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Schweizerische Ethnologische Gesellschaft
Société Suisse d'Ethnologie
Associazione Svizzera di Antropologia
Swiss Anthropological Association



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CALL FOR PAPERS

Annual Meetings of the Swiss Anthropological Association (SAA)

SEG Jahrestagung

Colloque Annuel de la SSE

Neuchâtel, November 10-12, 2022

“Give and Take – Anthropology as Exchange”

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

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

Attention

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Giving

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

Taking

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

Exchange

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

Deadline for paper submissions: August 20, 2022

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Panel 1

Is anthropology trusted?

Convenor: Jovana Dikovic, UniZH, School of Management

Contact: jovana.dikovic@uzh.ch

Thursday November 10, 2022, 16:30 – 18:00

The research methods of anthropologists are the most reliable and the most unverifiable at the same time, which can raise suspicion about the validity of anthropological data in quantitatively oriented disciplines but also in a broader setting. “Is anthropology trusted?” asks the fundamental question about the credibility of anthropological knowledge in the eyes of regulatory bodies such as scientific and state commissions and ethical boards. The panel will explore how anthropologists deal with the issue and how they justify the use and interpretation of the data from the field. How do anthropologists frame their findings from research grants to scientific and popular publications and assure their professional and scientific credibility? “Is anthropology trusted?” aims to focus on the researchers' dealing with such uneasiness. Likewise, contributions from current or former members of state, scientific, and ethical commissions are welcome, as they will enable a dialogue on such fundamental issue between anthropologists and their institutional “others”.

Participants (to be confirmed) : Dr. Jovana Dikovic (UniZH), Dr. Emilia Sulek (UniFR), Dr. Julie Perrin (Bern)

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Panel 2

Restituer en contexte de précarité

Convenors: Anne-Laure Counilh, Laurence Ossipow,
Yann Cerf, HETS/HES-SO Genève

Contact: anne-laure.counilh@hesge.ch; laurence.ossipow-wuest@hesge.ch

Thursday November 10, 2022, 16:30 – 18:00

Faire de l'ethnographie en contexte de précarité, c'est « prendre » des données dans un espace social saturé par la recherche fondamentale, la recherche appliquée et les savoirs produits par les organes gouvernementaux. C'est aussi s'impliquer, peut-être plus qu'à l'accoutumée, « donner » en échange de sa présence, tout en étant constamment taradé-e par l'omniprésence du travail gratuit et du bénévolat dans les milieux enquêtés. Finalement, c'est bien souvent « rendre » trop aux institutions, moyennement aux professionnel·les et pas assez aux usagères et usagers (Ossipow 2014).

À partir d'une réflexion sur notre pratique d'une recherche multisituée sur l'aide alimentaire en Suisse (*Indigence en pays d'opulence. Approche anthropologique de l'aide alimentaire en Suisse*. FNS, 2019-2022) et d'un mandat émanant d'une instance politique, spécifiquement axé sur les épiceries communales gratuites, nous proposons un panel qui réfléchirait aux différentes postures d'échange, endossées durant des recherches en contexte de pauvreté pour recueillir ou « prendre », « donner » et « rendre » en restituant du matériel de recherche, voire en menant un travail de plaidoyer.

Dans ce contexte spécifique de la pauvreté, marqué par de très fortes inégalités économiques et sociales et des logiques de domination et de violence symbolique, entre les différents acteur·ices de la recherche et les enjeux qui les traversent, il s'agira donc de se pencher sur les méthodes de captation (recensement, observation participante, entretiens, conversations, questionnaires, analyse de presse) et sur les formes d'échange avec les participant·es à la recherche, y compris sur la pratique de la rémunération des bénéficiaires interviewé·es. En ce qui concerne le « contre-don » il conviendra d'interroger les différentes manières de « rendre » des chercheur·es : du bénévolat aux démarches de restitution en cours et en fin de recherche. Enfin, les formes de militantisme académique, de la vulgarisation au plaidoyer en passant par la recherche collaborative, seront également centrales dans nos discussions puisqu'il s'agit souvent de la principale forme de retour indirectement offerte aux usagers et usagères en vue de potentiellement améliorer leurs droits ou les prestations reçues.

Nous attendons des communications sur le « prendre », le « donner » et le « rendre » lors d'enquêtes anthropologiques menées en contexte de pauvreté avec des usagers et usagères aussi bien qu'avec des responsables d'institutions caritatives ou philanthropiques, des bénévoles, des travailleurs et travailleuses sociales et des élu·es politiques.

La publication d'un ouvrage collectif est planifiée à la suite des communications dans ce panel.

Référence :

Ossipow, L. (2014). La restitution : contre-don, contre-enquête, contre-chant in Dayer, C., Schurmans, M.-N. & Charmillot M. (dir.) *La restitution des savoirs : un impensé des sciences sociales*. Paris : L'Harmattan, pp. 153-170.

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Panel 3

Donner à voir: Visual anthropology and the question of restitution

Convenor: Baptiste Aubert, UniNE

Contact: baptiste.aubert@unine.ch

Friday November 11, 2022, 9:00 – 10:30; 11:00 – 12:30

*"There is mounting interest today in visual anthropology,
even if no one knows quite what it is".*

Unfortunately, this quote from anthropologist and filmmaker David MacDougall, written in 1998, seems to have lost none of its relevance today. While the restitution of knowledge in creative forms (film, podcast, exhibition) is valued by financial institutions and politicians, creative research seems to struggle to gain recognition within the academic world, both at the doctoral level and in subsequent research. For instance, in contrast to the United States, there are no guidelines in Switzerland for the evaluation of film in universities. This paradoxical status of film in anthropology is not new and serves to remind us of the many debates that have punctuated the discipline, in which the great division between image and text, art and science, is played out.

This panel is aimed at social science researchers who practice visual ethnography (whether they are anthropologists, scholars in other social science discipline or in artists using in ethnographic research) and/or who use film as a medium for the restitution of knowledge. In the last two decades ethnographic film has evolved from an observational paradigm towards more experimental forms that aim to restore the sensory dimension of the field and the co-production of knowledge with research partners in an attempt to develop new cinematographic methods to represent invisible phenomena. The panelists will be invited to present and discuss audio visual material from ongoing or completed research while proposing a reflection on the type of knowledge produced and restituted through the filmic medium, both to research partners and to academic audiences. Young researchers involved in audio-visual approaches in Switzerland are particularly encouraged to apply and to initiate a dialogue with the panelists.

Potential participants (to be confirmed): The projects presented by the panelists will be discussed by an international expert.

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Panel 4

Really experimenting with ethnography: illustrations from young researchers

Convenors: Edouard Zeller, Laura Florez, ANSO Department, IHEID, Geneva

Contacts: edouard.zeller@graduateinstitute.ch, laura.florez@graduateinstitute.ch

Friday November 11, 2022, 9:00 – 10:30

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

In practice, however, as young scholars we sense that the traditional figure of the rustic, lone Indiana Jones anthropologist still holds traction in our imaginaries. This is associated with a 'correct' and 'sanctioned' way to carry out ethnographic research, all the more paradoxical as it is too often black-boxed. Yet, a hopeful diversity of new initiatives inspire us to further challenge these models. Examples range from The Ethnographic Studio, Feral Atlas, Allegra Lab or Rapsrap.com, initiatives that *really* experiment novel techniques for carrying out ethnography and creative mediums to share our craft.

This panel aims at discussing concrete examples of experimenting with anthropology. We examine :

- What sort of **opportunities** and **threats** can arise when experimenting with ethnography, both with regards to the ways we *take from* the communities we study and produce knowledge with and with regards to our experimental efforts to *give (back) to* these very communities, or to the wider public.
- Experiments with '**nivellation épistémique**'. We propose this notion to refer strategically to all methodological and theoretical efforts striving to blend anthropology's methods and theories with those of communities in the field – through challenges of authorship, citations, joint construction of methods, decentralization of decision-making and restitution throughout the research process.
- How do young scholars **negotiate their engagements** with these ethnographic experiments in the face of sanctioned, if not sanctified disciplinary, expectations and career imperatives?

We follow Ballestero and Winthereik¹ in their refusal to see ethnographic analysis as either an "intractable creative process" or a "violent mechanistic procedure". We would like to relay their call to collaboratively reflect on this shadowed *techné* of ethnography, and extend their efforts by apprehending the whole research process, public outreach included, as a "creative and organized process of generating [and communicating] insights" (2021, 3). We will provide examples from our own current experiences of working with rap music to bring anthropology to communities where it is often unheard of; and from our work on spiritual harm where communities call upon the professional skills of an anthropologist to rethink their own practices together.

¹ Ballestero, Andrea, and Brit Ross Winthereik. 2021. *Experimenting with Ethnography: A Companion to Analysis. Experimental Futures*. Durham: Duke University Press.

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Panel 5

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

**Convenors: Monika Salzbrunn, Raphaela von Weichs, UniL,
ERC-ARTIVISM project**

Contacts: monika.salzbrunn@unil.ch; raphaela.vonweichs@unil.ch

Friday November 11, 2022, 11:00 – 12:30

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

The ERC Artivism team has experienced alternative research methods and set up innovative ways of disseminating processes and results by creating a blog, producing several films, setting up an exhibition and currently writing a comic book. We invite contributors who work in similar veins and wish to share their artistic feedback and restitution experiences with the SSE audience and beyond.

Non text-centered contributions like photos, posters, films, drawings, performances are particularly welcome!

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Panel 6

Restitution d'archives à une communauté

Convenor: Claude Grin, GSRL UMR 8582 (CNRS-EPHE-PSL)

Contact: claudesgrin@gmail.com

Friday November 11, 2022, 14:00-15:30

Ce panel se propose d'investiguer une forme d'inversion de la posture ethnologique traditionnelle. Ce n'est plus le chercheur qui sollicite en premier lieu ses interlocuteurs, mais l'inverse. Cette situation se produit notamment lors des phases de restitution d'un patrimoine immatériel ainsi que des supports audio et iconographiques sur lesquels il a été recueilli et conservé par des chercheurs depuis de nombreuses années. Le chercheur ne se présente plus comme la figure emblématique du « passeur culturel », mais doit endosser, et cela particulièrement dans les « anciennes colonies », une réflexion critique sur son propre matériel.

Ces phases de restitutions sont organisées à la suite de demandes d'une institution coutumière ou d'une association. Elles suivent un protocole relativement stable. Ces organisations définissent dans quelle mesure elles sont légitimes pour exiger « une restitution pour retrouver les choses qui ont été perdues ». Elles ne revendiquent pas la possession matérielle de ces documents mais leurs utilisations en tant que corpus de connaissances spécifiques. Les matériaux du chercheur recueillis plusieurs années auparavant, auprès d'interlocuteurs qui ne sont plus vivants, ne sont pas transmissibles tels quels (méconnaissance de la langue vernaculaire, des contextes d'élocution, etc.). Ils seront l'objet d'un travail avec les nouveaux interlocuteurs rassemblés dans un projet collectif. Cette phase permet de comprendre le tissu complexe de relations anciennes mais aussi de réactualiser des tensions et devient surtout le lieu d'âpres négociations sur ce qui peut toujours être montré ou au contraire doit rester dissimulé. En contre miroir, pour le chercheur, cette phase lui permet aussi de suivre le dévoilement des contours d'une construction sociale toujours actuelle ou au contraire nouvelle.

Ces restitutions sont formalisées mais voire aussi souvent ritualisées.

Ce panel se propose de mettre en discussion ce que peut ou doit être une « restitution » à partir de contributions fondées sur des enquêtes de terrain. Il intégrera aussi dans le débat la question des documents des chercheurs qui ont acquis le statut d'archives par un dépôt ou un legs dans les centres de documentation de leurs institutions.

Potentiel participants (to be confirmed): Jessica De Largy Healy, LESC UMR 7186 (CNRS-Université Paris Nanterre); Matteo Gallo, CREDO, post-doctorant au Musée du Quai Branly; Christian Ghasarian (UniNE)

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Panel 7

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

Convenors: Pascale Schild, UniBE; Ethical and Deontological Think Tank of the
SAA; Larissa da Silva Araujo, Graduate Institute; Paola Juan, UniL;

Wiebke Wiesigel, UniNE

Contacts: larissa.dasilvaaraujo@graduateinstitute.ch; paola.juan@unil.ch;
pascale.schild@anthro.unibe.ch; wiebke.wiesigel@unine.ch

Friday November 11, 2022, 14:00-15:30, 16:00-17:30

Rethinking “engaged anthropology” from our embodied experience of fieldwork, this panel draws on feminist and decolonial research contesting the heroic self-image of the anthropologist who “engage[s] in lone acts of bravery in order to shed light on the struggles of others with less relative privilege” (Berry et al. 2017). Despite criticisms and calls for reflexivity, this image has persisted widely in academia, reproducing, as “collateral damage”, gendered, racialized and colonial forms of violence manifested in research and teaching at our universities. The image of the brave, strong and independent researcher ignores the fact that power relations within the societies and groups we study can work on our bodies and minds in similar constraining and oppressive ways. Thereby, it also implies that a researcher’s vulnerability represents a personal failure or individual problem rather than the structural condition of their positions, both during fieldwork and within academic institutions. As anthropologists, however, we are not always in a privileged position to stand up against the violence and oppression we experience in the field. In certain situations, we are scared, vulnerable and condemned to silence in much the same way as our research partners.

Confronting the heroic self-image of the anthropologist, this panel seeks to investigate the methodological, ethical and epistemological consequences of “reciprocal vulnerabilities” for the discipline. We invite contributions that explore risk, vulnerability, violence, guilt and privilege in fieldwork, as well as how these experiences, emotions and positionalities are shaped by institutional structures of academia. Moreover, we encourage participants to examine and reflect on the links between practices of solidarity, self-care and caring for others and how they may reshape the ways we produce ethnographic knowledge and practice anthropology.

Potential participants (to be confirmed): Jerika L. Heinze – *The fieldwork initiative*; members of the former working group “Risks in the field”

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Panel 8

Anthropology and Business: Engagement and Co-Production of Knowledge

Convenors: Madlen Kobi, Elena Sischarenc; Social Anthropology Unit, UniFR

Contacts: madlen.kobi@unifr.ch, elena.sischarenco@unifr.ch

Friday November 11, 2022, 16:00-17:30

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

- How do academic anthropologists enter the field of business and industrial companies? What are best practices for getting access to the companies they work with, e.g. as temporary employees, interns or as openly labelled researchers?
- Should and in what ways do anthropologists give something back to the companies and corporations they work with? Are there ways to use the gained anthropological knowledge for projects within the companies we work with? What are best practices of collaborative processes?
- What ethical issues arise when working with businesses? For example, when anthropologists are granted access to sensible knowledge such as industry secrets? In what ways can such often stimulating findings enter anthropological writings without doing harm? In what ways are anthropologist-business relations affected by the forms and contents of scientific publications?

Potential participants (to be confirmed): Lena Kaufmann (Department of History, UniZH); Elena Bougleux (University of Bergamo)

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Panel 9

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

Convenor: Viviane Cretton, HES-SO Valais-Wallis

Contact: viviane.cretton@hevs.ch

Saturday November 12, 2022, 9:00-10:30

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

Il a été montré que ce qui s'échange dans le don est ambivalent, car le don instaure à la fois de la solidarité et de la hiérarchie. Ainsi, les échanges par le don mettent en œuvre des relations qui peuvent valoriser et émanciper ou alors humilier et soumettre celui ou celle qui reçoit. En ce sens, si les relations de don expriment de la générosité ou de l'altruisme, elles engendrent aussi de la dépendance et de la subordination (de la dette). On ne peut pas exclure qu'elles soient également contraintes par le cadre institutionnel dans lequel elles s'inscrivent, par nécessité de se conformer aux normes sociales établies, par exemple liées au genre. Mais alors comment penser des relations de don lorsqu'elles impliquent des non-humains, comme la terre, le climat, les arbres, les animaux, et les objets ? Comme des rapports qui alternent entre des moments de reconnaissance mutuelle et des moments de subordination ? Comme des liens qui oscillent entre réciprocité et assujettissement ? Comme des connexions qui produisent des sentiments mêlés d'attachement et de ressentiment ? des chaînes de relations qui rassemblent ?

Ce panel invite à réfléchir aux pratiques de don en tentant de dépasser l'anthropomorphisme pour essayer de saisir ce qui se passe du côté d'autres êtres vivants que les êtres humains, et d'autres actants. A partir de contributions fondées sur des enquêtes de terrain qui impliquent des relations de don et de contre-don avec des non-humains, êtres vivants ou objets, ce panel a pour objectif de susciter des réflexions constructives et fructueuses, aussi bien concernant les approches épistémologiques et méthodologiques choisies que les types de non-humains concernés et/ou la spécificité des assemblages étudiés.

Potential participants (to be confirmed) : Florence Bétrisey (UNIL); Laine Chanteloup (UNIL); Elisabeth Tauber (Free University of Bozen, Bolzano); Almut Schneider (Free University of Bozen, Bolzano); Alexandre Savioz (HES SO, Valais Wallis); Hélène Weber (ex-UNIL)

Attention

We kindly request prospective participants to submit their paper proposals using our digital forms at:

<https://www.sagw.ch/en/seg/saa-meetings/annual-meeting-2022>

Please do not send your proposals directly to the convenors.

Thank you very much!



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Schweizerische Ethnologische Gesellschaft
Société Suisse d'Ethnologie
Associazione Svizzera di Antropologia
Swiss Anthropological Association



Membre de l'Académie suisse
des sciences humaines et sociales
www.assh.ch

Panel 10

Anthropology and Supply Chains: Recurring Relations in Times of Crises

Convenors: Jonas Köppel, Marianna Fernandes, Graduate Institute, Geneva

Contact: jonas.koppel@graduateinstitute.ch

Saturday November 12, 2022, 11:00-12:30

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

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

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

This panel explores how supply chains mediate everyday lives, social and ecological relations in times of multiple crises. In particular, we welcome papers that highlight how social, labor, environmental, and gender issues emerge from intricate relations across social and physical spaces, and how these are dealt with as matters of everyday ethics and politics. We hope to use this moment to reconsider what supply chains have to say about the shifting political economies and ecologies that are transforming the structures and dynamics of material flows and social relations across the world.

Potential participants: Anthropologists in Switzerland who have worked on particular supply chains, or issues around commodities more broadly. The panel seeks to foster networks and stimulate discussions on these issues within SAA.

Attention

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Thank you very much!