

Anthropology in a World of Exclusion: Commonalities, Disciplinary Perspectives, Openings

**Annual Conference of the Swiss Anthropological Association (SAA)
SEG Jahrestagung
Colloque annuel de la SSE**

10 – 12 November 2016

Host: Institute of Social Sciences, Laboratory of Cultural and Social Anthropology, University of Lausanne / *Location:* Building Géopolis (GEO), Unil-Mouline, 1015 Lausanne

Thursday, 10 November 2016

12:00 - 13:30	Welcome desk and late registrations	
13:30 - 15:30	2218 GEO	VII: Techno-Science Future: Anticipatory Knowledge in Biomedical Practice
	2215 GEO	V: Music and Migration: Performative Ways of Facing Exclusion
<i>15:30 - 16:00 Coffee break</i>		
16:00 - 18:00	2218 GEO	VII: Techno-Science Future: Anticipatory Knowledge in Biomedical Practice
	2215 GEO	V: Music and Migration: Performative Ways of Facing Exclusion
18:00 - 19:30	1620 GEO	General Assembly
20:30	Dinner reservation at Restaurant “Aux Trois Tonneaux” (<i>not included in the conference fee</i>)	

Friday, 11 November 2016

10:00 - 13:00 <i>*11:15 – 11:45 Coffee table</i>	2152 GEO	I: Who is in? Who is out? The categories of tourism and migration, and the dynamics of socio-political inclusion and exclusion
	5799 GEO	II: Development, Participation and Exclusion
	2121 GEO	III: Living apart ‘Common’ Causes? Rethinking Kinship and Migration/Diaspora Situations
	2215 GEO	VIII: Inclusion Policies and New Processes of Exclusion within and through Education
<i>13:00 - 14:00 Lunch break in Géopolis cafeteria</i>		

14:00 - 15:15	2121 GEO	III: Living apart 'Common' Causes? Rethinking Kinship in Migration/Diaspora Situations
14:00 - 16:00	2218 GEO	IV: Tourism and the Dialectics of Exclusion and Inclusion
	2215 GEO	VIII: Inclusion Policies and New Processes of Exclusion within and through Education
<i>16:00 - 16:30 Coffee break</i>		
16:30 - 18:45	1612 GEO	Keynote lecture 1 Address by President of the SAA Lecture by Prof. Kathleen M. Adams, Department of Anthropology, Loyola University, Chicago, USA
19:30	Dinner at Restaurant "Lausanne-Moudon" (<i>included in the conference fee; see the final page for directions</i>)	

Saturday, 12 November 2016

8:00 - 11:00	2215 GEO	IX: SAA Audio-visual Commission. Digitizing Everyday Life: on Rights, Ethics and Authorship
<i>9:00 – 9:30 Coffee table</i>		
9:15 - 11:00	2218 GEO	VI: Studying along Commodity Chains: Financialization and its Impact on Local Life
11:00 - 12:30	2 nd floor, GEO	Keynote lecture 2 Prof. Yasumasa Sekine, Kwansai Gakuin University, Hyogo, Japan
<i>12:30 - 13:15 Lunch break</i>		
13:15 - 14:30	1620 GEO	Round table organized by the Ethical and Deontological Think Tank (EDTT) of the SAA Searching for ethics: legal and relational framework of research
<i>End of the conference</i>		

Panels Thursday, 10 November

VII: Techno-Science Future: Anticipatory Knowledge in Biomedical Practice (2218 GEO)

Organisers: Filipe Calvão, Graduate Institute of Geneva and Grégoire Mallard, Graduate Institute of Geneva

PART 1: 13:30 - 15:30

Vinh-Kim Nguyen, Graduate Institute of Geneva

Therapeutic anticipation in global health: warfare, microbiology, surgery

Rosie Sims, Graduate Institute of Geneva

From Virus to Vector: Anticipation in the Emergence of Zika

PART 2: 16:00 - 18:00

Aditya Bharadwaj, Graduate Institute of Geneva

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

Nolwenn Bühler, De Montfort University / University of Zürich

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

Gabriela Hertig, Graduate Institute of Geneva

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

V: Music and Migration : performative ways of facing exclusion (2215 GEO)

Organisers: Monika Salzbrunn, University of Lausanne and Raphaela von Weichs, University of Lausanne

PART 1: 13:30 - 15:30

Keynote lecture: Ulrike Hanna Meinhof, University of Southampton

Transcultural capital and the empowerment of migrant musicians

Balz Andrea Alter, Aarhus University / University of Basel

“La dolce vita m’enivre” : Musicians as political brokers between the Global South and the Global North

Raphaela von Weichs, University of Lausanne

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

PART 2: 16:00 - 18:00

Luca Preite, University of Basel

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

Monika Salzbrunn, University of Lausanne

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

Panels Friday, 11 November

I: Who is in? Who is out? The categories of tourism and migration and the dynamics of socio-political inclusion and exclusion (2152 GEO)

Organisers: Silvia Wojczewski, University of Lausanne and Ellina Mourtazina, University of Lausanne

Discussant: Tamás Régi, János University of Applied Sciences/University of Oxford

10:00 - 13:00

Hana Horakova, Metropolitan University Prague

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

François Xavier Bauduin, EHESS, CÉSOR

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

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

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

Flavia Cangia, University of Neuchâtel

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

Angela Sanders, University of Neuchâtel

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

II: Development, Participation and Exclusion (5799 GEO)

Organisers: Seraina Hürlemann, University of Lausanne and Alexandre Savioz, University of Lausanne

Discussant: Jean-Pierre Jacob, Graduate Institute of Geneva

10:00 – 13:00

Jean-Pierre Jacob, Graduate Institute of Geneva

Introduction to the panel on Development, Participation and Exclusion

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

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

Daniela Gruber, University of Vienna

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

K. Zeynep Sariaslan, University of Zurich

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

Alexandre Savioz, University of Lausanne

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

III: Living apart ‘Common’ Causes? Rethinking Kinship in Migration/Diaspora Situations (2121 GEO)

Organiser: Anne-Christine Trémon, University of Lausanne

PART 1: 10:00 – 13:00

Katarzyna Grabska, Graduate Institute of Geneva

Becoming Pentecost and recasting kinship ties: Eritreans in Khartoum

Romina Seminario, University of Lausanne

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

Sonja Moghaddari, Graduate Institute of Geneva

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

Chen Meixuan, Max Plank Institute of Social Anthropology

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

PART 2: 14:00 – 15:15

Pietro Fornasetti, IMAF-EHESS

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

Alessandro Monsutti, Graduate Institute of Geneva

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

VIII: Inclusion Policies and New processes of Exclusion within and through Education (2215 GEO)

Organiser: Judith Hangartner, Bern University of Teacher Education

PART 1: 10:00 – 13:00

Keynote lecture: Laura Gilliam, Aarhus University

The paradox of inclusive ideals and exclusive practices in Danish schools

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

“The Muslim woman” as a differentiating category in education

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

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

PART 2: 14:00 – 16:00

Eda Elif Tibet, Bern University of Teacher Education

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

Annika Lems, University of Bern

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

Ursina Jäger and Anja Sieber, Zurich University of Teacher Education

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

Discussion, **Andreas von Känel**, University of Neuchâtel

IV: Tourism and the Dialectics of Exclusion and Inclusion (2218 GEO)

Organisers: David Picard, University of Lausanne and Valerio Simoni, IHEID

14:00-16:00

David Picard, University of Lausanne

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

Sylvain Besençon, University of Neuchâtel

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

Tristan Loloum, University of Durham

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

Patrick Naef, University of Geneva

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

Cristian Terry Galiano, University of Lausanne

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

Discussion, **tbc**

Keynote lecture 1 by Professor Kathleen M. Adams, Loyola University, Chicago, USA (1612)

17:00 - 18:30

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.

Panels Saturday 12 November

IX: Digitizing Everyday Life: on Rights, Ethics and Authorship (2215 GEO)

Organisers: Balz Andrea Alter, Aarhus University / University of Basel and Francis Mobio, University of Lausanne

PART 1: 8:00 - 9:15

Pierrine Saini, University of Geneva

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

René Egloff, Egloff Business Anthropology

Digital Worlds and the "Cigarette Pack Paradox"

Karen Walторp, Aarhus University

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

PART 2: 9:30 - 11:00

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

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

Joséphine Stebler, University of Lausanne

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

Yves Erard, University of Lausanne

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

VI: Studying along Commodity Chains : Financialization and its Impact on Local Life (2218 GEO)

Organisers: Rita Kesselring, University of Basel and Stefan Leins, University of Zurich

Discussant: Ellen Hertz, University of Neuchâtel

9:15 - 11:00

Yvan Schulz, University of Neuchâtel

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

Stefan Leins, University of Zurich

How to Price a Commodity? Studying Financialization through Valuation

Shaila Seshia Galvin, Graduate Institute of Geneva

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

Gregor Dobler, University of Freiburg

Financialisation and transport corridors in Southern Africa

Rita Kesselring, University of Basel

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

Keynote lecture 2: Professor Yasumasa Sekine, Kwansai Gakuin University, Hyogo, Japan (2nd Floor)

11:00 - 12:30

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' (*schwelle*) 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 (1620 GEO)

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

13:15- 14:30

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:

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.

Eric Widmer, Department of Sociology of the University of Geneva, Co-Director of the NCCR Lives, Member of the National Research Council.

Marc-Antoine Berthod, University of Applied Sciences and Arts Western Switzerland (EESP-Lausanne), Member of the EDTT.

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.

Directions

By car:

Motorway

- Direction "Lausanne-Sud"
- Leave at "UNIL-EPFL"
- Follow "UNIL"
- UNIL-Mouline
- Parking-Geopolis

By train:

From Lausanne railway station

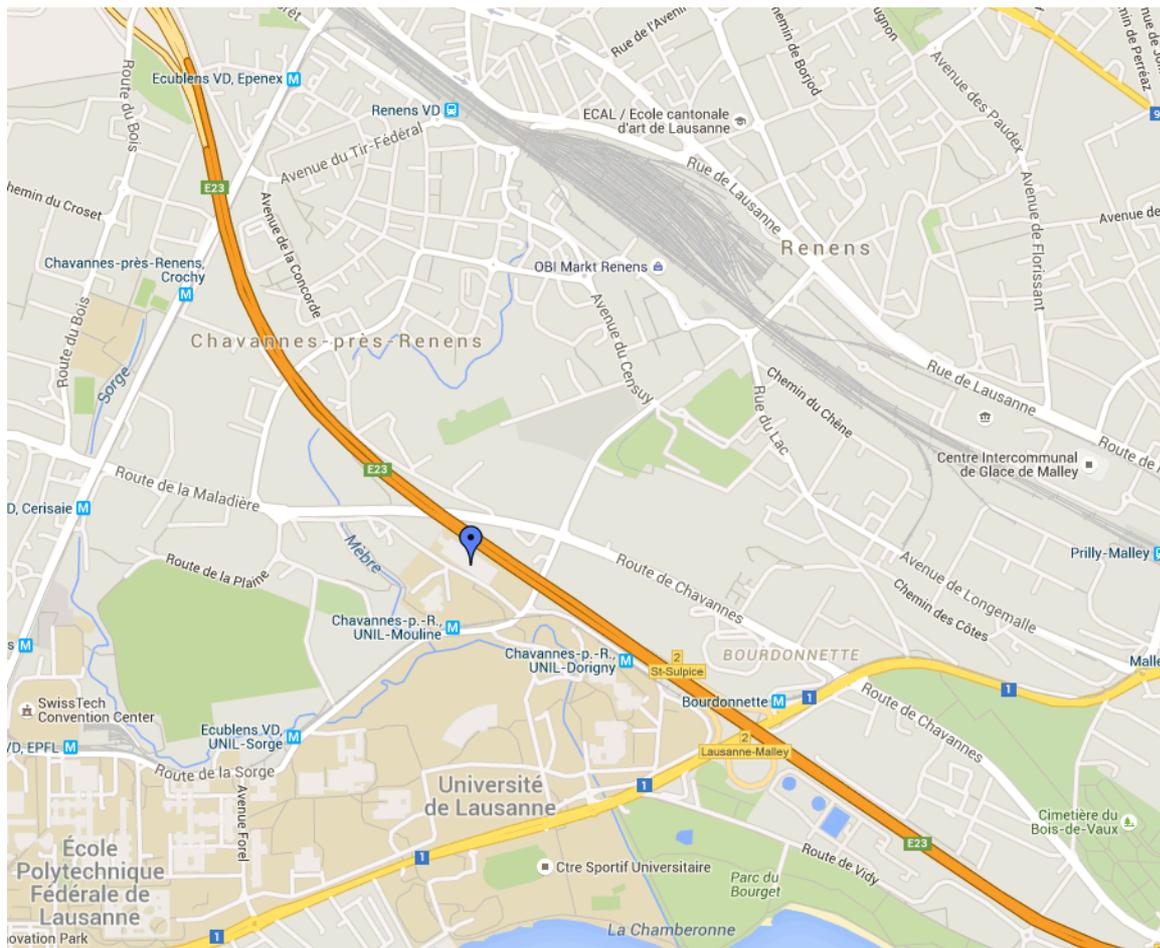
- Metro m2 in the direction of "Croisettes", change at the station "Lausanne-Flon"
- Then the metro m1 in the direction of "Renens CFF"
- Arrive at "UNIL-Mouline"

From Renens (VD) railway station

- Metro m1 in the direction of "Lausanne Flon"
- Arrive at "UNIL-Mouline"

or

- Bus 31 going to "Venoges sud"
- Arrive at "Mouline"



Accommodation

Hotel Regina

Rue Grand-Saint-Jean 18, 1003 Lausanne

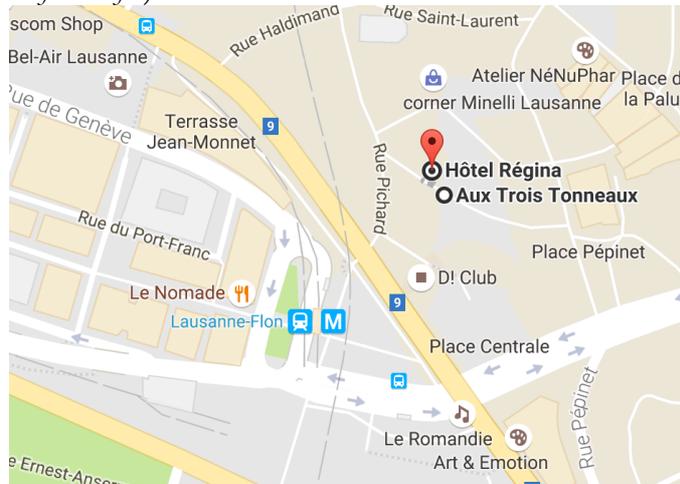
Tel. +41 (0) 21 320 24 41

Website: <http://www.hotel-regina.ch/en>

Organisers have pre-reserved rooms. Please anticipate the payment of CHF 130 per night plus a tourist tax of CHF 3.10.

Restaurants

Restaurant “Aux Trois Tonneaux”, Rue Grand St.Jean 17, 1003 Lausanne (*not included in the conference fee*)



Restaurant Lausanne Moudon, Rue du Tunnel 20, 1005 Lausanne
(nearest Metro stop: Riponne-M. Béjart)



Organisation Committee

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