



CALL FOR PAPERS

Annual Meeting of the Swiss Anthropological Association (SAA)

SEG Jahrestagung

Colloque annuel de la SSE

Lucerne, June 6-8, 2024

“Towards an anthropology for troubled times?”

The conference will explore the potential for anthropology to understand and respond to an increasingly complex and uncertain world. As socially consequential environmental and political challenges increase, what role can anthropology play in discerning and addressing their effects? Can anthropological theories and methods provide, or be adapted to provide, compelling analyses of contemporary crises? And can such findings be effectively communicated to wider audiences? For example, applied anthropology, "action research", and calls for postcolonial methodologies have reignited long-standing discussions in the discipline, but which are largely unheard by civil society at large.

Often students too hope to find answers to pressing questions in what anthropology has to offer, yet they—along with many anthropologists working outside academia—wonder why the discipline remains comparatively mute on a public stage on which, for example, the understandings of such disciplines as economics and public health are regularly considered.

So, our questions revolve around both the productivity and the communicability of anthropology's perspectives.

Troubled times and the rhetoric of crisis

We can, of course, also ask what makes for troubled times? Are the intellectual and affective sensibilities that give rise to such a notion, in practitioners and those they teach, entirely new? How do the preoccupations of professional anthropologists articulate with the concerns that dominate global discourses? How should they articulate with them? We also welcome panels

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which discuss ethical questions that background our theoretical commitments and our concerns about broader perceptions of them.

Troubles in and outside anthropology

As the SAA is a "national" association, we also invite suggestions for roundtables and discussion fora that provide a space for the scrutiny of more local disciplinary concerns: declining student numbers; the cutting of funds (e.g., for individual PhD projects); the production of an academic precariat; and national policies regarding the support of universities. For even when these problems press elsewhere, they often have a significant specific twist in Switzerland. Drawing on diverse perspectives and approaches, this conference aims to foster a critical dialogue on the future of anthropology and its potential contributions to help in coping with troubled times at home and more broadly.

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Panel A

Adapting Pastureland Practices: Herders, Animals, and the Changing Network of Grazing

Convener(s)/Organizer(s)

Almut Schneider (HES-SO Valais-Wallis), almut.schneider@hevs.ch

Description

This panel is dedicated to a topic that is still rarely considered by the environmental humanities. It spotlights people who traverse grazing lands in mountainous regions with their animal herds. The pastureland resource, alongside flocks of sheep, cows, or yak herds and the mobile, nomadic herders guiding them, faces significant challenges. Many grazing areas are dwindling due to construction activities, shifting wastelands, and the burgeoning presence of climate-focused industries such as water-reservoirs, solar, and wind farms. Some regions are designated as 'nature reserves,' rendering them off-limits to herded animals. Conversely, in certain areas like the summer pastures of the European Alps, pastureland remains underused due to evolving agricultural conditions in the valleys, bureaucratic obstacles, and a shortage of skilled personnel.

What strategies do herders and animals employ in response to these altered and occasionally paradoxical circumstances? How do these changes impact the mobility of the flock, the herders' management of their animals, and the routes they use? This panel also encourages reflections on the herders' networks during these troubled times (though, has it ever been any different?)—their relationships with fellow herders, negotiations with flock and landowners, and transactions with animal and meat purchasers.

While ethnographically rooted contributions are valued, the panel also touches on a broader issue, namely the question how, or in what context anthropologists can contribute to recognizing and tackling the diverse impacts and adaptations arising from these contemporary challenges.

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Panel B

An Urban Anthropology for Troubled Times. Making and Engaging Anthropological Knowledge for Just Urban Environmental Futures

Convener(s)/Organizer(s)

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Description

In the first decades of the 21st century, humankind is facing a multiplicity of environmental crises that also and largely affect everyday lives in cities. Floods in New Orleans, heavy air pollution in Beijing, or urban heat in Mumbai – these events are challenging urban governments and citizens alike to find solutions for the future liveability of urban areas. In his influential 1915 essay on “The City,” Robert Park and other members of the Chicago School of Sociology pledged to not only depict urban life worlds but also to raise awareness for public engagement. More than a century later, the public dissemination of anthropological knowledge and the inclusion of anthropologists’ voices in urban environmental debates has remained a significant challenge.

Our panel explores how to make sense and engage anthropological perspectives on recent trends in Urban Anthropology that go beyond human-centred approaches and focus on the entanglement of society, environment, and infrastructure in the city. Desires of urban living (e.g. air-conditioning, car ownership, electronic devices, food provision) come along with an ecological footprint.

Anthropologists have engaged, for example, with waste and environmental pollution, carbon emissions, infrastructural inequalities, urban heat or urban floods but also with the ways in which activists develop alternatives to environmental challenges. All these studies re-emphasize the need to consider the intertwined relations of city and countryside as urban areas depend on the continuous flow of resources from rural areas to sustain the workings and built structures of the city. Also questions of power, justice, difference and materiality form part of the discussions.

While this selection of studies outlines that environmental challenges are in the focus of urban anthropologists, these voices have so far little influenced public debates or policy-making for changing the ways we live in and organize cities.

We therefore welcome papers which are empirically grounded in ethnographic fieldwork and deal with epistemological challenges of doing research in the city. In particular, we aim to discuss the kinds of knowledges that are generated in relation to ‘troubled times’ that are particularly accentuated within the Anthropocene. We invite papers that discuss topics that concern urban citizens’ relationships to their urban environment ranging from climate issues to natural disasters, from environmental justice to resource scarcity. We are especially interested in the questions Urban

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Anthropology can raise at an engaged and ethical level. The papers can address or go beyond the following questions:

- What challenges and opportunities arise when applying anthropological methods to study the impact of environmental crises on urban spaces?
- How can we empirically and conceptually research and make sense of urban practices in the context of environmental crises? Which methodologies assist us in critically examining and challenging taken-for-granted narratives when researching the urban environment?
- How can we communicate with the broader public without losing sight of the nuances and complexities that arise from environmental, economic and political challenges in the urban space?
- What means of communication and transdisciplinary collaborations support changes in infrastructure and social practice fostering a less resource-intensive everyday life in our cities?
- What kinds of postcolonial and applied methods do anthropologists develop to work in cities around the globe?
- How does the decolonization of research methods contribute to a more inclusive understanding of urban life?

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Panel C

Audiovisual Anthropology and the Invisible

Convener(s)/Organizer(s)

Björn Reichhardt (University of Fribourg), bjoern.reichhardt@unifr.ch

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Kylian Henchoz (Université de Lausanne), Kylian.Henchoz@unil.ch

Description

People interact with invisible entities on many levels, from spiritual practices to the threat of climate change to the study of knowledge and histories hidden in colonial archives. Different kinds of knowledge, skills, and systems of value come into play when navigating invisible worlds. How can audiovisual anthropology contribute to the study of what is invisible to the bare human eye? Here, we propose a panel that aims to explore this question by centering technologies of visualization and multisensory approaches. How can we engage with forces that enable us to experience life beyond our biological vision. How do technologies of both visualization and hiding enhance and limit anthropological research in troubled times determined by various forms of uncertainty? How can we make use of audiovisual tools for innovative and creative research aiming to make the unobvious, such as skills and knowledge, more accessible? Studying the invisible through (and with) audiovisual anthropology urges us to question what it means to “see” and “hear”, and to reflect on the Eurocentric nature of multisensory anthropology.

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Panel D

Current ethical challenges in anthropology

Convener(s)/Organizer(s)

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Description

The understanding of what is ethical in anthropology has varied across time, and contexts. Since the second half of the 20th century, fieldworkers had to fulfill ethical requirements and practices as prerequisites to demonstrate an institutional aptness to partake in the economy of grants and fellowships. In this process, “ethics” related to the type of interactions between fieldworkers and research participants through the questions of informed consent, and the impacts of projects on the research participants (Cassell, Wax, 1980). Then, universities’ administrators started to use a regulatory system based on “risks” to orient researchers in their choice of fieldwork destinations. Nowadays, anthropologists have to meet biomedically informed ethical requirements, while dealing with contemporary ethical challenges specific to their practices.

The panel aims to critically reflect on concepts such as risks, and protection at different moments of the research process. What measures protect anthropological practices from risks, and which ones threaten them? What kind of risks do they face? To what capacity can anthropologists protect themselves and research participants? What licenses and proofs of competences are required? Also, what are the effects of institutional constraints on the production of knowledge, and how can anthropologists evaluate and deal with epistemic injustices deriving from them?

We welcome contributions that address for example:

- The risks and pressures weighing on anthropologists and anthropological practice today.
- How anthropologists negotiate and are constrained by crisis, emergencies, and time- related pressures.
- What expands, limits, or reshapes the range of ethical possibilities to deal with risks.
- How violence, and repressive contexts impact on anthropological practices and how anthropologists impact on them.
- The possible epistemic injustices arising from the relationship with funding bodies and publishers
- How risks and protection are articulated in securing and managing data.

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Panel E

Interface Commission Roundtable on Charter-building for transformational change in troubled times

Convener(s)/Organizer(s)

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Description

How do we respond to societal and environmental global crises and engage with social transformation both within and outside academia? In this 21st century, the enormous scale and extent of social inequalities and ecological devastation prompt us to revisit the relevance and positionality of anthropology as a discipline and a societal project. At the same time, there is a need to build shared visions of education and revisit the institutional organization of knowledge in the context of the dominant neoliberal economic rationalities pervading many spheres of human social life, including academia.

In overcoming dichotomies and fragmentation, engaged anthropology offers multiple entry points. As Eric E. Wolf put it, anthropology is “the most scientific of humanities and the most humanistic of sciences.” This roundtable seeks to strengthen this embracing and holistic perspective. It highlights anthropology’s intellectual heritage as a scholarly and transformative discipline (the latter often overlooked). The ongoing conversations on the many challenges before us are a gateway to exploring the potential for charter-building. It is a process informed by consultation and consensus for the public good.

If anthropology is to thrive in these troubled times, we need to rethink our discipline’s commitments and reconsider institutional arrangements. From dealing with pressures of precarity to attracting and mentoring students through academic programs and ethical career pathways and gaining public support, we draw on anthropology’s bridging capabilities and reflexivity. In this roundtable, we aim to explore ways to systematically integrate and consolidate our disciplinary contributions for the common good.

Participants from the SEG and EASA networks share their insights on general and specific challenges in any of the following themes: (a) structural, institutional, methodological, and ethical issues on learning, teaching, research and public or policy engagements; and (b) strategies and adaptive initiatives to reverse precarity, marginalization, and neoliberal cooptation of the discipline in the political economy of knowledge production. In response, can anthropologists come together with actionable agreements, as through the form of a charter, to bolster the future of the discipline in

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Switzerland and beyond? In these troubled times, exploring the potential for charter-building is a critical opportunity not to be missed.

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Panel F

Medical anthropology in collaborations: practices and politics of knowledge production across disciplinary and academic boundaries

[Medical Anthropology Switzerland (MAS)]

Convener(s)/Organizer(s)

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Description

Calls for interdisciplinarity and science-society engagements are increasingly made to address the complexity of polycrisis (Henig and Knight 2023), related to global challenges such as the covid-19 pandemic, the economic crisis, wars, or climate change. In the context of health and biomedicine, these “demands of the day” (Rabinow and Stavrianakis 2013) seem particularly pressing. With the rise of ‘experimental collaborative ethnographies’ to address an increasingly complex and uncertain world (Fortun et al. 2021), medical anthropologists have engaged with other disciplines, as well as various fieldwork actors and communities, and have taught and researched across disciplinary and professional boundaries. Yet interdisciplinarity and the public engagement of anthropology in practice carries potential as well as challenges and raises many methodological, epistemic, institutional, ethical, and political questions. We would like to address four questions in particular. First, how does the embarkment of anthropologists in different forms of ‘co-laborative work’ (Bieler et al. 2021) shape the production of anthropological knowledge and the kind of critical stances they can make? Second, if each disciplines comes with its world and enact a specific kind of reality (Mol and Hardon 2020), what kind of work is required to make them meet and to which extent is it possible and desirable to develop inter- or trans- disciplinary research practices? Third, when medical anthropology tackles global health phenomena, how are collaborative practices in/from the Global South (Gamlin et al. 2020; Gamlin et al. 2021) negotiated and reconfigured? Four, what are the methodological and ethical implications of these engagements with different professional norms and epistemologies in and beyond the academia (Gibbon and Lamoreaux 2021)? In order to reflect on these questions, we invite colleagues involved in different forms of collaborations in health and biomedical settings to re-think medical anthropology and its publics (Fassin 2015; Fassin 2013). The panel will be organized in two parts: the first session will consist of a ‘traditional’ panel format with a

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keynote and paper presentations, followed by a roundtable discussion in the second session. We invite colleagues to submit an abstract for either a paper presentation or the roundtable.

Keynote by Sahra Gibbon, Professor of Medical Anthropology at the University College London (tbc) Sahra Gibbon's work examines the interface between science, society and biomedicine, with long-standing experience of leading cross disciplinary research projects and developing collaborations with colleagues in Brazil and other regions in Latin America. She is deeply committed to cross-disciplinary dialogue, exchange and engagement in, and beyond the university, concerning health, environments and biosocial approaches.

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Panel G

Researching Precarity, Precarious Research: Insights from Anthropology

Convener(s)/Organizer(s)

Panel by the DocPostDoc commission

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Description

While anthropologists tend to study precarity in their fieldsites, they are increasingly facing precarity in their own working conditions. This panel is interested in bringing different forms of precarity together to question their links with the politics of knowledge production.

Around the globe, we are witnessing a resurgence of (in)direct armed conflicts, authoritarian rule, right-wing, anti-immigrants and nationalist politics, but we are currently also facing climate change on an unprecedented scale. In this context, the slow pace of academic research - and particularly ethnographic fieldwork and its long-term immersions – seems to stand in contradiction with the rapid responses that such phenomena framed as “crises” apparently require. The protracted nature of crises calls into question the political nature of their designation as such and their framing in media coverage and academic papers. Anthropologists can bring decisive insights by untangling issues of global concern, and a way forward is to acknowledge “the ‘crisis-effect’ as “a dimension of a moral order that intensifies critique (Roitman 2014, Foucault 1976), as well as control (Strasser 2012, 2014)” (Strasser 2016).

Early scholars might face tensions when it comes to producing knowledge on often heated debates framed in terms of “crises”, such as the “migration crisis”, the “health crisis” or the “economic crisis”. Universities are likewise in the orbit of the “‘crisis-effect’ creeping into neoliberal working conditions in Europe, that is, the intertwining of neoliberal policies and audit culture with austerity measures” (Loher and Strasser 2019: 8). Early career scholars, in particular postdocs in non-permanent positions, are increasingly faced with uncertain employment, be it in their ongoing contracts or future academic prospects. Even in the relatively comfortable positions offered in Switzerland, economic precarity and related anxieties are common. Academics, and junior academics in particular, are directly impacted by the cutting of funds, such as funding for individual doctoral projects.

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Ethnographic work dedicated to social and political precarity has demonstrated the myriad of ways people counter the sense of purposelessness and victimhood caused by precarity by engaging in solidarity, protests, social movements, or other less visible sorts of resilience (Khosravi 2017). In this vein, one possible pathway is to find a shared language that speaks to both anthropologists' sense of precarity and the precarity faced by people in their fields to uncover ways towards solidarity and action (Lems 2017). Inspired by this approach, this panel calls for contributions tackling the issue of precarity in academia and in our fields to look at common grounds, and to reflect on the ways different forms of precarity are entangled with political and economic transformation, knowledge production, and public intellectual intervention. Questions of interest include: How do troubled times impact anthropological outcomes? How does academic precarity shape anthropologists' intervention in universities, in their fieldsites, and in the public sphere? How does the neoliberal turn in academia frame the types of research conducted by early researchers and what does it mean for Swiss academia and beyond? Or, simply put, how do different forms of precarity intersect and shape knowledge production? We welcome papers ethnographically tackling economic, professional, political and personal forms of precarity, in the past and in the present, and examining how knowledge production is intertwined with the language of crises and researchers' positionalities.

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Panel H

The Trouble with Religion? Navigating Discourses, Practices, and Politics

Convener(s)/Organizer(s)

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Description

Over the past few decades, anthropologists like Talal Asad, Birgit Meyer, David Gellner have interrogated colonial, and secular approaches to religion. With the help of postcolonial and decolonial perspectives, they have elucidated the plural landscapes of religion. Nevertheless, post-colonial contexts – with its complex religious cultures which actively transact with national and transnational spaces – continue to present new challenges. The persistence, appropriation, and reinvention of seemingly ‘western’ conceptions of religion in ‘non-western’ societies troubles several assumptions of postcolonial and decolonial perspectives.

It is well-known that the onus of setting discourses on religion has never an exclusive domain of the anthropologist. Rather, a complex set of historically contingent institutions and instruments have played (and continue to play) their part in evolving this classifier. Quite often, the anthropologist of religion, notwithstanding her methodological nuance, is not taken seriously by the civil society or the state. Further, the success of ‘world religions’ as a reified standard in state policies, jurisprudence and electoral politics has strengthened perceptions of religious difference, triumphalism of religious nationalism and pursuant conflicts — making the conceptual problem with religion a political one. This calls for the need to revisit usual tropes of critique, and modes of anthropological communicability.

This panel invites papers which reflect on discourses, practices, and politics of religions in specific empirical contexts, to highlight conceptual and historical troubles therein. The papers may shed light on the following questions: Do religious practices challenge religious categories, or do they dialogue and reconcile with each other? How do we understand the relationship between local and global conventions of a given religion? Do social and economic hierarchies complicate religious categories? Do they shape social mobilizations which forge solidarities across religious difference or nest outside formal categories? How does nonreligion and a religion challenge or reinforce the conceptual boundaries of religion? Can anthropologists, with their methodological distance from the truth-claims of religious and nonreligious communities, devise new ways to understand and communicate? Finally, since religion is a shared concern of several disciplines (anthropology, law, sociology, history,

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theology, comparative religion etc), how do we ensure greater interdisciplinarity in our inquiries by diversifying our methods and sources?

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Panel I

Thinking through impact: ethnographic approaches

Convener(s)/Organizer(s)

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Description

The drive to produce, monitor, and measure social impact has permeated contemporary social interventions by governments and non-state actors. The importance of “impact” is linked to the rise of evidence-based policy which harnesses multiple practices and methods to justify intervention (Kelly and McGoey 2018). Social impact is also prominent in the financial world, where it seems to have joined cost-effectiveness as an organizing principle. From education to international development, welfare to sustainability, the search for “impact” seems to have induced its own regime of governance (Smith et al 2020). This relies on a complex infrastructure of funding schemes, social networks, and evaluation techniques and technologies (McLellan 2021).

This panel aims to examine “social impact” as:

- (1) a concept used to conceptualize and measure (positive) effects of social interventions and
- (2) as an aspiration to “do something” (good) by linking the past with the future.

Participants in this panel will explore the genealogies, practices, and consequences of this growing trend. Relevant questions could include:

1. What are the genealogies of “impact” as a concept to indicate the success of social interventions?
2. How and by whom is social impact defined?
3. How is social impact practiced and experienced in different contexts?
4. What regimes of governance are connected to impact?
5. How does a focus on impact differ, or on the contrary, help us make sense of anthropological concerns with metrics, quantification, and “audit cultures”?
6. What values does impact engender?
7. If impact is a buzzword, why should we take it seriously?

We would also welcome papers that explore impact as an ethnographic object through other questions.

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Thank you very much!



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Panel J

Towards Visionary Anthropology in Troubled Times

Convener(s)/Organizer(s)

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Description

Faye V. Harrison and Ira E. Harrison once asserted “any genuinely critical project designed to reinvent, decolonize, and transform anthropology” must first recapture “subjugated knowledges”. These knowledges were born and fed by the conflicts, unrests, wars, injustices, crises and troubles of each era. Hence, societies’ manifestations of hope and transformation, when not phrased as political or religious projects, often pass undetected and predictions about their possible futures have been barely elaborated upon. Yet there have been visionary anthropologists of which troubled times have unsettled and inspired them for long in their affectionate quest for the co-creation of just futures. Manuel Raymundo Querino, is one of the pioneers of ethnology in Brazil and the first Black scholar to study the origins, history and culture of the enslaved Africans and their descendants in Brazil; Rudolph Poch and Jean Rouch, are forerunners of visual anthropology whom worked with shared and participatory methods; Max Gluckman worked on social conflicts and cultural contradictions of colonialism and encouraged anthropologists to confront and examine the troubles of the modern world; Gene Weltfish’s “pragmatic anthropology” positioned education at the core of culture; Hortense Powdermaker’s fieldwork embraced Black America, Hollywood, and the Pacific; Eleanor Leacock pioneered “advocacy anthropology”; Ulf Hannerz looked into the role of media and paradoxes of identity and new forms of community, suggested seeing culture in terms of flows rather than as bounded entities.

All these visionary scholars were at some point seen to be “troublemakers” for challenging the status quo and daring to bring about change into their fields and to society. They were criticized for their approaches at the initial stages of their research and dissemination, yet over time they were appreciated and applauded for their affectionate sensibilities and for the kind of difficult questions they asked on democracy, inequalities, systems and dilemmas they faced as social scientists, practitioners and theorists. They all left a lasting legacy, shaping the discipline and inspiring future generations of scholars to explore new ideas and perspectives within anthropology. Yet, the majority of the scholars we know as being pioneers in anthropology were mostly backed by (wealthy) Western Institutions, who gave them trust, security, independence and freedom.

Ours’ is therefore an invitation to critically explore whether anthropology is actually able to identify individuals, events and processes potentially indispensable in molding the socio-historical context

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who could play a key role in shaping just futures, even outside the confines of the Western realm. Visionary approaches, visionary people and even visionary communities and imaginal practices in various field sites will be shared through the introduction of groundbreaking methods and most up to date participatory action and multimodal methodologies in anthropology that facilitates and advocates for a transformative scholarship.

We invite contributions especially addressing the following questions: What kind of scientific ways of imaginative and affective practices and interventions can foster change both individually and collectively? How can we challenge current academic imbalances and create just futures for young and emerging pioneering scholars? The panel invites speakers to discuss visionary conceptions of and for the world that are not yet fully socially integrated, but convey a potential for social change, especially through an affective lens. In doing so, we will focus on luminary and emerging visionary anthropologists of our times in exploring the notions of “trouble, trouble making and being troubled” in connection to actions and measures being taken by those contemporary scholars on the frontline of planetary challenges.

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Panel K

Troubled Kin Relations

Convener(s)/Organizer(s)

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Description

We invite contributions from anthropologists (and other specialists) that consider the intricate dynamics of kin relations within families and the troubles and ruptures these sometimes produce. While close kin are often counted on for economic and emotional support, tensions, conflicts, and ruptures remain a standing possibility in kin relations.

Anthropologists have long focused on the “structuring structures” close kin relations are disposed to engender. Of course, the ethnographic record contains numerous examples where amity between kin breaks down, producing social consequences ranging from the break-up of communities to fratricide. In this exploratory panel, we want to raise questions about less spectacular cases wherein ambivalences, discord and ruptures are engendered, and explore their causes.

Divorce (and the affinal fractures these involve) and the different forms of estrangement between parents and children or between siblings, indicate but do not exhaust the sorts of kin ruptures that we have in mind.

Are there broader social or psychological factors that mark out such cases? Are there built-in aspects of close relations that make them susceptible to the various schismogenic factors operating in a social setting at large, or do endogenous processes sometimes suffice to split a family? Are some links between kin more liable to produce discord leading to ruptures than others? What are the downstream impacts of familial ruptures on the social networks within which the main protagonists remain encompassed?

These and other questions will be considered in an exploratory spirit. We welcome empirical and theoretical/conceptual contributions.

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Panel L

Whose crisis? Queer and indigenous perspectives on 'rhetorics of crisis'

Convener(s)/Organizer(s)

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Description

As a diagnosis of the global present, the notion of “troubled times” suggests situations of conflict, crisis, or instability marked by decisive turning points and heightened uncertainty as well as a reflexive “rhetoric of crisis”. However, anthropologists have been witnessing since the inception of their discipline how growing inequities result from the extractivism of the territories and resources of indigenous peoples as well as from the imposition of lifestyles, moral values, and social models on colonized bodies. Marginalized communities at the intersections of multiple forms of oppression based on race, ethnicity, gender, sexuality, religion etc., are often most severely affected by “troubled times;” yet, the lives, practices, and political discourses of such communities remind us that “troubled times” may not be new, that other realities exist, and that different forms of permanent crisis have been resisted for a long time.

This panel critically examines the conceptual, political, and ethical work of ‘rhetorics of crisis’ from the perspective of queer and trans* positionalities: troubled times may appear as the ordinary texture of everyday life rather than only an effect of extraordinary times of emergency. Queer and trans* communities have themselves been cast as “crises” for hegemonic sex-gender systems in academic, medical, and political discourses. At the same time, especially indigenous and postcolonial critics have pointed to the implication of Euro-North American Queer Theory and LGBTQ+ activism in the developmentalist models and extractivist structures at the root of many current crises and their expansion across the planet.

For this panel, we invite contributions that consider how intersections beyond gender/sexuality, e.g., ethnicity, class, race, caste, or age, shape how queer and trans* communities cope with growing experiences of social, ecological, political, or moral crises. This also includes reflections on how anthropological scholarship can further intersectional and decolonial approaches to academic knowledge production, which divest from hegemonic or universalist perspectives in the study of the everyday lives, modes of quotidian resistance, or aspiration for radical change within queer and trans* communities.

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