordinaire, vécue aux côtés de leur prophète, dans un cadre sacralisé. Les leaders cherchent ainsi à inclure les dimensions liées à la détente et au tourisme, tout en les excluant, « dans le fond », au profit d'une approche purement spirituelle. L'UB revêt aussi une dimension stratégique déterminante car on y élabore l'ensemble des actions de diffusion à l'international pour toute l'année. L'« Université du Bonheur » est-elle un pèlerinage moderne, ou une gigantesque farce organisée sur le mode du tourisme religieux, dont le but serait de susciter

l'adhésion des fidèles à une doctrine fantaisiste et à un leader charismatique ? Comment se positionner, en qualité de chercheur, face à ces enjeux ?

Guests on the Aegean: Research into the interactions between migrants and tourists at Europe's southern border

Alexandra Knott, School of Oriental and African Studies (SOAS), University of London

While it is observable that “tourists” and “vagabonds” are differentially encouraged or controlled in their mobility (Bauman, 1998), stressing the fundamental discrepancy between these categories risks eliding the various connections between tourism and migration, and the structural proximity of these forms of mobility (Lenz, 2010). Many would-be tourists have been dissuaded from vacationing on Greece's Aegean islands by media portrayals of last year's “migrant crisis”. However, the same images and accounts have encouraged the increased arrival of atypical “tourists”; the staff of NGOs and international organizations, rescue teams, journalists, FRONTEX personnel, students, researchers and volunteers have flocked to the islands, making use, like migrants and refugees, of much the same infrastructure as conventional tourists. This study is based on research undertaken on the islands of Lesbos and Chios in Greece, in the wake of the “crisis”, as a “guest” myself. I explore the reasons behind the differential conceptualisations of various transient populations, despite their multifarious similarities, and the types of “hospitality” that are justified thereby. In particular, I focus on the figure of the volunteer tourist, as an emergent humanitarian actor at the border, to highlight issues with the way “hospitality” is currently being extended to certain guests, by others, at Europe's peripheries. I investigate the way in which interactions between migrants and volunteer tourists often end up reinforcing, rather than challenging, the distinction between them, and thus contribute to the legitimization of the current European border regime.

On “The Incorporated Wife” (or Husband). From “Trailing” to “Accompanying” the Partner in International Mobility

Flavia Cangia, University of Neuchâtel

Previous literature on ‘colonial expatriates’, namely European colonial officers, merchants, and their families, have described the important, and at times disruptive, role of the accompanying wives, still often known as ‘trailing spouses’, in the migration process. The experience of these women was captured by the notion of the ‘incorporated wife’, proposed by Callan and Ardener (1984), a notion that well illustrated the dynamics of inclusion and exclusion of the spouses in and around expatriates' life. In particular, this study viewed the domestic work provided by the wife to her breadwinner husband as implicitly incorporated into imperial and commercial enterprises' ideologies, and more specifically into the contracts between employees and employers. Recent studies in human resource management acknowledge the importance of the emotional and practical role played by the spouse in assignees' effectiveness, and describe the lack of partners' support and ‘cross-cultural adjustment’ as one of the main reasons for expatriates' failure in the overseas assignment. By drawing on on-going qualitative research on the experiences of female and male spouses accompanying their partners in international mobility, as well as on the analysis of some institutional discourses on ‘dual career’ and ‘spousal adjustment’ (e.g. human resources management studies, dual career networks, relocation agencies), the paper reflects on the category of the ‘incorporated wife’, and discusses the complex nature of current spouse's ‘incorporation’ in global capitalism. In particular, I will describe major changes occurred in the experience of these people and in the form of their family migration, with a special focus on the arising phenomenon of male accompanying partners, the diversification of professional

sectors and economic conditions of 'expat' mobility, as well as the increasing attention on dual-career couples as a recent business strategy to ensure the success of expatriates' assignment.

Roots becoming Routes: Migration and Entangled Histories between Peru and Switzerland

Angela Sanders, University of Neuchâtel

Departing from a postcolonial perspective on the Swiss migration to Peru and its entangled history this contribution critically explores the category of migration and the political concept of "Fifth Switzerland". In the post-war period, governmental and economic relations between Switzerland and Peru intensified. At the same time a discourse of a so-called 'Fifth Switzerland', an imagined 'fifth region' of Switzerland, a surrogate 'national community' for 'Swiss living abroad', came to fore. Swiss media started producing patriotic images of the 'Swiss living abroad' while Peru was praised as a 'wonderland', bearing abundance and possibilities for development. With the expansion of Swiss export economy after 1945 Swiss migration patterns changed; while migrants in the 18th and 19th century were mainly forced to leave Switzerland due to poverty, migrants in the post-war era often left with a working contract and were rarely called "migrants". Instead Swiss media predominantly referred to them as "Swiss living abroad", suggesting that they migrate for higher-order needs rather than to find a better existence elsewhere. The nationalist concept of 'Fifth Switzerland' and the related stories of success manifests itself up to this date. Celebrating its 100th anniversary the Organisation of the Swiss Abroad (OSA) presents compatriots as 'ambassadors' pronouncing their 'strong links with Switzerland' and their 'contribution to Swiss exports'. This kind of 'imagological handicraft' in order to hold on to a national identity and reinforce patriotic feelings is not concurring with the highly hybrid community of people with Swiss origin living in Peru. Drawing from an ethnographic field study in Peru this contribution explores the ambivalences of Eurocentric images of 'Swissness abroad', which are frequently based on a discourse of 'white' and male superiority, as well as the images of Peruvian migration to Switzerland and the construction of migrants as postcolonial "others".

II: Development, Participation and Exclusion (Friday, 11 November, 10:00-13:00, 5799 GEO)

From supranational to the grassroots level: the vernacularization of international notions into the local context: an example from a women's NGO in Beirut

Sirin Knecht, FU Berlin / Max Planck Institute for Social Anthropology

Agonizing with the aftermath of a long-lasting civil war, a history of foreign occupation and forced migration, Lebanon's economic and political instability lacks of prosperity and is therefore dependent on foreign financial support. Moreover, the Lebanese state's crisis of political power tends to be exacerbated by emerging regional security concerns and the substantial increase of Syrian migrants triggered by the ongoing Syrian Civil war. Beirut, a regional hub standing for cultural and religious coexistence and modernity, is also hosting a large international organizations' community in regard to international development and peace building designs. Its diversity ranges from NGOs, INGOs, associations, foreign private companies and diplomatic interstate relations to mandates of foreign countries. All these stakeholders contribute their participation to projects and programs fostering social change and social cohesion in the local (national) context of Lebanon. The findings of this presentation are drawn from a current PhD project in Beirut where I am currently doing ethnographic fieldwork in a local NGO. One of the programs of that local NGO will be at the center of my presentation and used as a case study. The chosen program is developed to enhance women's economic participation and leadership by advocating women's rights. Likewise, I will demonstrate how the program's activities and the NGO's participation as a whole work at the interface between a global human rights movement and local social movements. The case study of this NGO will make a contribution to the understanding on how it negotiates the general demand of its participation in the local context: being both a representative for third on the grassroots level and advocating its own position in a constant interaction with other transnational stakeholders. Therefore, I will make reference to the examination of a global cultural process according to Engle Merry (2006) within a global policy process.

Roma and Sinti in the Catholic Church: Religious transformations and new ways of participation.

Daniela Gruber, University of Vienna

Today in the European Union there live between ten and twelve million Roma and Sinti. They are facing discrimination in almost all areas of life and are confronted with prejudices and exclusion. The consequences are structural discrimination and marginalisation as well as social and geographical isolation. Although the legal basis is set to enhance their situation within the European Union, realisation often fails. The Catholic Church works for justice on the political level supporting Roma communities with the aim to pursue changes on the EU-level and gently pressures on policies. This also includes public work and creating awareness in the population as well as anti-racist work. Pastors try to call attention to socio-political topics, in particular on right-wing tendencies within the European Union. The Catholic Church is cooperating strongly on an international level. Every three years the Vatican invites to a conference for Roma pastoral care. The outcomes are presented to the bishops and cardinals who implement the measures. On the local level, priests work together with Roma-communities and associations. Transnational and local events like the pilgrimages shall foster the participation for Sinti and Roma and improve their relationships with the major society. Significant changes in the last fifty years are the numerous conversions of Roma and Sinti to the Pentecostal churches. The Catholic Church responds to these developments with a stronger involvement of Roma and Sinti.

Hanımefendiler: A Discussion of State Actors at the Center of Gender Policy

K. Zeynep Sarıaslan, University of Zurich

In this paper I aim to contextualize the bureaucracy of 'gender work' in a city in southeast Turkey. Broadly speaking, the term covers policies and activities related to women's economic and political participation but rarely gender relations. Despite its concentration on one topic and therefore its homogeneous appearance (because "it is only about women"), 'gender work' is a historically contested type of work. Both state actors and activists -beside newly emerging parties in the form of non-governmental organizations such as foundations and associations, and government supported non-governmental organizations, such as women centres- 'do gender work' and create a highly complex web of relations. I aim to introduce who is who, and does what, how, and why. During my fieldwork I heard that everybody in this web of relations cooperate well with each other. However, my observations show that all parties are selective in their cooperation and not always well informed about each other's work. This is because they have different interests and also they use different discourses and tools to achieve their aims. Accordingly there are winners and losers of this contest. In this paper I will focus on the role of an unofficial actor within the state structure named "Hanımefendi" (Firstlady, in Turkish) in local politics of gender.

Community Participation and Social Conflicts: An International Health Project in Kyrgyzstan

Alexandre Savioz, University of Lausanne

In my presentation, I will explore conflicting aspects of the project: « Community Action for Health », a health development project which was initiated by European cooperation and development agencies at the beginning of the 2000's in rural areas of the Kyrgyz Republic. The project aimed at promoting sanitation principles among the rural population in order to improve health standards. It further focused on capacity building within communities to foster a comprehensive understanding of health care. Selected village volunteers were trained in health related matters in order to become part of the local « Health Committee ». These committees then organized trainings for working partners on grass root level and health workers within their district. According to my observations this collaboration sometimes led to tensions in villages. Indeed, the involvement and the participation of a segment of the population in the project have certainly generated improvements of the general health situation, but it has also created social conflicts between volunteers and other residents. These have, according to my findings partly been caused by changing social status and structures such as the exclusion of traditional healers from the health care system or the discrimination of religious practices.

III: Living apart “Common” Causes? Rethinking Kinship in Migration/ Diaspora Situations (Friday, 11 November, 10:00-13:00/14:00-15:15, 2121 GEO)

Becoming Pente and recasting kinship ties: Eritreans in Khartoum

Katarzyna Grabska, Graduate Institute of Geneva

The Pentecostal churches have been growing over the past years in Eastern African, including in Sudan. Increasing numbers of Eritrean Pentecostal church members, including those who were prosecuted due to their faith in Eritrea, have arrived in Khartoum. The number of Pentecostal churches has increased significantly in Khartoum, including new members who have joined the churches in exile. The Pente communities in Khartoum are very tight, and support each other locally as well as transnationally, with substantive remittances being transmitted from Eritrean Pente members from wider diaspora to Sudan. Based on ethnographic research between 2014 and 2016 among Eritrean communities in Khartoum, this paper seeks to address a question how kinship ties are re-casted as a result of migration and in particular joining new charismatic church movements. As some of the research participants indicated becoming Pentecostal in Khartoum meant having a community, often breaking away with those who stayed behind, or other family members who are members of other Christian orders. Pentecostal Eritrean churches open up a range of services and opportunities for their members: security and protection, personal fulfillment, marriage opportunities, and access to assistance networks or potential resettlement opportunities to Northern countries. While paper sheds light on the impact of social networks in exile on recasting kinship and social relations among communities and households. To what extent migration creates a new set of kinship relations based on religious affiliations? Who do they benefit: the church, its members, greater communities? How do migratory experiences transform kinship ties and what type of new hierarchies, social relations and societal configurations emerge as a result? How do these new kinship relations influence gendered and generational obligation towards other family and household members? What does such research add to rethinking kinship theories more generally?

Economic dimensions of transnational families: a life-course perspective of Peruvians living in Switzerland

Romina Seminario, University of Lausanne

A life-course perspective on transnational families sheds light on different dynamics beyond the dyadic of mother-children on global care chains. Indeed, multiple and changing relations are part of these families that cope with at least two national institutional settings and negotiates gendered responsibilities and obligations related to care. Transnational family members might be dispersed in several countries other than the country of origin and each member might have different and unequal rights to enter, settle and work. Drawing on biographical interviews and participant observation among Peruvian families in Switzerland, I am interested on the economic dimensions of transnational negotiations amongst family members: such as remittances, investments and professional interests. Contrary to what expected, remittances are not only from host country to home country but also they are multidirectional and dynamic. Some examples are family members in the home country supporting financially one member's higher education in the host country, investing in a commercial venture with siblings in the home country to cope with unemployment in the host country or receiving the heritage of a deceased parent in the home country and deciding as a bi-national couple how to invest in the host country. According to families' life cycle, I compare the remittances, investments and professional interests between families with highly skilled members with legal residence and those with members in less skilled jobs without legal authorization in Switzerland. I will describe that the economic dimension of chain migration among siblings involves collective investment in ethnic business in the host

country whereas the negotiation of remittances might be a subject of conflicts and dissolution of bi-national marriages. Indeed, solidarity and conflicts amongst family members, as well as, reinforcement and dissolution of family relations are part of transnational families' dynamics.

Constructing and deconstructing a 'common cause': The historical mobilization of kin in Hamburg-based Iranian transnational merchant businesses

Sonja Moghaddari, Graduate Institute of Geneva

The recent critique according to which research on transnationalism in anthropology continues to focus on dynamics contained within nation states gave rise to a growing interest in transgressive processes, such as migrants' transnational strategies of capital accumulation. However, these studies often focus on individual efforts to generate capital; not enough attention is paid yet to the way trajectories of different people interrelate. In this paper, I argue that the transnational family offers a rich context for studying connections between individual strategies of capital accumulation, as it reveals how kin engage with the many chances and challenges that are tied to 'doing kinship' over geographical distance. In a case study taking place between 1930 and today, and building on data raised through ethnographic fieldwork, oral history interviews and archival research, I show how two Hamburg-based Iranian merchants involve kin into their business strategies – or not. Throughout changing political, economic and social conditions, they negotiate between their need for being perceived as an 'honest merchant' by Iranian and German partners, and their rights and obligations in relations with their German wives and children, as well as with kin in Iran. The movement of kin between confirming and contesting the generational, gender and age hierarchies that structure the common cause in which the merchants try to involve them reveals that, for the maintenance of kinship relations, the compatibility of individual family members' strategies of capital accumulation plays a crucial role. Thus, this paper stresses the importance of the experience of kinship relations in determining individual trajectories between continuity and disruption in a transnational, culturally pluralistic context.

Building new houses as common “causes” in the emigrant community in South China: naming houses, forging kinship

Chen Meixuan, Max Plank Institute of Social Anthropology

This paper presents the practice of building and naming new houses in an emigrant community in Northern Guangdong Province, South China. Since the 1980s, transnational emigrants who returned briefly to visit their ancestral village fund many new houses resided by their village-based kin, often two or three generations apart. Such new houses are often named after the common ancestor(s) of the overseas funder and the actual inhabitants of the house. This kind of new houses can be viewed as efforts deployed by emigrants and those who stay behind to maintain their relationships as 'operational', after over 40 years' disruption due to the hostility of Chinese state policy in Mao's era. The new house meets the local needs to lead a "good life" in a modern dwelling space and the transnational desire to make one's glorious return as well as honoring one's ancestor. Both the central and local states make policies that offer "preferential treatment" to new houses related to Overseas Chinese as part of the official schema of development and modernization of the rural areas. In this way, the new house is the common "cause" for the Overseas Chinese, the villagers and the state agents. By focusing on the small, yet significant architectural feature on top of the new house gates—house names inscribed on stones, I examine various ways in which these houses are named and different ways the house is financed. The overseas-funded houses are situated alongside, in local moral discourses, the so-called "self-reliance" houses funded by villagers' own hard-earned money. Meanwhile, the new houses remained ritually connected to the "old houses", the ancestral halls. The house is

examined as a site of intimacy and hierarchy for the Overseas Chinese emigrant visitors and their village-based kin and as a critical mediator of their personal and social relations.

Keeping the room while abroad: international mobility and household daily life in a staying behind village (Burkina Faso)

Pietro Fornasetti, IMAF-EHESS

Wokubi, located at the boarder between pre-colonial Ouagadougou Moaga kingdom and the Bisa region, is a peasant village of South-Eastern Burkina Faso and a node of young migrants' networks that connect a great number of national and transnational locations. Here, during the past four decades, geographic mobility has increased significantly. Simultaneously, "travel" (the local term to designate international migration) has become the main frame through which young men pursue economic autonomy, social status and political recognition. Even though these potential achievements depend on individual mobility choices and "chance", local discourses tend to invert this interpretative perspective by giving priority to the collective dimension, so that household attachment appears to be a crucial aspect of the migrants' success. Mobility, therefore, may be instrumental in stressing and actually setting one's own belonging to a localized kinship network : the one of «those who stay behind» the travellers (Gaibazzi 2015). In order to demonstrate this point, the paper will provide ethnographic evidence describing how, in both social discourses and practices, solidarities and tensions originating from the migrants' household and from their relatives affect their conducts, and how their choices are intrinsically interconnected with those of their kin (be they migrants or not). Furthermore, the paper will show how punctual practices associated with migration (such as remittance redistributions) underlie the "typical" system of roles within the household. The conclusion will discuss whether and how the emic notions establishing kin groups could be reconfigured by present-day tendencies to geographical mobility. The ethnographic materials originate from a fieldwork I carried out in Wokubi and in the surrounding Bisa region, and from a corpus of household genealogies and migration itineraries I gathered within a village unit.

Being a Young Afghan Man in Europe: Personal Aspirations, Family Expectations, Social Obligations

Alessandro Monsutti, Graduate Institute of Geneva

Afghanistan has inherited the sad legacy of the Cold War. The communist coup in 1978, the Soviet invasion in 1979, the withdrawal of the Red Army in 1989, the fall of the Kabul regime in 1992, the emergence of the Taliban in 1994-95, the international intervention in reaction to the September 11 attacks and the partial withdrawal of the US-led coalition forces in 2014 are the landmarks of an endless conflict. The displacement of Afghans over several generations has resulted in a variety of social strategies, including a high level of mobility combined with the dispersion of kinship groups, which has led to a transformation of family organisation. New generations of Afghans are forced to move due to similar factors as their parents, but they are compelled to travel to more distant places and resort to even riskier routes as they are no longer welcome in Pakistan and Iran. Young men are overrepresented among those arriving in Europe. They are caught in a contradictory situation. They are socially condemned to succeed and to redistribute the fruits of success to their relatives left behind; but too much commitment to their families can have a negative impact on their integration capacity. While kinship networks are key to Afghans before, during and after the journey, they are as much a forum of competition as of cooperation. Their mobility is informed by a subtle mix of competition and moral economy. On the one hand, trying to find protection in Europe is conceived as a school of life where only the fittest will succeed. Being returned signifies that the money that was collected for the journey

has been lost; it is a blow to the domestic economy and a social shame by the whole family. On the other, mobility and dispersion are seen as a means to spread risk; it represents a kind of social, economic and political insurance. These young male adults are invested in the double mission to prove their individual value and prepare a better future for their community.

IV: Tourism and the Dialectics of Exclusion and Inclusion (Friday, 11 November, 14:00-16:00, 2218 GEO)

Cosmopolitical processes: Difference, distance and sameness in the field of tourism

David Picard, University of Lausanne

The paper defines the theoretical problem explored by the panel and how it connects to the conference theme of "cosmopolitical processes" and their power to include and exclude. In the field of tourism, exclusions/inclusions can be seen as a highly contentious arena in which competing notions, practices and assessments of tourism, of its promises or challenges and positive or negative effects, come to terms and struggle with one another. The prism of tourism also helps draw attention to the dialectical process that sees exclusion being potentially resolved through incorporation and metaphorical ingestion, (e.g. forms of co-optation and appropriation, transculturation, hospitality, inhabitation), while simultaneously reasserted as a basic condition of alterity-seeking tourism practice.

The price of inclusion: Dealing with gender stereotypes in a Peruvian case of community-based tourism.

Sylvain Besençon, University of Neuchâtel

This paper is based on data collected during a 6-month ethnographic fieldwork carried out in 2015 on a community-based tourism association in a Quechua speaking village in Peru. One of the issues at stake was the role women played in this project and the somehow paradoxical consequences of their implication. Indeed, despite their strong involvement, I observed rather ambiguous implications in regards to their inclusion within the tourism industry and the empowerment sought by the NGO which initiated the project. On the one hand, it is undeniable that women were the principal actors of the touristic project since the association was deliberately mostly formed by women. According to the NGO's coordinator, this association was "a sustainable way to enable women to generate economic incomes from their own homes and hence to improve their living conditions." To achieve this, the NGO offered advice, workshops, and material incentives. Moreover, women themselves often told me their strong hopes about how tourism would improve their lives. On the other hand, the same women seemed to remain at the periphery of touristic encounters and, as I observed many times, men were often much closer to tourists than women. Two points seem crucial to explain this state of affairs: firstly, despite the training workshops, most of the women tended to have a weaker level of education, including limited Spanish skills, which caused a lack of self-confidence that affected strongly their possibility to speak with their guests. Secondly, considering the stereotypical touristic images of women as "tradition keepers," it seems that the criteria of inclusion in tourism activities (e.g. "traditional" clothes and habits) may exclude them at least partially from the social and economic empowerment they seek. In analysing these issues, the paper reflects more broadly on how gender differences are impacted by the tourism industry's stereotypes and the NGO's implication.

"There are no natives, just invaders from different times": Transient identities in a Brazilian tourist destination.

Tristan Loloum, University of Durham

Based on the ethnography of a resort community in Northeast Brazil (Pipa), this paper explores the transient and situated nature of identity in tourism contexts. Pipa is a small seaside resort, famous for its surf spots, scenic beaches and nightlife. It hosts a great variety of people,

characterised by diverse social and geographical origins. As in many communities exposed to intense migratory flows, the divisions between locals and non-locals, natives and strangers, established (or insiders) and outsiders are structuring. In tourism places, the host-and-guest divide adds another layer of complexity to the social partition. But such boundaries necessarily become blurred once considered in the heat of daily situations or in the long time of history. Who is a “local”? Any intent of giving a categorical definition would vanish into thin air: ethnic groups are not fixed discontinuous isolates, Fredrik Barth argues. In Pipa, common (paradoxical) expressions like “native from here” [nativo daqui] or “native from elsewhere” [nativo de fora] indicate the classed and racialized underlying meaning of territorial labels: here, the “native” sounds like another word for the “dark-skinned rural poor”. One misses the ambivalence of belonging when reducing it to binary dichotomies. Is a second-home owner who rents out his holiday house on Airbnb considered a “host” or a “guest”? Same thing happens with the established/outsiders divide. In Pipa, most well-established tourism entrepreneurs are “foreigners” but have limited access to local politics. Conversely, most well-established politicians are “natives” but have limited access to tourism entrepreneurship. Economic insiders are therefore political outsiders, and political insiders are economic outsiders. Here one sees the importance of ethnography to encompass the complex dynamics of exclusion and inclusion in the contact zone of emerging tourist destinations.

Memory in a context of urban transformation: Exclusion and appropriation dynamics in Medellin’s ‘comuna tours’.

Patrick Naef, University of Geneva

After decades of violence, Medellin, the second largest city of Colombia, is now receiving an increasing number of tourists. A significant drop in homicides and an active promotion campaign targeting international tourists as well as foreign investors are contributing to what is described as the ‘transformation of the most violent city to the most innovative city in the world.’ Tourism has an active role in this process, serving as a shop window for this transformation. The objective of this contribution is to explore the touristification of some peripheral neighborhoods of Medellin, built by war-displaced populations commonly referred to as ‘comunas’ and often associated with crime and drug traffic. It will consider this phenomenon together with the dynamics of exclusion and the appropriation of the discourse on the city, and above all on its ‘transformation’, that tourist practices can produce. Some tours generally labeled as ‘comuna tours’ have been emerging in the last three years and are largely included in the promotion of the ‘new Medellin’. Examining the role of the different stakeholders, including local community leaders, private entrepreneurs and state representatives, it will show that this practice is above all multiform and has to be analyzed along with the general process of city branding on-going in Medellin. Between the acknowledgment of past violent events and the will to look forward, competitive narratives are at stake in this touristic and memorial arena. This analysis is the result of four months of fieldwork conducted in Medellin in 2015, based mainly on interviews with tourism stakeholders and inhabitants of the comunas, carried out together with semi-participative observation of comuna tours.

From Machu Picchu to Turismo Rural Comunitario in Cusco (Peru): Towards an inclusion of the “excluded”?

Cristian Terry Galiano, University of Lausanne

Based on ethnographic fieldwork in rural areas of Cusco, region which is well known thanks to Machu Picchu popularity (UNESCO world heritage), this communication focuses on Community-Based Tourism or Turismo Rural Comunitario (TRC), as called by the Peruvian

State. Indeed, the latter, along with other international organizations, has been promoting the TRC as a tool of Poverty reduction or development in rural areas. Nowadays, the TRC is offered by tour-operators or NGOs as an alternative to “mainstream” tourism. For local communities, this appears to be an opportunity in terms of income and cultural (re)valorization (e.g. gastronomy, agriculture, weaving, festivals, etc.). Before, they were mainly “excluded” from mainstream tourism or, at the best, doing precarious work (e.g. porters on the Inca trail). Today they are “included” in tourism market performing activities inside their communities. However, what does this “inclusion” mean? Are they all equally “included” or are there are some “excluded”? In this respect, authors like the anthropologist Gascón (2005) with his research in Amantani Island (Puno, Peru) have shown the local people’s exclusion from TRC. On the other hand, others like George (2005) insist on the importance of TRC to the benefit of rural communities, some of them “isolated” such as Q’eros (Cusco). The paper's aim is to answer these questions by mobilizing some ethnographic examples related to the so-call handicraft textile market. Tour-operators, guides, weavers, sellers and tourists, among other actors, configure different networks where there are not always symmetrical relationships. Within these multiple networks related to tourism and handicraft markets, it seems pertinent to reflect about inclusion/exclusion mechanisms, perspectives and challenges for the TRC, principally among local communities.

V: Music and Migration: Performative Ways of Facing Exclusion (Thursday, 10 November, 13:30-15:30/16:00-18:00, 2215 GEO)

Transcultural capital and the empowerment of migrant musicians

Keynote: **Ulrike Hanna Meinhof**, University of Southampton

My paper is based on British Arts and Humanities Council funded research <www.southampton.ac.uk/tnmundi> that enabled me to pursue multi-sited person-centred fieldwork with musicians who move within and between Madagascar and Europe and who manage highly complex transnational lives. To capture their mobilities and artistic and economic survival we developed a new theoretical concept - 'transcultural capital' - a non-hegemonic alternative to Bourdieu's cultural, social and economic capital. My paper introduces this concept theoretically and empirically, drawing on examples from my work with some migrant and non-migrant musicians. Against all the odds these artists succeed through their music not only in making a living for themselves but also in returning 'cultural remittances' to Madagascar. Their continuing engagement with social and environmental issues, as reflected in their songs and in performances that often include concert-debates, relies on on-going transnational networking with other artists who still live in Madagascar. Arguably this collaboration is constructing a transnational public sphere based on musical exchange and creativity. My research, apart from being presented through academic publications has most recently led to my current Follow-on-AHRC project aiming to bring the results of academic research to a wider public. This new project "Madagascar in the World: The Impact of Music on Global Concerns" underpins the production and dissemination of a new feature-length music documentary 'Songs for Madagascar', screening at international film festivals and cinemas from September 2016 onwards. Directed by Cesar Paes from award-winning French film company Laterit, 'Songs for Madagascar' shows the complexities of these musicians' transnational lives through the implicit artistic eye of the camera following the musician' creative encounters. My paper will be complemented by a screening of extracts from the film or if appropriate by the film as a whole.

“La dolce vita m'en ivre”: Musicians as political brokers between the Global South and the Global North »

Balz Andrea Alter, Aarhus University/University of Basel

In West and Central Africa, it is not uncommon for entire families to pool their savings in order to smuggle at least one person into Europe. The youngest and strongest member is sent to "greener pastures" – that is Europe and countries like Switzerland. Yet, very few can cope with the African odyssey and the risks it entails. Many die on their way and a lot of the survivor's never return because they are ashamed of having achieved so little. Therefore, the few who do return and other role models are of huge significance in the mediation between Africa and Europe. Their multimedia presence on Web 2.0 lends politically active musicians an important role in the mediation process between the global South and North. Often, large swathes of the local population find them more credible than the incumbent presidents. It is therefore no surprise that musicians are currently getting involved in a wide range of political articulations in West and Central Africa – for example, strengthening pan-African and national identity or even promoting peace. It remains to be seen how successful this political engagement will be. My presentation will draw on a long-time case study rooted within the field of audiovisual anthropology and situated in Yaoundé (Cameroon's capital) and it's diaspora (mainly Paris, France) analysing performative ways of facing exclusion through the analysis of music and its performances.

Music, Gender and Migration : In/Exclusion from a Gender Perspective

Raphaëla von Weichs, University of Lausanne

This paper approaches music and migration to examine processes of exclusion from a gender perspective. Based on ethnographic fieldwork in Cameroon where music is a significant part of interaction in social and religious communities, I will examine how music and musical practices inform and transform gender relations and how this counters processes of exclusion particularly among the youth. I will then look at music and transnational migration between Cameroon and Switzerland from a gender perspective. How does music enable individuals and groups to counter exclusion processes and to promote the inclusion of migrants? Are there similar or different processes of in/exclusion and how does music play into these processes?

“Baba Uslende”: Reflecting Foreignness in Switzerland in between Ethno-Comedy and Gangsta-Rap

Luca Preite, University of Basel

Entgegen dominant-gesellschaftlichen Prämissen finden sich in letzter Zeit vermehrt junge Künstler (mehrheitlich Männer), die im Internet und darüber hinaus für Aufmerksamkeit sorgen, indem sie eigene und attribuierte Migrationshintergründe in diversen Genres selbstironisch reflektieren. Für die Deutschschweiz sei hierbei unter anderem die Kunstfigur « Müslüm » und der Rapper « Baba Uslender » genannt. Der Beitrag untersucht die Musik von « Baba Uslender » und seiner Crew « Uslender Production » in Anlehnung an die Cultural Studies als sozio-symbolische Homologie zwischen strukturellen Positionen und kultureller Artikulation von Akteuren einer New Second Generation of Migrants. Methodisch stützt sich der Beitrag neben Song-, Lyrics- und Videoanalysen, sowie Analysen von Medien-Rezeptionsdynamiken auf Leitfadeninterviews mit den Musikern selbst. Bemerkenswert bei „Baba Uslender“ ist seine Online-Rezeptionsgeschichte als migrantische Eigenproduktion ohne Anbindung an relevante Musiklabels. Des Weiteren fällt das eigen- und einzigartige « Spitten » auf Ausländerdeutsch auf (« Baba Uslender rüpft uf Uslenderdütsch, denn so verstoht au jede Uslender Dütsch »). Es setzt sich in einem nicht aufgelösten Spiel zwischen Komik und Ernst deutlich von der bloßen Affirmation eines Gangster-Rap, dem Spektakel des Anderen einer Ethno-Comedy, aber auch der subnationalen Mitleidskultur der migrantischen Filme ab. Der Beitrag definiert die Musik der « Uslender Produktion » als häretische Stellungnahme im « marché des bien symbolique » (Bourdieu), die trotz oder genau aufgrund ihrer Häresie auf Grenzen der Anerkennung in der Mehrheitsgesellschaft stößt. Dies artikuliert sich beispielweise darin, dass trotz einer deutlichen Online-Rezeption, die Songs der « Uslender Production » seitens etabliert-kommerzieller Radio- und Fernsehstationen mehrheitlich unbeachtet bleiben. Die Künstler selbst äußern sich dazu wie folgt: « Die Schweiz ist nicht bereit für den kreativen Ausländer ».

Performing Music and Migration in a Context of Religious Claim-making

Monika Salzbrunn, University of Lausanne

Music can be a vector of multiple belonging and religious claims making in a struggle for recognition and inclusion. Religious and national belonging as well as cultural references can be expressed in different ways through ritual practices (prayer), celebrations, food or clothing. These practices, influenced by gender and age, are highly diverse. Celebrations that are performed in public also depend on the local and global political context, the specific social situation and the specific place (location, public, legal framework etc.). As part of a broader research project on "(In)visible Islam in the city", a research team directed by Monika Salzbrunn has observed various forms of celebration – both religious and secular festive events – in which Muslim

citizens are involved. At what audience are these musical performances directed? Can we really separate an analysis of religious belongings from an analysis of political and/or cultural performances? We will analyse videos from recent fieldwork that show how a female choir at a mosque in the Lake Geneva Metropolitan Region has reinterpreted Beethoven's Ode to Joy with new text about the glory of the Messenger, and a regional political and religious event which has united music from Syria, Kosovo and Tunisia in order to put on stage the cosmopolitan characteristics of Swiss Muslims.

VI: Studying along Commodity Chains: Financialization and its Impact on Local Life (Saturday, 12 November, 9:15-11:00, 2218 GEO)

China's copper business in times of financialization: global commodity markets and daily practices

Yvan Schulz, University of Neuchâtel

For several decades now, China and copper have been inseparable. As the world's biggest consumer and biggest smelter producer, China has a substantial impact on copper prices, which in turn easily affect the country's industries, especially construction and manufacturing. Taking copper as an illustration, this paper documents the ways in which changes in a global commodity market bring about reconfigurations in China's social, political and economic fabric.

First, I analyse documentary sources with a view to identifying strategies through which Chinese state agencies, industrial and financial companies, and individuals have been trying to adapt to, resist to, and create changes in their business environment. For instance, in reaction to falling global copper prices in the last five years, Chinese consumers developed a preference for primary copper over scrap copper, while Chinese smelters strove to generate scarcity in an effort to invert the trend.

Next, I argue, based on ethnographic data on Guangdong Province's copper recycling sector, that price setting mechanisms have undergone, and are still undergoing, an important transformation that owes much to commodity markets' growing financialization. Whereas, in the past, Chinese recyclers relied mostly on personal ties, business acumen and luck to conduct their affairs, they now also increasingly consult prices online before carrying out a transaction. Local price indexes are thus becoming a norm rather than just a reference and, since they are highly sensitive to fluctuations at the national and global levels, buyers and sellers in Southern China sometimes trade at prices that do not reflect the actual offer and demand in the area, even when the commodity itself does not travel much.

Finally, I note that, and explore how, this transformation affects business networks, relationships, practices and representations, in other words remodels the very ethos of doing business in contemporary China.

How to Price a Commodity? Studying Financialization through Valuation

Stefan Leins, University of Zurich

In recent years, there has been an emerging debate on the construction and negotiation of "value" in social science. Prior to this debate, most scholars implicitly agreed that sociologists and anthropologists study "values" (in the sense of social norms), while economists study "value" (in the sense of financially measurable entities). This division of labor has, however, radically shifted. In economics, scholars have started to become interested in the quantification of social norms and cultural trends, while anthropologists and sociologists have started to study "value" as something that emerges from culturally framed valuation practices. My paper is a pre-fieldwork attempt to elaborate on how value (in the sense of prices) is constructed in commodity trading. To do so, I will first look at how value and price are conceptualized in current anthropological and sociological literature. Second, I will present data gathered among fundamental financial analysts to show how the estimation of future prices is a complex process involving cultural interpretation, social interaction and calculative processes. Third, I will give a preview on how these insights into valuation practices could potentially be used to understand pricing processing in commodity trading. In so doing, I aim to contribute to the understanding of "financialization" through the conceptual and empirical study of valuation practices.

Of Green Grain and Rogue Rice: Standardizing Basmati in India's Doon Valley

Shaila Seshia Galvin, Graduate Institute of Geneva

This paper examines the tensions and relations between qualities of place and product as they play out in the production of organic basmati rice for export in the Doon Valley of northern India. A region long famed for this aromatic grain, cultivated by smallholders in paddy fields irrigated by the rivers of the Yamuna, Ganges and their tributaries, the presence of basmati in the Doon Valley dwindled in the decades after independence. The early 2000s, however, saw the return of basmati – and more specifically organic basmati – under a contract farming system with Hira Foods, a major Indian rice retailer. In the decades after India's liberalization sales of basmati rice rose dramatically – the value of India's basmati exports total more than \$2 billion dollars annually and accounts for nearly a quarter of the value of the country's food exports.

Organic basmati cultivated in the Doon Valley is a part of this larger story, as it is cultivated and then procured for sale in high-end grocery stores of India's metropolises and for export to Europe, the US, and the Middle East. As basmati comes to be grown once more in the Doon, this paper considers how its material qualities are refigured under new production relations instituted by contract farming. The paper charts the post-liberalization rise of India's rice retailers, and basmati commodity chains. It then moves to explore cultivators' understandings of basmati's materiality as emanating from the distinctive qualities of place and environment – its climate, weather patterns, water, and soil – and the work of marketing managers, technical advisors, and quality inspectors employed by Hira Foods, who judge quality according to the physical characteristics of the grain itself. The paper concludes by considering the extent to which efforts to standardize the physical form of basmati, and to stabilize its place of production, transform ecological landscapes, agrarian practices, and the meanings of basmati itself.

Financialisation and transport corridors in Southern Africa

Gregor Dobler, University of Freiburg

Cross-border trade in Southern Africa is in a process of profound reconfiguration. Since the commodities boom of the early 2000s, international donors, national governments and industry lobbyists have rediscovered infrastructure development as a means to economic growth. In a continuation of policies that had already shaped colonial visions of development, ever new transport corridor projects are being planned, built and expanded. Large-scale projects – new harbours, railway lines, roads – have reappeared on the development agenda and interlink with administrative measures of regional integration, from one-stop border posts to trade agreements. The official discourse surrounding these projects stresses their importance for regional integration and industrial development, but all corridors link important centres of commodity extraction to the harbours, and the goods transported on the corridors mostly consist of raw materials leaving the continent for factories in Asia, Europe and North America. Corridors cement Africa's role in a number of commodity chains; they change spatial logics and geographies of power; and, by making exports less dependent from national regulations, they narrow the scope for trade and industrial policies. The explorative paper introduces a new research project rather than presenting its results. It starts from the heuristic assumption that the recent development of transport corridors and reconfigurations of global commodities trade interlink and influence each other. Financialisation brings new players into the global commodities markets, reconfigures trade chains and changes the organisation of commodities transport. How does this affect (and perhaps also drive) the development of transport corridors? Do such changes become visible in border towns and harbour cities in Southern Africa? How can we go about studying them with the localised methods of social anthropology?

Building the Mining Frontier in Zambia: infrastructure, extraction and financialisation

Rita Kesselring, University of Basel

Due to its material features, ore is localized and physically locked in place. To facilitate its extraction, mining companies and investors need to set up some infrastructure. The large scale and long term investment needed to extract ore from the ground sits in a tension with the unpredictability of markets, an unpredictability that is further increased by the growing financialization of commodity markets. The paper looks at the impacts of increased financialization of commodity markets in two new copper mining towns in the North-western Province of Zambia. While the publicly listed company running the mines wants to get the copper out of the ground and out of town as smoothly and cheaply as possible, town dwellers hope that the mines contribute to a sustained improvement of their lives made tangible in physical structures – roads, shops, hospitals or schools. For them, copper only plays an intermediate role in that process.

The materiality of copper can take different forms in the lives of town dwellers. It has the potential to translate into decent housing, tarred roads, clean water, electricity, but also employment. Equally, however, it can have severe effects on the quality of all those types of structures.

The paper takes infrastructure as the linchpin for processes of rapprochement and estrangement between the various divisions of the mining company on the one hand and the multiple state and non-state actors on the other. It proposes to reimagine the value-added chain from the perspective of those who live on ore-rich ground and on the receiving end of the impact of financialized commodities markets.

**VII : Techno-Science Future : Anticipatory Knowledge in Biomedical Practice
(Thursday, 10 November, 13:30-15:30/16:00-18:00, 2218 GEO)**

Therapeutic anticipation in global health: warfare, microbiology, surgery

Vinh-Kim Nguyen, Graduate Institute of Geneva

In this paper I will examine differing regimes of anticipation in global health. Two specific case studies will be described and compared. The first involves attempts to anticipate and prepare for future epidemics by international organizations and medical charities, particularly in the aftermath of the Ebola epidemic. The second involves attempt to mitigate and prepare for the consequences of war in the Middle East.

From Virus to Vector: Anticipation in the Emergence of Zika

Rosie Sims, Graduate Institute of Geneva

Zika virus exploded onto the international scene as an emerging pandemic, and on the 1st of February 2016 the World Health Organisation declared it a Public Health Emergency of International Concern. This paper will consider how the Zika virus becomes an object of anticipatory knowledge to be intervened upon. I argue that this process draws on specific imaginaries of a time to come, while crossing multiple temporalities. I will show how a politics of affect is mobilised to produce and legitimise specific modes of governance tied into capitalist logics. In particular, I focus on vector control as a key site of intervention in the Zika response, and therefore consider the surveillance and practices of data gathering surrounding the mosquito more closely. I suggest that following the efforts surrounding the bio-political management and control of this insect can reveal how vector control is creating spaces where capital and technology are woven into questions of health, and how such anticipatory practices are informed by a particular understanding of the relationship between nature and culture.

Hoping Against Hope: Avoiding the Anticipation and Expectation of Bio-technologically Mediated Therapeutic Futures

Aditya Bharadwaj, Graduate Institute of Geneva

Hope, anticipation, and expectation have become keys to prestidigitating the promise of millennial health biotechnologies. This paper's empirical backdrop is the rapid spread of bio-technologically mediated regenerative therapeutic possibilities in India. The author discusses how the tropic instantiation of hope, the conceptual deployment of anticipation, and the sociological explications based on expectation do not always address the fissures in this linear temporal view of globally dispersed and bio-technologically mediated therapeutic futures.

Challenging the dogma: promissory work in the controversy about “eggs for ever”

Nolwenn Bühler, De Montfort University / University of Zürich

This presentation documents the promissory work performed by a group of American reproductive biologists in the controversy about the postnatal renewal of oocytes. The idea that women are born with a fixed pool of oocytes declining in quantity and quality after birth has been at the core of reproductive medicine practices and has oriented research done in reproductive biology since the 1950s. However, at the beginning of the 2000s an article published in *Nature* claimed to have identified oogonial stem cells (OSCs) in adult mice ovaries (Johnson et al. 2004) challenging so the so-called “dogma” and stirring a controversy that has shaken the field of reproductive biology for a decade. At the core of the controversy the putative existence of

these cells, but also the gap between the promise of “eggs for ever” (Byskov et al. 2005) and their actual medical uses. This presentation explores the tension in the controversy between a regime of truth – debates on the methods and techniques used to identify OSCs – and a regime of hope where the boundary work performed by scientists turns to the distinction between optimism vs. pessimism. It especially shows how the promise of “eggs for ever” enacts various exclusions and questions their effects in the commercialization of new reproductive technologies based on these controversial cells.

“Who are you to judge?” - Contested temporalities in stem cell science and therapeutics in India

Gabriela Hertig, Graduate Institute of Geneva

The field of stem cell research and therapeutics in India is as other emerging fields in biomedicine characterized by a future oriented rhetoric, promising both cure and profits. However, the particular temporality of the site - the overlap of research and therapies, the trespassing of the boundaries of “good science”; as well as the everyday rationalities and ethicalities of professionals and patients open up several crucial questions. Based on ongoing ethnographic research in Delhi and Mumbai I will focus in this article on the architecture of hope in the curative potential of stem cell therapies in India. Which hope(s) are considered legitimate? When is it considered ethical to instill, be animated by and further hope? And how are social scientists positioning themselves vis-à-vis the hope their interlocutors hold? With this set of questions I aim to provide empirical insights into the specificities of hopeful pronouncements in relation to stem cell therapies in India and explore the relationship between expertise, truth claims and the politics of knowledge production. In so doing, I will reflect upon the political, ethical and epistemological questions researchers encounter when observing and writing about the hopes and actions of their interlocutors: The immediacy of relief patients narrate when they find doctors who at least continue attending them, the visible changes after stem cell therapies, but also social and health inequalities within and across countries, appalling hierarchies in clinics and the diverging opportunities for action and expression that such inequalities entail. I wish to complicate the notion of inclusion and exclusion by not only problematizing questions of risks and access, but through also shifting attention to how (scientific) expertise and various truth claims are implicated in processes of inclusion and exclusion by managing the “hope for cure” and the “legitimacy of hope”.

VIII: Inclusion Policies and New processes of Exclusion within and through Education (Friday, 11 November, 10:00-13:00/14:00-16:00, 2215 GEO)
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The paradox of inclusive ideals and exclusive practices in Danish schools

Keynote lecture: Laura Gilliam, Aarhus University

Based on four fieldworks from 2002-2016 in five different Danish schools with children of various social, ethnic and religious backgrounds, this paper discusses the apparent paradox, that the Danish school in spite of a strong ideal of inclusion and equality tend to create exclusive practices. The paper argues that this paradox can be illuminated by Norbert Elias' concepts of civilizing and integration, Marianne Gullestads' thoughts on an egalitarian ethos and symbolic fences and theories of oppositional forms and cultures (by John Ogbu, Paul Willis, etc.). As the prime institution of cultural reproduction, one of the main aims of the school is to integrate children into society and teach them to behave and interact in what is perceived as a civilized manner. Using Elias' concept of civilizing I will argue that such civilizing projects do not merely integrate children, but have a tendency to produce exclusion, as it highlights and identifies moral hierarchies, uncivilized behavior and categories, which children who they aim to include, may identify with and use as sources of opposition and alternative recognition in school. At the same time, building on Gullestads' insights, I will suggest, that one consequence of the notion of many welfare states, that a civilized society is inclusive, harmonious and egalitarian, is that behavior that is rendered not-acceptable, creates conflict, highlights inequality or is too different from the norm, is either silenced or excluded in more or less subtle ways in order to uphold the inclusive and tolerant self-image. As the school can be seen as a mirror of society, these simultaneous processes might point to some important dynamics in welfare societies which considered themselves tolerant and egalitarian.

“The Muslim woman” as a differentiating category in education

Nathalie Gasser, Bern University of Teacher Education / University of Lucerne

In recent years there is a growing tendency in socio-political discourses to construct difference along religious boundaries. Religion has turned into a central category of interpretation for negative and positive individual and collective behaviour, particularly of migrants. It remains an open question of how such processes of attribution work in the context of education and how they impact on those concerned. This paper presents first findings of a PhD project, which examines how practising Muslim women (addressed as 'Muslima') negotiate, express and reflect the category of 'Muslima' in their social positioning within education in the German-language regions of Switzerland. The project is based on ethnographic research and interviews. Theoretically, the paper looks for a perspective suitable to analyse the interplay between agency and social constraints. The findings indicate that during compulsory education, young practising Muslim women experience the category of 'Muslima' as a 'pedagogising of difference' by teachers. This 'pedagogisation' usually does not lead to a process of social inclusion presumably intended by teachers, does not support social inclusion but rather reproduces experiences of social exclusion. During post-compulsory education, the category of 'Muslima' is related to the attribution of expertise, as the women are often pushed into the role of 'expert for Islam'. In the dual vocational training, which is completed by two thirds of all youths in Switzerland, visible religious symbols are often used as a powerful barrier to education and result in considerable restrictions in career choices.

Escaping exclusion: The Syrian unaccompanied minors in Turkey, their agency and the state's temporary educational and social exclusion policies

Eda Elif Tibet, Bern University of Teacher Education

With the start of the negotiation processes of the EU & Turkey deal on November 2015, a first batch of Syrian unaccompanied minors under the state care protection residing in a child and youth support center in Istanbul, have been transferred into the Adana Sariçam refugee camp by the Ministry of Family and Social Policies (MoFSP). After having to spend three to five months in detention, minors have chosen to escape from the refugee camp where they would have otherwise been locked up till the age of 18 without access to any adequate education and social services. By looking at the states' temporary educational and social exclusion policies, this paper will explore on how the act of escaping from state protection has become a turning point in the lives of the Syrian minors whom have been following various pathways in life in search of inclusion into their hosting society, at the age of 16. This paper will share life stories from a first time in depth ethnographic research conducted on Syrian unaccompanied minors in Turkey through the making of a participatory radio show and photography workshop.

Pathways of unaccompanied minors in Switzerland: The slippery slope between inclusion and exclusion in times of crisis talk

Annika Lems, University of Bern

In this paper I will discuss the dynamics that are currently at work in Swiss educational responses to the rising numbers of unaccompanied minors seeking asylum. I will shed light on the emergence of the figure of the unaccompanied child asylum seeker that has entered public and political debates in Switzerland with great force. I will suggest that the appearance and treatment of this new figure is linked to wider social and political dynamics within Switzerland and other European countries that frame the increased arrival of refugees in terms of the need to respond to a "crisis". Reflecting on my on-going fieldwork, I will show how the dynamics of crisis talk trickles down into the young people's everyday lives, effecting their educational possibilities and opportunities to move forward. Focusing on the case of a much-celebrated educational pilot project for unaccompanied minors, I will show how a project that was initiated to enable integration and inclusion was instead experienced by the young people as a means of keeping them from becoming part and parcel of Swiss society.

Swiss public schools between inclusive education and exclusive practices: From an emancipative claim to a bureaucratic logic

Carla Jana Svaton, Bern University of Teacher Education / University of Bern

This account discusses insights from an ethnographic research on local governance practices in the implementation of inclusive education in the Canton of Bern, Switzerland. Although cantonal education acts provide mainstreaming since the Nineties, the steady increase of 'special classes' was unveiling segregation rather than the statutory principle of inclusion. Recent adjustments to the distribution of financial means in the field of additional learning support thus led to a rapid transfer from mainly separated to increasingly integrative learning settings. The study's main interest was to explore how the cantonal policy targets got locally adopted, enacted and translated. At least on a conceptual level public schools appear to comply with the worldwide policy imperative of 'inclusive education'. Long-term participant observation in two local municipalities has revealed that (un)abated structures of exclusion within school practice get even more powerful under the dominant normative discourse of inclusion: Differences in learning achievements are situationally negotiated along categories of 'dis-/ability', and thus individualise

and even disguise the structural phenomena of social inequality. By studying through institutional and professional boundaries as well as across the hierarchies of governing bodies, I recognised that the local practice of inclusive education emerges as a contested field: As a consequence of conflicting political rationales cantonal as well as municipal school actors stand to lose an emancipative claim to a bureaucratic logic which finally reinforces exclusion by the discriminatory potential of doing difference in education.

Conspicuous children. An ethnography of processes of differentiation in the kindergarten

Ursina Jäger and Anja Sieber, Zurich University of Teacher Education

The paper reflects on the first months in the field of the SNSF-project *Conspicuous children. An ethnography of processes of differentiation in the kindergarten* in regards to methodological and theoretical questions. The research focuses on the practices of inclusive schooling in the Zurich kindergarten. By this educational paradigm (almost) all children should be schooled together. This leads to an increased heterogeneity of pupils in the classroom as well as to the educational challenge of evaluating the children's individual achievements right at the start of their academic careers. The project researches how teachers begin to differentiate children (*doing difference*) from the first day of kindergarten, and how and why some children become noticeable. The leading question is, how and on what normative basis of recognition the subject position of children is negotiated. In this context the implicit and explicit criteria of differentiation as well as the educational ideas and beliefs of the teacher are of special interest. The process of the identification of „conspicuous children“ is being analysed on the basis of Judith Butlers reflections on subjectivation and recognition as well as in relation to practises of doing difference. Recognition as such is highly significant regarding educational socialisation and the sense of belonging. Both topics – so the claim of the project – have an impact on the model of inclusive schooling and the social order in the classroom. In addition, questions are being raised whether the practices of doing difference and the negotiation of conspicuousness could have negative consequences, which would mean in effect: new forms of exclusion through inclusion.

IX: Digitizing Everyday Life: on Rights, Ethics and Authorship (SAA Audio-visual Commission) (Saturday, 12 November, 8:00-11:00, 2215 GEO)

Quelques réflexions sur le consentement informé, le travail d'auteur (la liberté artistique) et le droit à l'image

Pierrine Saini, University of Geneva

« *Le droit à l'image ne doit pas tuer l'image* ». C'est ainsi que les conservateurs du Musée suisse de l'appareil photographique de Vevey expriment leur point de vue sur le risque de censure, voire l'autocensure, lié à l'exposition d'images – photographies ou films – représentant des personnes réelles identifiables. Je présenterai quelques expériences et réflexions liées à la pratique de cinéastes documentaristes et de photographes s'intéressant au réel, un réel qu'ils captent, et inévitablement recréent par leurs œuvres. Des notions telles que celles du consentement informé, de la mise en confiance et des formes de collaborations entre auteurs (photographes et cinéastes) et protagonistes seront mises en perspective et questionnées, avec quelques exemples à l'appui. Ma présentation part de mes recherches réalisées dans le cadre de mon mémoire en ethnologie (*Des hommes et des caméras : Regard anthropologique sur la relation réalisateurs-protagonistes à travers cinq films documentaires*, 2006, Institut d'ethnologie, Université de Neuchâtel), de ma thèse en anthropologie culturelle (*Notfilmungen et films d'auteur. Les films de la Société suisse des traditions populaires (SSTP) de 1960 à 1990*, 2015, Seminar für Kulturwissenschaft und Europäische Ethnologie, Université de Bâle) et d'une formation en droit de l'art (MAS en conservation du patrimoine et en muséologie, Universités de Genève, Lausanne et Fribourg, 2015-2016).

Digital Worlds and the “Cigarette Pack Paradox”

René Egloff, Egloff Business Anthropology

There is no smoke without fire. And sometimes, it seems that digitalisation makes the “woods” burn even more. The question is how the fire can be controlled and how the smoke could be reduced. Some time ago, the author of this paper founded the startup Egloff Business Anthropology. Business Anthropology is a subfield of Applied Anthropology, and as the name suggests, it is about supporting organisations, mainly for-profit organisations. The “business” of Anthropology, and perhaps Business Anthropology in particular, as well as digitalised audio-visual research recordings raise “old” and new ethical questions, and this often even more so when done interculturally. First, there are some legal issues, for instance concerning authorship, copyrights, personality rights, regional laws etc. Secondly, there are cultural norms or social conventions and there can be (mis-)representations or (mis)perceptions and not yet discovered knowledge gaps among the various involved parties (including the audience) as well as unforeseen consequences and individual issues. Thirdly, there are certain structural asymmetries and problems with ethnography, authorship, collaboration and reciprocity - just to name a few aspects. Digitalisation can worsen or improve these issues and bring in totally new problems and potentials. This paper tries to address these older and newer questions in the light of a digital video created within the contexts of a product development project done in Africa. Some further arguments will be supported by some heavy smoke signals stemming from my experiences when I did fieldwork in Cameroon and prepared the online publication of my PhD thesis on African photography. Finally, all this will lead us to what one could label the “cigarette pack paradox”.

The ethics of revealing and concealing in visual-digital collaborations with young Muslim women

Karen Waltorp, Aarhus University

Digital-visual media present possibilities and challenge anthropologists to think about their research in new ways: Through fieldwork and filmmaking with young Muslim women in the social housing estate Blågården in inner Copenhagen, I explored how smartphones and social media are used to make places of ones own, craft selves, maintain close relations, and navigate sets of expectations from family, kin, friends and society at large. The digital-visual practice of both interlocutors and anthropologist has been both object of study, and an integral part of the methodology in this project. The young women created and used digital imagery, shared it with each other and with me in various online platforms each with their own sets of privacy policies. I was also allowed to film intimate moments, to save intimate photos shared in the Snapchat platform, not intended for public scrutiny. How to share knowledge emerging from these encounters across digital and physical domains? What can be revealed to the world as is ultimately the case when publishing digital imagery? What should be concealed from the viewpoint of my interlocutors, young Muslim women in Copenhagen? What should be ambiguous and what strategies exist for working around that, and thinking creatively about these obstructions of different ideas and ideals about what should be revealed and concealed? In audio-visual research and digital-visual publishing formats, these considerations complicate the 'representation', and can be productive in terms of forms of knowledge-making that unsettle the relations between researcher/filmmaker and interlocutors/subjects. The aim of my speech will thus be to give an insight in how I tried to solve these challenges within my PhD publication.

Born to be a model? On the practice of authorship & ethics in (digital) photography

Sonja Maria Schobinger, photographer, Basel & **Balz Andrea Alter**, Aarhus University/University of Basel

The use of photos and videos is a matter that one must always consider very carefully. Anonymity for participants also in art based research projects is a requirement in a lot of cases. Therefore the ethical responsibilities of the person(s) behind the camera is a topic that must be discussed again and again, especially if there is no possibility to anonymize the pictures any more like in the case study we present here: Sonja Maria Schobinger is an art and reportage photographer and somehow she became also one of her mother's (Anelies Strba) favourite models. A bunch of Anelies Strba's pictures, that show Sonja as a girl in her everyday life, are currently exhibited in art galleries, museums and private mansions all around the world. For sure her experience as a model influenced Sonja Maria Schobinger's own work and raises – especially from outsiders - questions such as: How does she as photographer treat ethics and authorship in her own practice right now? And what did she learn from being a model? In direct exchange between the anthropologist and filmmaker Balz Andrea Alter, Sonja Maria Schobinger will address the central question of the panel opening up a space and place for discussions with the audience.

De l'éthique ordinaire en anthropologie à l'éducation du regard par/avec les images

Joséphine Stebler, University of Lausanne

En réponse à l'invitation des organisateurs de ce panel à repenser nos manières d'appréhender les problématiques éthiques qui peuvent émerger dans les pratiques de recherche anthropologiques mobilisant des images, cette intervention aimerait d'abord attirer l'attention sur les risques, voire l'impossibilité, d'une « saisie » de ce qu'est l'éthique. En m'inspirant des propositions d'un certain

nombre d'anthropologues et de philosophes héritiers de la seconde philosophie de Wittgenstein (Das, Lambeck, Laugier, Diamond notamment), je tâcherai d'approcher l'éthique en tant que concept aux contours nécessairement flous, dont les diverses et imprévisibles expressions (humaines) sont à *chercher* (plutôt qu'à trouver) dans les détails en apparence insignifiants de nos manières ordinaires de nous rapporter à autrui.

Incorporée en anthropologie, cette manière de concevoir l'éthique – comme immanente à nos vies ordinaires – peut conduire à envisager le travail des anthropologues comme orienté vers la description des façons qu'ont les humains (y compris les anthropologues eux-mêmes) de se prêter attention, et par là, de « prendre soin » (*to care*) de la vie humaine. Mais cet aspect de nos vies ordinaires ne doit pas nous faire ignorer les diverses manières qu'ont les humains (ce qui inclut les anthropologues) de ne *pas* se prêter attention, de passer à côté du détail qui compte dans l'expression d'autrui, de refuser de voir ce qui est sous leurs yeux, et, en définitive, de ne pas reconnaître l'existence de l'autre (ce que Stanley Cavell appelle, dans l'une de ses formulations du scepticisme, « les petites morts du quotidien »).

La reconnaissance de ces deux aspects indissociables de la vie humaine (liés à cette difficulté anthropologique d'appréhender l'autre comme étant à la fois proche et éloigné – difficulté qui n'a pas de solution) pourrait conduire à repenser le travail de l'anthropologue comme consistant à *apprendre à prêter attention à l'attention que les humains se portent ou pas*. En se gardant de faire de ce genre d'attention un privilège de la profession, l'expérience ethnographique peut alors être vue comme l'occasion, volontairement recherchée, de se placer en situation de devoir entreprendre un tel apprentissage (qu'est-ce que le travail de terrain, si ce n'est l'urgence d'apprendre à percevoir le détail pertinent permettant d'agir adéquatement dans la vie ordinaire – ordinaire et en même temps étrange – de ceux dont on partage pour un temps l'existence ?)

J'aimerais, enfin, montrer que le recours aux images joue un grand rôle dans cette manière de concevoir (et donc de pratiquer) l'anthropologie. L'usage d'images fixes ou animées en anthropologie peut en effet être vu comme *une éducation du regard et de la sensibilité* à ces petits riens/liens du quotidien qui sont en permanence sous nos yeux mais que certaines habitudes de notre langage nous empêchent de voir. En prenant pour exemple mon usage de la vidéo dans le cadre d'une recherche menée dans une classe d'école maternelle de Lausanne, je tâcherai de décrire certains aspects et moments clés de ce processus d'éducation du regard par et avec des images, tel que je l'ai expérimenté. En retraçant ainsi le chemin parcouru, du terrain au travail d'écriture et de montage (que je conçois comme visant à obtenir ce que Wittgenstein appelle un « arrangement perspicace »), j'interrogerai finalement l'entrelacement, dans ce genre d'éducation (qui est éducation du regard de l'anthropologue *et* de ses lecteurs/auditeurs), de nos apprentissages et de nos enseignements par et avec les images.

L'usage de la vidéo d'après Wittgenstein : un exemple en linguistique de l'acquisition

Yves Erard, University of Lausanne

« Le “voir comme ...” ne relève pas de la perception. C'est pourquoi il est à la fois comparable et non comparable à un voir. » (Wittgenstein 2005 : 279)

Dans son article « L'anthropologie visuelle et les chemins du savoir » (Macdougall : 2004), David Macdougall se demande si l'usage du film en anthropologie ne serait pas une nouvelle manière d'écrire l'anthropologie et, par conséquent, une nouvelle manière de produire du savoir anthropologique. Pour l'auteur, le film servirait moins la description d'un objet que la compréhension de pratiques (corps, etc.). La connaissance produite ne dépendrait dès lors plus uniquement de la relation dyadique d'un sujet à un objet, mais de la relation triadique entre des images une personne qui les montre et une personne qui les regarde. Le savoir que produit ce

dispositif triangulaire ainsi que la réflexivité critique que l'on est en droit d'exiger de toute recherche en sciences humaines doivent être dès lors redéfinis.

J'aimerais montrer que la philosophie du langage ordinaire telle que la développe Wittgenstein et telle que la poursuit Cavell peut aider ceux qui utilisent les films dans leurs recherches à définir le savoir qu'ils peuvent produire (a) et le rapport réflexif qu'ils devraient entretenir avec ce savoir (b).

- a) Wittgenstein a introduit en philosophie un point de vue grammatical qui s'oppose à l'approche empirique dominante des sciences humaines. Sa description se veut synoptique. Elle utilise des images pour nous guérir des fausses images que nous nous faisons de notre langage ordinaire. C'est une éducation du regard : son projet de connaissance n'est pas sa(voir) en plus, mais d'un sa(voir) autrement.
- b) Cette éducation du regard est une pédagogie réflexive dans la mesure où l'enseignement fait un retour sur lui-même en empruntant le chemin qui va d'une fausse image que nous nous faisons vers une image de notre langage plus en accord avec la signification de nos mots. Le chemin commence avec l'erreur de celui qui montre, l'obligeant à donner un aspect de notre langage qu'il ne voit plus. Cet aveu fait de ce regard la critique de soi-même comme un autre : une éthique de l'autre en même temps qu'une anthropologie de soi-même. Cette autoréflexion donne une image de la vulnérabilité du chercheur durable et non dogmatique au sens où elle démontre de manière permanente qu'il n'échappe pas à la critique qu'il veut porter.

J'illustrerai cet usage des images en prenant un exemple en linguistique de l'acquisition, plus précisément en montrant comment la méthode des jeux de langage peut être appliquée dans le domaine de l'acquisition du vocabulaire des couleurs chez l'enfant.

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**Keynote lecture 1 by Professor Kathleen M. Adams, Loyola University, Chicago, USA
(Friday, 11 November, 17:00-18:30, 1612 GEO)**

Longing and Belonging: Reflections on Anthropology through the Prism of Homeland Travel

The mid-20th century landscape of cultural anthropology tended to emphasize a set of broadly interrelated topics largely centered on exploring what gave communities their coherence, understanding the ramifications of colonialism and cultural change, and conveying the life experiences and meanings of our subjects. How have these earlier disciplinary orientations transformed in our current era of unfettered economic neoliberalism, mounting human displacement prompted by war or economic need, increased educational- and recreational-mobility, and ever-expanding, yet uneven cyber connectivity? How can anthropology speak to the complex emotional, social and cultural terrain of a world where displacement is increasingly the norm? That is, how might we address the multiple realities of life in a gated globe, where “home”, for some, is a place of longing, for others of belonging, and for still others it is neither or both? This talk draws on the prism of homeland travel to address some of these broader questions, focusing in particular on my on-going research with far-flung Indonesian migrants whose returns to the homeland (either actual touristic pilgrimages or cyber-visits) for international festivals and familial rituals entail varied experiences of inclusion and exclusion, as well as re-imaginings of identity and sensibilities about familial, ethnic, religious and national heritage.

Keynote lecture 2: Professor Yasumasa Sekine, Kwansai Gakuin University, Hyogo, Japan (Saturday, 12 November, 11:00-12:30, 2nd Floor, GEO)

The Challenge of Street Anthropology: The Guest for Life as Street Art or Street Art as Life

Street Anthropology is a 21st century attempt to reinstate the original purpose of 20th century anthropology: to provide a critical standpoint against the hegemony of modern Western thought through cultural relativism.

Today, anthropology’s position as a discipline of cultural critique is under threat from a prevalent form of hegemonic thought derived from neo-liberalism, that is, audit culture. Audit culture preferences the output of quantification and efficiency, the results of which are ultimately superficial. The most significant characteristics of anthropology, a discipline that deals in subtlety and sometimes in those aspects of unspoken meaning, are becoming devalued and, at worst, dismissed by audit culture. This unwelcome tendency has been institutionalised by an insistence that anthropologists should engage in ‘practical’ or ‘public’ anthropology. Here, anthropological works are evaluated using a criterion that forces anthropologists to show how their research theme will be useful for the public or to society. This trend causes discouragement among scholars, many of whom now tend to choose to avoid investigating fundamentally significant themes that require time for thought, because the pressure to produce something of ‘practical’ value is strong. This pressure is dangerous and threatens to deprive anthropology of its true force and purpose, which is ultimately to use a subtle approach to social investigation in order to provide depth in our social critiques. The project of Street Anthropology is a direct response to this pernicious trend.

It seems that researching and teaching are regarded as commodities; the public buy research and students buy teaching. I do not accept that my students are simply consumers. Street anthropology is a response to this corrosive tendency in research and education and is an attempt to redefine a true and proper practical anthropological contribution to the public people.

I have considered and reconsidered the idea of Street Anthropology throughout my fieldwork in India and in the UK and I hope to explain, in this lecture, the process and product of that thought. In India, I studied how people constructed homes around 'pavement temples' built on the footpath of broad street, and in the UK I observed the activities of temple constructions to recreate locality among South Asian migrants. In my definition, this can be regarded in a broader sense as street phenomena, whereby 'threshold' (*schwellen*) as passage in Walter Benjamin's sense can be found. This threshold is the locus of 'abduction', that is, it is where space and time combine for the emergence of creative and artistic performance. In fact, theoretically, threshold can be found everywhere because threshold refers to the moment of experience of a subject in relation to its context.

What is important is a method to find a threshold (street edge, in my terminology). For beginners of Street Anthropology, the South Indian mega city of Chennai holds a rather unique city landscape filled with plenty of pavement temples and provides an explicit paragon of the street edge phenomena I am referring to. In fact, I started Street Anthropology from the pavements of Chennai. It was there that I witnessed the struggle for survival of socially excluded people. Here, I must point out that an objective use of the term 'exclusion' is problematic when trying to locate thresholds because the difference between the objective, top-down, viewpoint and the subjective sense of exclusion are not apparent through the mainstream use of the term. The reality is that the term 'exclusion' can be opened up to multiple meanings defined by subjective contexts. Therefore, exclusion can be found everywhere according to subjective viewpoints.

My method was to start from the easily observable, explicit Chennai cases, in which the difference between objective and subjective viewpoints was minimal and therefore easily observable. Later, I began to study the UK case, where the situation was complex and more implicit boundaries emerged. The street edge phenomena in the UK case is not readily apparent through a simple observation of the marginalized situation of migrants; of course, it is in some aspects such as religion and population size but their economic position is no longer one of marginalisation. This means that, in contemporary UK society, migrant thresholds are more implicit. So first you must pay strong attention to the context of your subject in order to locate thresholds, then you will be able to observe what is happening and going on around the threshold. The UK case has provided a welcome challenge for deepening Street Anthropology.

After confirming that threshold (street-edge) and exclusion are relational conceptions, it is possible to say again that Street Anthropology is characterized by focusing upon the locus where the socially 'excluded' people are living in order to discover their thresholds. By observing their activities at these thresholds, we can learn plenty of lessons in how not only to survive, but to acquire a life worth living in harsh conditions. This is because such loci provoke the thought that your life is also developing around a threshold in which you realize that your self-power is limited. In time, you come to understand that the only way to survive, to truly move forward, is through collaboration with others. This is the magical threshold point of realisation, the turning point where you start to transform yourself by going from the forward path to the backward path.

This is the semiotic process in Charles Sanders Peirce's sense of 'synechism', that is, the process of abduction or creation of life. Deleuze's concept of 'becoming the minor' also confronts the same matter. It is this process at the threshold which includes a change of viewpoints from self-oriented to the other-oriented, opens the black-box of *bricolage*, and discloses the secret of how to acquire an artistic life worth living. The most important point in this process is 'time-ness' or 'semiotic time'. This nuanced time quality is an essential component in Street Anthropology thinking. Here a key distinction becomes apparent between a modern linear notion of time, which is prevalent in modern Western thought, and 'time-ness', which is a different dimensional notion of time, one that can be understood as a process of folding back at the turning point from the forward path to the backward path by passing through a threshold.

Street phenomena, then, is where the street-edge or threshold can be found, and it is here that we can observe showcases of street art as life or life as street art. Exclusion, threshold or street-edge is your key resource for reconstructing your original and artistic life. It is here that a sort of semiotic process will inevitably lead to collaboration with others and it is this collaborative state of living that I define as 'heterotopia design'. This, I believe, may provide us with an ethnographically informed theory to better conceptualise the 'spatial turn' in the social sciences.

Searching for ethics: legal and relational framework of research (Saturday, 12 November, 13:15-14:30, 1620 GEO)

Round table organized by the Ethical and Deontological Think Tank (EDTT) of the Swiss Anthropological Association (in English)

Anthropological research has developed reflexive practices regarding collaboration with research participants for years. Within this context, anthropologists commit to a high ethical standard taking into account the specificity of each case, which is due to the iterative nature of their investigations.

In principle, anthropological research does not depend on the regulations of the Federal Act on Research involving Human Beings (HRA, of 30 September 2011; in force since 1 January 2014) which have been elaborated in the context of biomedical research. However, these regulations and the norms underlying them tend to transform the framework of research in social sciences and humanities, especially with regard to the protection of data, the methodological choices and, sometimes, the necessity to provide signed statements proving institutional and research participant's consents.

Therefore, we would first of all like to discuss the scope of application of the HRA. Secondly, we would like to better understand the notion of protection which is at the heart of the HRA and to ask who benefits from it: the research participants? The researcher? Or the University to which he/she is affiliated? By bringing into dialogue experts of ethics from various fields, we would like to put into perspective the challenges that anthropologists face in applying ethical standards, from the submission of a research project to the publication of results, including long-term relationships they maintain with research participants.

The round table will allow us to discuss these questions with four specialists of the ethics of research:

1. **Dominique Sprumont**, vice-director of the Foundation Swiss School of Public Health (SSPH+), deputy director of the Institute of Health Law of the University of Neuchâtel.
2. **Eric Widmer**, professor at the Department of Sociology of the University of Geneva, co-director of the NCCR Lives, member of the National Research Council.
3. **Marc-Antoine Berthod**, professor at the University of Applied Sciences and Arts Western Switzerland (EESP, Lausanne), member of the EDTT.
4. **Professor Samia Hurst**, Director of Institute for Ethics, History and Humanities, University of Geneva.

Moderator: **Nolwenn Bühler**, research fellow at De Montfort University, lecturer at the Institute for Social Anthropology and Cultural Studies (ISEK) of the University of Zurich.

Depuis de nombreuses années, la recherche anthropologique développe des pratiques réflexives sur la question de la coopération avec celles et ceux qui participent à la recherche. Les anthropologues s'imposent ainsi des normes exigeantes de déontologie qui prennent en compte chaque cas en fonction de la nature itérative de leur recherche.

En principe, la recherche anthropologique en Suisse ne relève pas de la Loi fédérale relative à la recherche sur l'être humain (LRH du 30 septembre 2011, en vigueur depuis le 1^{er} janvier 2014), dont l'esprit s'inspire largement de la recherche médicale. Néanmoins, les normes que véhicule cette loi ont tendance à transformer le contexte de la recherche en sciences humaines et sociales, surtout dans les domaines de la protection des données, des choix méthodologiques ou du consentement des institutions et des participant-e-s à la recherche.

En conséquence, nous discuterons en premier lieu du champ d'application de la LRH. En second lieu, nous aimerions mettre en lumière ce que recouvre exactement la notion de protection logée au cœur de la LRH. En fait, nous nous demandons à qui sert cette protection : aux participant-e-s à la recherche ? Aux chercheuses et aux chercheurs ? Ou à l'université dont elles et ils dépendent ou dans laquelle elles et ils sont affilié-e-s ? En faisant dialoguer des spécialistes de l'éthique issus-e-s de différents domaines, nous aimerions mettre en perspective les défis que les anthropologues rencontrent dans l'application des normes éthiques, de la soumission d'un projet de recherche jusqu'à la publication des résultats, en passant par les relations à long terme qu'elles et ils entretiennent avec les participant-e-s à la recherche.

Le débat devrait nous permettre de discuter ces questions en présence de 4 spécialistes de l'éthique dans la recherche :

1. **Professeur Eric Widmer**, Département de sociologie de l'Université de Genève, co-directeur du PRN Lives, membre du Conseil national de la recherche.
2. **Dominique Sprumont**, vice-directeur de la fondation Swiss School of Public Health (SSPH+), directeur adjoint de l'Institut de droit de la santé de l'Université de Neuchâtel.
3. **Professeur Marc-Antoine Berthod**, Haute Ecole Spécialisée de Suisse occidentale (EESP, Lausanne), membre du GRED.
4. **Professeure Samia Hurst**, directrice de l'Institute Ethiques Histoire Humanités de l'Université de Genève.

Modératrice : **Nolwenn Bühler**, chercheuse associée à l'Université De Montfort, chargée de cours à l'Institut für Sozialanthropologie und Empirische Kulturwissenschaft de l'Université de Zurich.