Congress of the Swiss Sociological Association

SOCIAL JUSTICE IN TIMES OF UNCERTAINTY

sociocongress2021.ch

June 28–30, 2021
GENEVA

University of Geneva | UNIGE
Geneva School of Social Work, University of Applied
Sciences and Arts Western Switzerland | HES-SO Genève

The University of Geneva and the Geneva School of Social Work (HES-SO) is hosting the 2021 Congress of the Swiss Sociological Association on June 28-30, 2021 under the theme Social Justice in Times of Uncertainty.

The congress will take place entirely online; this program booklet will not be printed.

The program booklet is avaiblable in pdf format on our website https://sociocongress2021.ch/

Online registration are closed

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CONGRESS ORGANIZATION

The idea for this conference emerged as an extension to the Geneva Sociology Platform: over the past three years, sociologists from different institutions working in Geneva have met on an annual basis in a forum to discuss common research themes and interests. Building on the momentum of this platform, two main institutions have come together to organize the 2021 edition of the Swiss Sociological Association's (SSA) Congress in Geneva: the University of Geneva and the Haute Ecole de Travail Social de Genève (HETS GE/HES-SO). In addition, colleagues from the Graduate Institute of International and Development Studies are part of our scientific committee.

As Geneva was also the birthplace of the first sociology department in Switzerland, and given the experience of the University of Geneva in organizing past congresses for the SSA, we are looking forward to hosting this new edition in the wider institutional setting of the City and Canton of Geneva. Past conferences of the SSS in Geneva include:

2011: Democracy in turbulent times; 2009: Identité et transformations des modes de vie; 2001: Théories et interventions.

Congress co-chairs

Milena Chimienti, University of Applied Sciences and Arts Western Switzerland, Geneva of Social Work, HETS-GE/HES-SO

Marlyne Sahakian, University of Geneva, department of Sociology

Geneva scientific committee members

Aditya Bharadwaj, Graduate Institute of International and Development Studies, Anthropology and Sociology of Development

Jean-Michel Bonvin, University of Geneva, department of Sociology

Milena Chimienti, University of Applied Sciences and Arts Western Switzerland, Geneva School of Social Work

Murielle Darmon, CNRS dans le Centre européen de sociologie et de science politique (CNRS-EHESS-Paris I)

Julien Debonneville, University of Geneva, Gender Studies,

Arnaud Frauenfelder, University of Applied Sciences and Arts Western Switzerland, Geneva School of Social Work, HETS-GE/HES-SO

Valerie Hugentobler, University of Applied Sciences and Arts Western Switzerland, Lausanne School of Social Work

Marylène Lieber, University of Geneva, Gender Studies

Graziella Moraes Silva, Graduate Institute of International and Development Studies, Anthropology and Sociology of Development

Marlyne Sahakian, University of Geneva, department of Sociology

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CONGRESS THEME

Social Justice in Times of Uncertainty takes as a starting point the health pandemic that erupted in 2020, which led societies across the world to cope with disruptions in the provisioning of goods and services, means of livelihood, and fundamental freedom – not least, that of movement. The crisis also revealed global and local inequalities, translated into who has the right to live or not, and raised new questions around (in)justice in the contemporary world. In light of the turmoil experienced, as a globalized society and within our communities, this congress emphasizes the relevance of social and environmental justice in the making of a fair society, asking the question: in times of uncertainty, what does it mean to live a good life in a just society?

For the first time, the Congress of the Swiss Sociological Association will be hosted in Geneva, through a partnership between the University of Geneva and the Haute Ecole de Travail Social de Genève (HETS GE/HES-SO), and with the participation of the Graduate Institute of International and Development Studies

LETTER FROM THE PRESIDENT OF THE SWISS SOCIOLOGICAL ASSOCIATION

Dear Participants at the congress "Social Justice in Times of Uncertainty" of the Swiss Sociological Association (SSA) (28th – 30th June 2021),

When the congress organizers started their planning for the congress in 2019, they could not know about the upcoming COVID-19 pandemic and its impact on societies worldwide. The congress title entails the notion of uncertainty, and meanwhile we experienced new forms of uncertainty caused by the pandemic. It was not prophetic to devote the congress to the link between social inequalities and uncertainty. This link has already been of relevance in sociological analysis before the pandemic in times of climate change, refugee crises, political populism, and other so called "big issues". But after the experience of the last months, it became evident that the congress topic has gained in relevance, because the COVID-19 pandemic has proven to reinforce the dynamics and mechanisms of the social.

All over the world, higher education is hampered by digital teaching and digital examining – because of the pandemic. And we lost some of the intensity of scientific exchange, when discussions started to be proceeded by tools such as Zoom, Skype, Teams and others. Bigger meetings in person and informal exchange between conference sessions, as well as the visiting of congress sites (and beautiful cities – such as Geneva), are not possible these days. But we learned that digital communication tools for video conferences facilitate the (although virtual) meeting of scholars from different world regions, because they reduce the need to travel. And in fact, the upcoming sociology congress in Geneva will gather contributors and participants from more different countries than former congresses of the Swiss Sociological Association.

As president, I am grateful to the committee in Geneva, which organized the congress and managed to switch to the digital mode during the organization. What has to be highlighted is the fact, that for the first time the congress is jointly organized by sociologists from two different kinds of institutions: from the University of Geneva and from the University of applied sciences for social work of Geneva (Haute Ecole de Travail Social de Genève). The program of the congress, the list of keynote speakers and of other contributors are proof that the collaboration is a successful one.

Even in times of uncertainty, I am sure that the congress will be an important and inspiring event.

Rainer Diaz-Bone, president of the Swiss Sociological Association

LETTER FROM THE CONGRESS CO-CHAIRS

Dear Participants,

Welcome to the 2021 Congress of the Swiss Sociological Association. We started planning this event in a context that seems so different from what we are all experiencing today, and of course we had to adapt the format accordingly. Despite the impossibility to meet in person, we have maintained this important encounter for our community by taking the decision to host the event entirely online.

In times of uncertainty, social justice is a central issue – and a key theme in this year's Congress. The health pandemic that erupted in 2020 revealed and accelerated inequalities, both locally and internationally, making ever more salient the issues of exacerbated poverty, environmental degradation, and populism in all its forms, propelled by measures that sought to close off borders, promote physical distancing (to not say social), apotheosize so-called 'scientific' or 'medical' knowledge, sometimes at the detriment of social sciences, and to stigmatize or indeed criminalize un-desirable behaviors. We are convinced that sociological analysis is critical in these times of uncertainty, not only towards understanding dynamics, uncovering inequalities and in-justices, but also for demonstrating how a more just form of social change can be supported in the future.

The great number of proposals received from around the world is a testament to the importance of hosting this congress, despite the virtual format: we have received 300 abstracts for paper presentations, 20 semi-plenary proposals, including film screenings, a round-table and book presentations, representing a total of 500 contributors. More than in previous years, the Congress boasts an international roster: we count contributors from 30 different countries, and are very pleased to welcome four keynote speakers that represent different continents, from the United States, to Europe and India. The diverse contributions to this Congress demonstrate the different ways in which injustice manifests itself (in relation to health, economic means, mobility, exclusion, among others), unraveling the problematic invisibility or inaudibility of certain forms of injustice. They highlight the complex causes of inequalities at the intersection of different power relationships, but also normative dimensions which either promote or hinder inequalities.

This Congress is also unique in another respect: for the first time, the Swiss Sociological Association is organizing its conference as a collaboration between different institutions in one same city, Geneva. The main organizers are the University of Geneva and the University of Applied Sciences and Arts, School of Social Work (HETS/HES-SO) in Geneva, represented by the Co-Chairs, and with the participation of the Graduate Institute of International and Development Studies (IHEID). By situating sociology beyond its institutional boarders, we aim to foster exchanges between sociologists affiliated with different higher education institutions, and thus support collaborations between sociologists and reinforce the importance of this disciplinary field.

We would like to thank the hardworking staff of the local organizing committee, members of the Geneva scientific committee (UNIGE, HETS/HES-SO, IHEID), the University of Geneva and the HETS/HES-SO Geneva for providing the necessary logistical support, as well as the board members of the Swiss Sociological Association. Finally, we are very grateful for the support of our sponsors, listed at the end of this program booklet.

We are very much looking forward to welcoming you to what promises to be a very inspiring and engaging Congress.

Milena Chimienti   Marlyne Sahakian

PRACTICAL INFORMATION

Online congress

The 2021 edition of the SSA Congress will take place entirely online, via the Zoom platform. Once you have registered to participate, you will be granted access to the online forum. Closer to the event, information on the different Zoom links will be made available. We are confident that the online format will be of high quality; it also allows more junior scholars and international scholars to participate in our event without travel costs.

Registration fees

The registration fees are as follows:

- Master Students   50 CHF

- Phd members of SSA   50 CHF

- PhD non-members   of SSA   70 CHF

- Members, early bird   120 CHF

- Members   150 CHF

- Non-members, early bird   160 CHF

- Non-members   190 CHF

To register for this congress, please visit our website here

SSA membership

in the **Swiss Sociologial Association**, as it is through our members that we are able to organize activities that seek to support sociology throughout the country, from promoting our courses, to facilitating access to funds for research or events.

Please do consider joining as a member and encouraging others – particulatly younger researchers – to join as well. For more information, visit the website here.

Conference program at a glance

The conference begins on Monday June 28 at 9:00 and ends on Wednedsay June 30 at 18:45. One-hour lunch breaks are provided, along with shorter breaks between sessions.

The hours in the program are indicated according to the time in Switzerland or Central European Time (CET)

The discussions will be in either English, French or German.

The program will be updated as needed, leading up to the final event.

CONGRESS SCHEDULE

	MONDAY 28 JUNE	TUESDAY 29 JUNE	WEDNESDAY 30 JUNE
09:00 – 10:30	WELCOME TO THE CONGRESS & PANEL DISCUSSION	KEYNOTE 2 Amita Baviskar	SEMI-PLENARY SESSIONS III
10:30 – 10:45	*BREAK*	*BREAK*	*BREAK*
10:45 – 12:15	PAPER SESSION A	PAPER SESSION C	PAPER SESSIONS E
12:15 – 13:15	*LUNCH BREAK*	*LUNCH BREAK*	*LUNCH BREAK*
13:15 – 14:45	SEMI-PLENARY SESSIONS I	SEMI-PLENARY SESSIONS II	SEMI-PLENARY SESSIONS IV
14:45 – 15:00	*BREAK*	*BREAK*	*BREAK*
15:00 – 16:30	PAPER SESSION B	PAPER SESSION D	PAPER SESSIONS F
16:30 – 17:00	*BREAK*	*BREAK*	*BREAK*
17:00 – 18:30	KEYNOTE 1 Michèle Lamont	KEYNOTE 3 Peter Wagner	KEYNOTE 4 Ota de Leonardis
			CLOSING WORDS

PROGRAM OVERVIEW

MONDAY 28 JUNE

09:00 – 09:30	WELCOME TO THE CONGRESS
	Milena Chimienti & **Marlyne Sahakian**	Congress co-chairs

09:30 – 10:30	PANEL DISCUSSION Social justice in times of uncertainty: reflections from three higher education institutions

Yves Flückiger | Rector of the University of Geneva

Luciana Vaccaro | Rector of the HES-SO, University of Applied Sciences and Arts Western Switzerland

Marie Laure Salles | Director of IHEID – The Graduate Institute of International and Development Studies

10:30 – 10:45	BREAK

10:45 – 12:15	PAPER SESSION A
Across research networks	A.1 Articulating food, place and social justice in the context of global health and environmental uncertainties (session 1 of 2)
Economic sociology	A.2 Impacts of Finance & Financing of Impacts (session 1 of 3)
Gender studies	A.3 Gender relations in times of crisis: Risks and opportunities for a more just society (session 1 of 2)
Health and medicine sociology	A.4 Personalized medicine and big data: what are the social issues raised by these medical and technological advances? (session 1 of 2)
	A.5 Social in/justice through data-driven healthcare technologies: empirical findings of early career researchers (session 1 of 2)

Life course	A.6 Die normative Orientierung an «der guten Familie» in Zeiten der Unsicherheit: Die Bedeutung von Familienleitbildern in der Kinder- und Jugendhilfe (session 1 of 2)
Migration and minorities	A.7 Quêtes incertaines de moments et d'espaces de bonne vie : expériences croisées de femmes et familles immigrantes, de bénévoles et professionnel.le.s de la santé et du social (session 1 of 2)
Other topics	A.8 Waste and modern societies (session 1 of 2)
Social problems	A.9 Überwachen, Profilieren, Intervenieren. Zur Regulierung «sozialer Marginalitäten» in Zeiten der Ungewissheit: Organisationen und rechtliche Arrangements als Produktionsstätten sozialer Marginalitäten (session 1 of 2)
Sociology of education	A.10 Les enjeux de justice sociale en formation professionnelle
Sociology of organizations	A.11 Anchoring International Organizations in the Study of Organizational Sociology (session 1 of 2)

12:15 – 13:15	LUNCH BREAK

13:15 – 14:45	SEMI-PLENARY SESSIONS I
Migration and minorities	I.1 Racism in Europe: A Cross-National Perspective
Other topics	I.2 Producing insecurity and exclusion at the intersection of immigration and poverty policies
Sociology of consumption	I.3 Sustainable consumption and social justice
Sociology of the arts and culture	I.4 Culture in Times of Crisis: the Music Sector facing COVID-19

Urban sociology	I.5 Roundtable on Housing Justice – based on a book discussion "Housing and Politics in Urban India. Opportunities and contention"
14:45 – 15:00	**BREAK**
15:00 – 16:30	**PAPER SESSION B**
Gender studies	B.1 Gender relations in times of crisis: Risks and opportunities for a more just society (session 2 of 2)
Health and medicine sociology	B.2 Personalized medicine and big data: what are the social issues raised by these medical and technological advances? (session 2 of 2)
	B.3 Social in/justice through data-driven healthcare technologies: empirical findings of early career researchers (session 2 of 2)
Life course	B.4 Die normative Orientierung an «der guten Familie» in Zeiten der Unsicherheit: Die Bedeutung von Familienleitbildern in der Kinder- und Jugendhilfe (session 2 of 2)
Other topics	B.5 Childhood: politics and moral economies in times of global crises
	B.6 Conducting qualitative research in times of uncertainties: Methodological and ethical considerations
	B.7 Social inequalities and orders of justification in the health care system
	B.8 Waste and modern societies (session 2 of 2)
Social problems	B.9 Überwachen, Profilieren, Intervenieren. Zur Regulierung «sozialer Marginalitäten» in Zeiten der Ungewissheit: Gegenwärtige Praktiken des Policing in öffentlichen Räumen (session 2 of 2)
Sociology of consumption	B.10 Sustainability and social justice (session 1 of 3)
Sociology of organizations	B.11 Anchoring International Organizations in the Study of Organizational Sociology (session 2 of 2)

Other topics	B.12 Blog presentation: CO-VIES20 – Vivre (dé)confiné-e-s, penser en commun
16:30 – 17:00	**BREAK**
17:00 – 18:30	**KEYNOTE 1** **Michèle Lamont** | Harvard University (USA)

TUESDAY 29 JUNE

09:00 – 10:30	**KEYNOTE 2** **Amita Baviskar** | Ashoka University and Institute of Economic Growth, New Delhi (India)
10:30 – 10:45	**BREAK**
10:45 – 12:15	**PAPER SESSION C**
Across research networks	C.1 Articulating food, place and social justice in the context of global health and environmental uncertainties (session 2 of 2)
Assistance sous contrainte	C.2 La parole des publics dans les dispositifs de protection des mineurs et des majeurs (XIXe-XXe siècles) (session 1 of 2)
Economic sociology	C.3 Impacts of Finance & Financing of Impacts (session 2 of 3)
Health and medicine sociology	C.4 Social Justice in Times of Uncertainty: perspectives from health and medical sociology (session 1 of 2)
Migration and minorities	C.5 Quêtes incertaines de moments et d'espaces de bonne vie : expériences croisées de femmes et familles immigrantes, de bénévoles et professionnel.le.s de la santé et du social (session 2 of 2)
Nationales Forschungsprogramm NFP 76 - Fürsorge und Zwang	C.6 Spannungsfelder und Ungewissheiten im Erwachsenenschutz: Aktuelle empirische Studien zum System des Erwachsenenschutzes in der Schweiz (session 1 of 2)

Other topics	C.7 Engaging pluralist perspectives in civic interventions: neopragmatism and social research (session 1 of 2)
	C.8 Les chemins numériques d'accès aux droits et prestations sociales à l'aune de la justice sociale (session 1 of 2)
Sociology of arts and culture	C.9 Arts and Culture in Times of Crisis (session 1 of 3)
Sociology of education	C.10 Différences régionales en matière d'offres de formation, de conditions d'admission et de parcours de formation en suisse : sources, gouvernance et impacts *Regionale Differenzen in den Bildungsangeboten, Zulassungsbedingungen und Verläufen in der Schweiz* (session 1 of 2)
Sociology of sports	C.11 Social Justice and Inequities in Sport and Physical Activity in Times of Uncertainty (session 1 of 2)

12:15 – 13:15	**LUNCH BREAK**

13:15 – 14:45	**SEMI-PLENARY SESSIONS II**
Economic sociology	II.1 Endettement et surendettement en Suisse : Regards croisés (Présentation d'ouvrage)
Migration and minorities	II.2 Echanges transnationaux et (in)justice sociale
Other topics	II.3 Family and law: relationship breakdown and gender inequality
Sociology of organizations	II.4 COVID19 – « Comment avons-nous fait ? » Un regard sociologique à différentes échelles (Table ronde)
Social problems	II.5 Politiques du sans-abrisme et justice sociale
Urban sociology	II.6 Créer la ville. Rituels territorialisés d'inclusion des différences (Présentation d'ouvrage)
Economic sociology	II.7 Financialization and social justice

14:45 – 15:00	**BREAK**

15:00 – 16:30	**PAPER SESSION D**
Assistance sous contrainte	D.1 La parole des publics dans les dispositifs de protection des mineurs et des majeurs (XIXe-XXe siècles) (session 2 of 2)
Health and medicine sociology	D.2 Social Justice in Times of Uncertainty: perspectives from health and medical sociology (session 2 of 2)
Migration and minorities	D.3 Inequalities among young in time of uncertainty
	D.4 Agency of forced migrants: Dealing with uncertainly in hostile migration contexts (session 1 of 3)
Nationales Forschungsprogramm NFP 76 - Fürsorge und Zwang	D.5 Spannungsfelder und Ungewissheiten im Kindesschutz. Aktuelle empirische Studien zum System des Kindesschutzes in der Schweiz (session 2 of 2)
Other topics	D.6 Les chemins numériques d'accès aux droits et prestations sociales à l'aune de la justice sociale (session 2 of 2)
	D.7 Engaging pluralist perspectives in civic interventions: neopragmatism and social research (session 2 of 2)
Sociology of arts and culture	D.8 Arts and Culture in Times of Crisis (session 2 of 3)
Sociology of consumption	D.9 Sustainability and social justice (session 2 of 3)
Sociology of education	D.10 Différences régionales en matière d'offres de formation, de conditions d'admission et de parcours de formation en suisse : sources, gouvernance et impacts *Regionale Differenzen in den Bildungsangeboten, Zulassungsbedingungen und Verläufen in der Schweiz* (session 2 of 2)
Sociology of sports	D.11 Social Justice and Inequities in Sport and Physical Activity inTimes of Uncertainty (session 2 of 2)

16:30 – 17:00	**BREAK**

17:00 – 18:30	KEYNOTE 3 **Peter Wagner** | Catalan Institute for Research and Advanced Studies (ICREA) and at the University of Barcelona (Spain)

WEDNESDAY 30 JUNE

09:00 – 10:30	SEMI-PLENARY SESSIONS III
Economic sociology	III.1 Economics and sociology of conventions. A neopragmatist approach to inequalities and pluralities
Gender studies	III.2 Equality a Snapshot – Gender Justice in Times of Uncertainty (Film screening & discussion)
Other topics	III.3 UNIC. Unexpected Inclusion: Migration, Mobility and the Open City (session 1 of 2)
	III.4 Destitution as a new phenomenon in Switzerland? Towards a theoretical understanding and empirical relevance
Sociology of technology	III.5 Rôles, places et représentations des usagers dans les dispositifs de cyber-administration : quels enjeux en termes de justice procédurale ?
Across research networks	III.6 À quoi sert la sociologie aujourd'hui ? Table ronde autour de l'ouvrage 50 questions de sociologie (PUF, 2020)
10:30 – 10:45	BREAK
10:45 – 12:15	PAPER SESSIONS E
Economic sociology	E.1 Impacts of Finance & Financing of Impacts (session 3 of 3)
Gender and social policies	E.2 Family, Work and Social policies: A gender lens on social (in)justice
Health and medicine sociology	E.3 Healthcare use, access and inequalities in Switzerland and Europe: innovative ethodological and theoretical approaches
Life course	E.4 Access to social ties and health after retirement age: the issue of inequalities

Migration and minorities	E.5 Agency of forced migrants: Dealing with uncertainly in hostile migration contexts (session 2 of 3)
Other topics	E.6 La « bonne vie » des chercheurs.euses en sciences humaines et sociales (session 1 of 2)
	E.7 Bénévolat en temps de crise : (re)configurations des engagements (session 1 of 2)
	E.8 Discovering Precarity, Reinventing Justice? Covid-19 in the Realm of Work
	E.9 Penser le travail et les vieillesses : au croisement des sociologies (session 1 of 2)
	E.10 Privation de liberté en temps de pandémie et justice sociale (session 1 of 2)
Social problems	E.11 Who deserves what? Social policy and deservingness in times of crisis (session 1 of 2)
Sociology of arts and culture	E.12 Arts and Culture in Times of Crisis (session 3 of 3)
Sociology of morality	E.13 Morality and hybridity / Morale et hybridation (session 1 of 2)
12:15 – 13:15	LUNCH BREAK
13:15 – 14:45	SEMI-PLENARY SESSIONS IV
Economic sociology	~~IV.1 Financialization and social justice~~ *>> Moved to Semi-plenary II.7 on Tuesday 29th, 13:15 -14:45*
	IV.2 Inequalities and the Progressive Era (Book presentation)
Health and medicine sociology	IV.3 Ethics and medical communication regarding life-sustaining treatments
Other topics	IV.4 Je, tu, nous. Distance physique, distanciation sociale, distance impossible ? (Projection de film et disucssion)
	IV.5 UNIC. Unexpected inclusion: migration, mobility and the open city (session 2 of 2)
14:45 – 15:00	BREAK
15:00 – 16:30	PAPER SESSIONS F

Health and medicine sociology	F.1 Health, uncertainty and responsibility		F.8 Privation de liberté en temps de pandémie et justice sociale (session 2 of 2)
Migration and minorities	F.2 Agency of forced migrants: Dealing with uncertainly in hostile migration contexts (session 3 of 3)	Social problems	F.9 Who deserves what? Social policy and deservingness in times of crisis (session 2 of 2)
Other topics	F.3 Bénévolat en temps de crise : (re)configurations des engagements (session 2 of 2)	Sociology of consumption	F.10 Sustainability and social justice (session 3 of 3)
	F.4 Blog presentation: CO-VIES20 – Vivre (dé)confiné·e·s, penser en commun >> *Moved to Paper session B.12 on Monday 28th, 15:00 – 16:30*	Sociology of morality	F.11 Morality and hybridity / Morale et hybridation (session 2 of 2)
	F.5 Building Platforms: management, organization and (in)justice	16:30 – 17:00	BREAK
	F.6 La « bonne vie » des chercheurs.euses en sciences humaines et sociales (session 2 of 2)	17:00 – 18:30 Keynote 4	KEYNOTE 4 Ota de Lenoardis | Department of Sociology and Social Research, University of Milano-Bicocca (Italy)
	F.7 Penser le travail et les vieillesses : au croisement des sociologies (session 2 of 2)	18:30 – 18:45	CLOSING WORDS FROM CONGRESS CO-CHAIRS

THE KEYNOTE SPEAKERS

Michèle Lamont is Professor of Sociology and of African and African American Studies and the Robert I. Goldman Professor of European Studies at Harvard University. She served as the 108th President of the American Sociological Association in 2016-2017 and she chaired the Council for European Studies from 2006-2009. She is also the recipient of a 1996 John Simon Guggenheim Fellowship, the 2014 Gutenberg research award and the 2017 Erasmus prize (for her contributions to the social sciences in Europe and the rest of the world). She is also the recipient of honorary doctorates from five countries (Canada, France, the Netherlands, Sweden and the UK).

A cultural and comparative sociologist, Lamont is the author or coauthor of a dozen books and edited volumes and over one hundred articles and chapters on a range of topics including culture and inequality, racism and stigma, academia and knowledge, social change and successful societies, and qualitative methods. Her most recent publications include the coauthored book Getting Respect: Responding to Stigma and Discrimination in the United States, Brazil, and Israel (Princeton University Press 2016); the 2017 ASA Presidential Address "Addressing Recognition Gaps: Destigmatization and the Reduction of Inequality" (American Sociological Review 2018); the 2018 British Journal of Sociology Annual Lecture: "From 'Having' to 'Being': Self-Worth and the Current Crisis of American Society"; and a special issue of Daedalus on "Inequality as a Multidimensional Process" (coedited with Paul Pierson; summer 2019). Lamont is Director of the Weatherhead Center for International Affairs, Harvard University and she served as Co-director of the Successful Societies Program, Canadian Institute for Advanced Research from 2002 to 2017. An Andrew Carnegie Fellow for 2019-2021, she is spending 2019-2020 on sabbatical at the Russell Sage Foundation, where she is writing a book on self-worth and inequality in the United States and Europe.

Monday 28 June, 2021, 17:00 – 18:30

Moderators: Milena Chimienti & Graziella Moraes Silva

Amita Baviskar is a Professor of Environmental Studies and Sociology & Anthropology at Ashoka University and Institute of Economic Growth, Delhi. Her research addresses the cultural politics of environment and development in rural and urban India. Currently, she is working on food and changing agrarian environments in central India and studying the social experience of air pollution and heat in Delhi.

Baviskar received a PhD in Development Sociology from Cornell University. Her first book, In the Belly of the River: Tribal Conflicts over Development in the Narmada Valley, and other writings explore the themes of resource rights, popular resistance and discourses of environmentalism. Her recent publications include the edited books Elite and Everyman: The Cultural Politics of the Indian Middle Classes (with Raka Ray) and First Garden of the Republic: Nature on the President's Estate, and the 2020 monograph Uncivil City: Ecology, Equity and the Commons in Delhi. Baviskar's contributions to developing the field of environmental sociology in India and to the study of social movements have received peer recognition. She was awarded the 2005 Malcolm Adiseshiah Award for Distinguished Contributions to Development Studies, the 2008 VKRV Rao Prize for Social Science Research, and the 2010 Infosys Prize for Social Sciences.

Tuesday 29 June 2021, 09:00 – 10:30

Moderators: Aditya Bharadwaj & Marlyne Sahakian

Peter Wagner is Research Professor of Social Sciences at the Catalan Institute for Research and Advanced Studies (ICREA) and at the University of Barcelona as well as temporarily project director at Ural Federal University in Yekaterinburg.

His main research areas are in historical-comparative sociology and in social and political theory. His recent publications include the books Collective action and political transformations: the entangled experiences of Brazil, South Africa, and Europe (with Aurea Mota, 2019), European modernity: a global approach (with Bo Stråth, 2017), and Progress: a reconstruction (2016).

Tuesday 29 June 2021, 17:00 – 18:30

Moderators: Graziella Moraes Sivla & Julien Debonneville

Ota de Leonardis is retired Professor of Sociology of Culture at the Department of Sociology and Social Research, University of Milano-Bicocca.

She is president of the Advisory Board of the Institute for Advanced Studies of Nantes (France), and member of scientific board of the Research Centre CSM in Rome (Centro Studi per la Riforma dello Stato), of COPERSAMM (Conferenza Permanente per la Salute Mentale nel Mondo) in Trieste, and of the Research Centre for Urban Policies URBAN@IT in Bologna.

Her main research focuses on institutions, on the management and instrumentation of the public sector, particularly in the social policies field, and on the transformations of the public sphere, citizenship and democracy. O. de Leonardis, S. Negrelli, R. Salais, eds., Democracy and Capabilities for Voice. Welfare, Work and Public Deliberation in Europe, Bruxelles: PIEeter Lang, 2012; O. de Leonardis, F. Neresini, eds., "Il potere dei grandi numeri", Special Issue, Rassegna Italiana di Sociologia, 3-4, 2015; O. de Leonardis et al., eds., Tour du monde de la Covid-19, Manucius, Paris, forthcoming.

Wednesday 30 June 2021, 17:00 – 18:30

Moderators: Jean-Michel Bonvin & Marlyne Sahakian

MONDAY 28 JUNE, 2021

09:00 – 09:30

WELCOME TO THE CONGRESS

Milena Chimienti | Congress co-chair, Geneva School of Social Work, HES-SO Genève

Marlyne Sahakian | Congress co-chair, University of Geneva

09:30 – 10:30

PANEL DISCUSSION

Social justice in times of uncertainty: reflections from three higher education institutions

Yves Flückiger | Rector of the University of Geneva

Luciana Vaccaro | Rector of the HES-SO, University of Applied Sciences and Arts Western Switzerland

Marie Laure Salles | Director of the IHEID - Graduate Institute

Moderated by: Marylène Lieber, University of Geneva

10:30 – 10:45

BREAK

10:45 – 12:15

PAPER SESSIONS A

A.1 ARTICULATING FOOD, PLACE AND SOCIAL JUSTICE IN THE CONTEXT OF GLOBAL HEALTH AND ENVIRONMENTAL UNCERTAINTIES

Edmée Ballif, University of Cambridge and University of Kent; Irene Becci Terrier, University of Lausanne; Alexandre Grandjean, University of Lausanne

Monday 28 June, 10:45 – 12:15 (session 1 of 2)

The human relationship to food and nutrition is a highly complex one influenced by multiple social, ethical and symbolic factors. With the increased awareness of the ecological crisis and even more under the current health pandemic, issues about food production, trade and consumption have gained attention and renewed food justice mobilizations. Many current food trends promote locality and placeness as an answer to the double ethical issue of the struggle against environmental degradation and against social injustice, since they value human labor and refer often to equality, in particular gender equality. Simultaneously, some food movements meet criticism for relying on globalized food circuits, ignoring environmental and social issues in the global south and/or reproducing social, racial or gender inequalities. Moreover, the current pandemic made food scarcity more visible even in the richest cities, fueling larger debates on the redistribution of wealth and access to food. This panel proposes to explore how food trends and movements define social justice and articulate it with place (local vs. global scales). Examples could include organized food movements (like slow food or the promotion of "terroir"), promotional and patrimonial certification strategies (like organic labels, regional food labels), current trends in food production (like permaculture or biodynamics) or individual lifestyles (such as veganism or locavorism) and issues relating to food (in)security. Indeed, how do food movements and trends articulate food, place and social justice in times of uncertainty? How do food discourses and practices promote different notions of locality and placeness? How are ethical issues in regard to food debated inside food movements and more generally in the public sphere? How do these discourses relate to structural, environmental or societal changes? This panel will prioritize empirically-grounded contributions and is meant to allow sub-disciplines of social sciences to gather together from multiple perspectives (such as the sociology of health and medicine, of religions, of migrations or urban sociology).

Food movements and agrifood systems at the level of the national state: the Brazilian Marcha das Margaridas

Marco Antonio Teixeira, Institute for Latin American Studies, Freie Universität Berlin, Germany; Aline Borghoff Maia, Universidade Federal Rural do Rio de Janeiro, Brazil

The present paper examines the potential for food movements to transform agrifood systems. Existing analyses within the field of food studies predominantly examine agrifood systems at either the global or local level. By contrast, our analysis begins with the national sphere,

and seeks to demonstrate how national transformations relate to those on the global and local scales. We, thus, challenge the approach of dichotomous scales by providing categories and perspectives that highlight the relational and interdependent character of food movements. To do so, we examine the Marcha das Margaridas – a movement based in Brazil – and its achievements in transforming the national agrifood system. Created in 2000, the Marcha das Margaridas is a feminist movement of women from the lands, the forests, and the waters, which still lives today. This mobilization plays a central part in the fight against inequalities in agrifood systems and foments discussion of food politics on a multiplicity of scales. With an impressive performance at the national level, the analysis of the Marcha das Margaridas' actions contribute to these debates by bringing to light the potential for changes in agrifood systems through nationally directed action. We demonstrate this by mapping the march's public policy achievements, and by analyzing three of these in detail: joint land titling (2000 and 2003); National Policy on Agroecology and Organic Production (2011); and productive yards policy (2015). The cases analyzed cover different editions of the Marcha and, thus, are illustrative of the debate on agrifood systems at each moment, as well as the power relations at stake in each situation.

'Placeness' in alternative food networks as immutable mobiles: Towards a nomadic paradigm of food movement

Chenjia Xu, Department of Anthropology, SOAS University of London, United Kingdom Xueshi Li, School of Humanities and Social Sciences, Chinese University of Hong Kong, Shenzhen, China

Placeness and locality have been central to alternative food movements in the Global North. The advocacy for the emplaced, locally rooted system of provision is counter-hegemonic towards the global food system that has been in dominance since the 1950s. The local is intricately related to positive values of trust, quality and embeddedness. Since the 2010s, alternative food movements have proliferated globally. The Asian markets have seen a range of diverse initiatives that seek to establish non-conventional systems of food production and provisioning. Many of these movements explicitly draw upon 'global' ideas and practices as resources to experiment in their own transformative efforts. The 'globalisation of locavorism' raises a pressing question: when the local is the new global, how do we make sense of the 'alterity' of food movements?

In this article we draw on the theoretical insights from Actor-Network Theory, and conceptualise AFNs as 'immutable mobiles'. Instead of assuming 'placeness' and 'locality' as given values, we examine how 'place/space' is produced as AFNs pursue and craft 'alternative' food practices. Particularly, we introduce two AFNs in post-socialist Beijing, and explicates how the processes of caring and healing unfold and refold into alternative social space/place. Case 1 charts how individuals actively engage with 'self-protection' so as to cope with widespread food safety risks, therefore create a network of care and trust, a space of 'healing' where 'everyone is not just looking out for themselves but looking out for each other'. Case 2 introduces a 'mobile' alternative market, an institution where different social agents are linked for resource sharing and belong to the global sustainability movement. The narrative of agricultural environment and the discourse of care and everyday life are combined into the rhetoric of 'place' that emphasises land and local identity.

Our discussion on two alternative space/place in the Global South as 'immutable mobiles' suggests that 'place' is epiphenomenal to 'network'. In other words, it is the modality and processes of 'network' that underpin the alterity of food movements. A 'nomadic' paradigm is therefore proposed to better explore how food movements establish networks that are alternative in their respective contexts. In this regard, the alterity of AFNs as 'immutable mobile' lies not in that they purport and pursue placeness as a value in itself, but rather that they wander around and transverse the territories beyond the conventional systems. Understanding food movements in terms of their 'nomadic' alterity will prompt empirical research to attend to how they carve out what kind of networks beyond the conventional system as they, together with their 'placeness', move around globally

Practicing community and participation for and through more just food - a case study on youth-lead food activism

Dominic Zimmermann, Institute of Sociocultural Development, Lucerne University of Applied Sciences and Arts - Social Work, Switzerland

The paper that shall be presented explores food related community building practices of a Zurich based local group of young food activists pertaining to an international youth-lead food movement (c.f. Roth und Zimmermann 2019). It explores practices through which individual members build relationships towards food and thus towards their activist community and a wider public. Namely, it focuses on discursive, material, and sensory aspects of young people's food activism through an ethnographical case study from the EU-Horizon 2020 project Partispace on styles and spaces of youth participation (Batsleer u. a. 2017).

The group of young food activists, many of which are young professionals in the food sector, are part of an international movement. They share an interest in a "better food future",

which for them means a more environmentally friendly and just food production, implies solidarity with the producers and demands a reorientation (and localization) of institutionalised food-practices. They organise public eat-ins, visits to local producers and activities in schools. Many of the activities take place in settings where food is produced and consumed. Hence, food activism is material, sensory and ethic at once. During these events, importance is given to communal and peer-educational practices on the right food choices which not only allows to form a better (food) community but promises to effectively change the world. The group intends to be as permeable as possible and declares to be open for people who just want to change their own nutritional habits as well as to those who would like to "start a worldwide food revolution" (Roth und Zimmermann 2019).

The presentation explores how by joint cooking and eating ethical issues in regard to food, specifically its (non-)local, (non-) organic, and (un)fair production are raised, how these issues are staged in a community setting and how (tacit) negotiations on food choices take place during eating and shared meals. These practices are at the same time interlinked with practices of community building and participation both addressing the group as well as a wider public of food consumers. After exploring some of the interlinked aspects of these various practices, the presentation eventually aims to examine the unfolding of notions of (environmental) justice (Bullard 2015; Coolsaet 2020; Schlosberg 2013) as well as the unfolding of ideas of (radical) democracy (Laclau und Mouffe 2014) in the interplay of these practices. For this purpose, it examines especially the (tacit) negotiations in relation to the integration of differences of interests and views on appropriate food choices during cooking sessions and during and around communal meals.

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Food politics and urban politics: social justice and place making in Belo Horizonte, Brazil

Renata Motta and Nicolas Goez, Lateinamerika-Institut, Freie Universität Berlin, Germany

Social mobilizations around food provide exceptional lenses to analyze key dimensions of social inequalities and the multiple scales for overcoming these; they identify injustices related to food and construct solutions. Each movement focuses on specific axes of injustice – sometimes also thematizing intersecting inequalities and building alliances and solidarities – and chooses a preferred scale of political action. Research has focused on one or another aspect of these dimensions and scales of food inequalities. Often, different studies are mapped into different world regions, such as food justice movements fighting racism emerging at the community-level in the US (Alkon and Agyeman 2011); food sovereignty movements centered on class-inequalities stronger in the Global South, acting nationally and transnationally (Martínez-Torres and Rosset 2014), agroecology stronger in Latin America (Altieri and Toledo 2011), and local food movements more common in the Global North (Goodman, Dupuis, and Goodman 2012). Goodman et al. (2012) question the conflation of the local as the alternative and the just by criticizing the essentialization of scalar categories such as the local and the global. In a similar vein, Allen (2010) highlights the need to include social justice and democratic participation in all efforts at localizing food systems.

This article aims to make a conceptual and empirical contribution to debates articulating social justice, food, and place. On one hand, with the concept of food inequalities, it offers an analytical tool to research social movements according to, first, their emphasis on different axes of inequalities in an intersectional analysis and, second, their preferred scale of political action, in a multi-scalar analysis. An on the other hand, distancing from the essentializing scalar categories (e.g., local/global), we turn to urbanization debates (Schmid et al. 2018) to approach place and scale as a political process of spatial production. Thus, we embed our work at the intersection of food and urban studies.

Empirically, we conduct a case study of an urban housing movement that has strongly engaged in food production both as a form to address food insecurity and a form of sustainable peripheral urbanization (Caldeira 2017). Izidora is one of the most emblematic "informal settlements" in Brazil and Latin America in the past decade. It is located in the north the city of Belo Horizonte and extends over an area of approximately ten square kilometers. Four neighborhoods (Helena Grego, Vitória, Rosa Leão, Esperança) and one quilombo (Mangueiras) which exists since the 1890s compose the settlement. Altogether, they

are home to more than 10.000 families who gradually started occupying the territory between 2011-2013 and successfully opposed evictions with an intersectoral coalition of social movements and local politicians. Our contribution aims at showing how this broad coalition of urban activism articulated diverse demands of social justice around agroecological practices and urban farming in peripheral areas. Based on fieldwork (in the period between 2018-2020) and digital ethnographic data, we argue that the convergence of housing and food politics in Belo Horizonte created an arena for the encounter of located and dislocated struggles that produced sustainable technologies of urbanization and new urban territories, as well as intersectional subjectivities and alliances in the fight for social justice.

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A.2   IMPACTS OF FINANCE & FINANCING OF IMPACTS

Lena Ajdacic, University of Lausanne; Felix Bühlmann, University of Lausanne; Fabien Foureault University of Lausanne; Noé Kabouche, University of Neuchatel & Sciences Po, Paris; François Schoenberger University of Lausanne

Monday 28 June, 10:45 – 12:15 (Session 1 of 3)

Since the 1970s, financialization of economic life has turned finance, financial behaviors and financial mechanisms into omnipresent companions of our everyday life. Financialization is defined by Krippner (2005) as a "pattern of accumulation in which profits accrue primarily through financial channels rather than through trade and commodity production". This evolution goes along with a massive spread of investment activities into social life, involving citizens in financial schemes (Boussard, 2017; Carruthers & Arriovich, 2010) and granting financial institutions a growing influence in domains such as politics, culture or health alike. In this workshop, we would like to discuss the concept of financialization and the impact finance has on governments, firms and individuals.

On the one hand, we shall examine the impacts of financial activities on our societies (Arrighi, 1994; Tregenna, 2009; Godechot, 2012; Lazarus, 2020). What influence does finance have on politics and policy making, for instance in the domains of taxation, housing or welfare? How does financialization transform business, corporate governance and organization of the economic processes (Davis, 2009; Baker & Smith, 1998)? How does financialization influence the distribution of wealth, risks and income? How does finance affect social justice and social equality (Lin & Tobias Neely, 2020)? From the aftermaths of financial crises on households to the inequalities of remuneration within financial institutions, we are interested how finance impacts our lives.

On the other hand, we would like to examine the concept of impact, but backwards, by focusing on a movement of finance that aims at investing in positive social impacts. Sustainable finance denotes practices that link social and environmental justice to financial activities, through authority of state and regulation (Chiapello, 2015; Knoll, 2015, 2019), as well as through action of NGOs (Soule, 2009) or private initiatives, with responsible investments (Sparkes & Cowton, 2004). Today, the actors of this sector claim that the financial sector has a major role to play in the main social challenges of our time, advocating for the spread of social and ecological investments, for instance known as microfinance, ESG investing or impact investing (Barman, 2015; Gregory, 2016; Höchstädter & Scheck, 2015).

For this workshop we welcome contributions from all theoretical and methodological approaches. Our aim is to create a dialogue between research papers that focus on one or both aspects of this proposal. This discussion shall enable us to think about the place and the role of finance in the current issues related to social justice in Switzerland and beyond.

Keywords: financialization, morality and markets, sustainable finance, inequalities

Financing Impact: Are foundations taking the environmental turn?

Anne Monier, ESSEC Business School

Nonprofits are known for their ability to invest in positive social impacts. Impact investing is indeed an important part

of investment in the sector (Höchstädter & Scheck, 2015; Schrötgens & Boenigk, 2017, Chiapello & Knoll, 2020). While the financial world is slowly integrating the environmental aspect into their strategies despite the many difficulties (La Monaca, Spector & Kobus, 2020), the nonprofit world seems to be turning a corner on investing in climate change.

One proof is the new movement emerging in the foundations world. In 2020, several coalitions were created in different European countries by foundations who want to contribute to fight climate change. In the UK, it was the Funders Commitment on Climate Change; in France La coalition française des fondations pour le climat; and in Spain, Fundaciones por el clima. These coalitions try and foster the creation of similar initiatives in other European countries and even worldwide.

One of the lines of action of these foundations is to change their investments for more sustainable and "green" options. To do so, some foundations have already signed the "Divest- Invest Commitment", but they are also thinking of new strategies, like convincing their financial advisors to stop financing fossil fuels.

In this paper, we will focus on this new movement that brings foundations together to change their investment practices. We will analyze the new practices they put into place, the difficulties they face and the way they envision their role in the climate movement, which can be quite important as, despite their quite small financial weight, they are connected to financial and political elites.

This paper is based on a new beginning research I am conducting on the response of philanthropic actors to the climate crisis. It is based on a qualitative survey, mainly interviews, observations (attending zoom events) and document analysis, at the crossroads between political science, sociology and anthropology. It aims at understanding how European foundations make their ecological transition, try to mobilize others and hope to play a key role in this major global issue.

Keywords: Foundations; philanthropy; climate; environment; green finance

Standardizing Care, Caring for Standards: Creation of Evaluation and Disclosure Metrics in ESG Investing.

H. Nazli Azergun, University of Virginia

Incorporating one's environmental and communal concerns into one's investment practice goes as far back as 1960s and 1970s. With Responsible Investing (RI) investors sought to screen out certain investment options based on their impact over the environment, e.g., oil and tobacco companies, or over the society, e.g., the South African corporations supporting the apartheid. Further, financial institutions have been crafting accessible tools and venues through which investors can invest responsibly; some examples include Pax World Funds (1971), Domini 400 Social Index (1990), and Dow Jones Sustainability Index (1999). Today, the RI movement has become one of the biggest areas of finance with around $60 trillion worth of assets under management, as of 2019. Within the RI universe, ESG Investing (Environmental, Social, Governance) represents the most recent configuration of embedding various sustainability concerns into financial decision-making; similarly to RI, there are funds and indices that integrate ESG taxonomy, one example being the Standard and Poor's 500 ESG Index (2019). An ever-increasing demand accompanies ESG's promising audience: at the global scale, funds holding ESG-integrated assets rose more than 50 percent and passed $1.3 trillion in value, since the beginning of 2020 to its end.

Twinning this increased interest in sustainable investment is a widespread urge to standardize the reporting and evaluation of sustainability data to create a legitimate and efficient market for sustainable investment and to avoid claims of greenwashing. Once again, the tradition runs deep: from Sullivan principles adopted in 1977, which laid out corporate social responsibility requirements, to UN Global Compact 2004, which urged the incorporation of sustainability metrics into corporate practice, to European Union Green Finance Taxonomy that went into effect in 2020, many intergovernmental and non-governmental organizations are working to create standardized reporting and evaluative metrics for corporate sustainability reporting. For instance, in 2020, the five biggest standard setting organizations, International Integrated Reporting Council (IIRC), Sustainability Accounting Standards Board (SASB), Global Reporting Initiative (GRI), Climate Disclosure Standards Board (CDSB), and Carbon Disclosure Project (CDP), announced that they would collaborate in creating a globally accepted taxonomy for integrating sustainability concerns into financial decision-making.

In this paper, I argue that these collaborative efforts to create standardized metrics for integrated reporting serve as epistemic alliances, which draw from a plethora of ways of thinking in bridging the divergent registers of valuation denoted by sustainability and shareholder primacy. By merit of negotiating the legibility, accessibility, and the value of assessment criteria for financial decisions (Power 2003), these epistemic (and political) alliances "structure the unknown" (4, Waterman quoted in Weick 1995): They "shape the preferences, organizational routines, and the

forms of visibility" (379, Power 2003) around sustainable financial practice, and in doing so they both legitimate the place of sustainability within finance and craft sustainable investing as a "tangible, transferable, and marketable" (290, Shore 2008) asset. Barring the inherent violence entailed by most abstraction and standardization (Carrier 1998; Mirowski 2010; Stevenson 2014; Kirsch 2020), this purposeful move for standardizing ESG reporting promises to become a form of bureaucratic care (Stevenson 2014). This kind of care depends on tinkering with different ways of incorporating sustainability into finance, including models, calculative devices, and narrative framings (Mol 2008). In the end, the potential success of this kind of care depends on its ability to create a new investment tense (Povinelli 2011) that seeks to reconcile the short-termism of shareholder primacy (Fligstein 1995; Ho 2009) and the long-term view of sustainability "hinging on the means of financialization" (359, Tellmann 2020).

Impact investing: a movement of revolutionary insiders?

Noé Kabouche, University of Neuchâtel and Sciences Po - Paris

Impact investing is a financial practice that aims at generating both a social/environmental impact and a financial return. By "investing with a mission", impact investors affirm that they can use finance in order to make the world a better place and to solve the major problems of our time. Several scholars studied how this movement uses socio-technical devices to measure and value both impact and returns of the investments, how they define social/environmental goals and incorporate them into their processes. Others examined the way impact investors justify their practice and link it to moral approaches regarding the role of capitalism and financial markets. But few works investigate the particularities of the social field in which this movement evolves. Through the case of the impact investing ecosystem in the Geneva region, we show that the main actors of the movement are characterized by a simultaneous belonging to different fields that rely on different logics and ideologies, which forces them to manage the tensions between them. These concurrent fields include especially the traditional financial sphere on the one hand and a more contentious field influenced by logics inherited from NGOs, social movements and international organizations on the other hand. By claiming a revolutionary attitude that would clearly separate from traditional finance and capitalism, and at the same time by refusing to directly confront these entities, the actors of the impact investing movement are located at the junction of territories, which makes them balance their views in order to fit into their complex environment. This research is based on qualitative interviews, ethnographic observations, and statistical analyses on the field of impact investing in the Geneva region.

Cash-in Career Capitals. How Elites Convert Experience Within Universal Banks into Positions of Power.

Pedro Araujo & Eric Davoine, University of Fribourg

Over the past decade, scholars working on the careers of business elites have demonstrated an erosion of national models of careers. Although the influence of national contexts on the career of executives remains a reality, notably in the largest states, the phenomenon of globalization had led to the emergence of new institutional configurations. Some studies have shown the increasing importance of international experience among members of executive committees of large firms. In some cases, evidence even shows that the nomination of executives with a strong international profile has a positive outcome in terms of immediate stock market performance. Other scholars have insisted on the increasing importance of having an MBA degree or having a diverse career built on multiple firm and industry experiences. Less attention has been paid to the influence of multinational firms on the career paths of business elite. Recent research suggests that individuals with a career in leading multinational firms can in a specific context "cash-in" their time spent within this company, by converting this experience into a position of power in another corporation. The importance of these multinational firms draws the question of their role as new institutional actors modeling the career of business elites.

As a field that has undergone an unprecedented internationalization, the Swiss financial sector is an interesting case for the study of the influence of leading multinational firms on the careers of business elites. The leading pair of Swiss banks, UBS and Credit Suisse, are among the fastest-growing universal banks in the world. We argue that the new weight of universal banks is not without consequences on the careers of Swiss banking elites. Building on Bourdieu's concept of capitals and its extensions in recent literature, we propose to analyze how future top bankers build their social, cultural and symbolic capitals by mobilizing an extended professional experience within a leading universal bank. In order to do so, we rely on a database of 223 executive directors from 37 Swiss banks and 10 interviews with HR directors. First, we demonstrate, through a sequence analysis, that a professional phase within a universal bank is seen in a significant number of executives of each type of bank, whether they have a local

or international area of activity. Secondly, we show, through the analysis of interviews, what the capitals acquired within universal banks mean for recruiters and how they are valued in the selection of new executives. This contribution adds evidence that universal banks play a central role in the fabric of national and international banking elites, and bring new norms and standards in business elite profiles.

A.3   GENDER RELATIONS IN TIMES OF CRISIS: RISKS AND OPPORTUNITIES FOR A MORE JUST SOCIETY

Brigitte Liebig, Institute for Sociology, University of Basel; Irene Kriesi, Swiss Federal Institute for Vocational Education and Training; Martina Peitz, Sociologist, Zürich Committee Gender Studies of the Swiss Sociological Association

Monday 28 June, 10:45 – 12:15 (Session 1 of 2)

For session 2 >> Monday 28 June, 15:00 – 16:30

Far-reaching societal challenges, such as those associated with armed conflicts, climate change,ecological disasters, financial crises or the current global corona pandemic, often do have consequences for our social order. As a determining part of this order, gender relations are confronted with the manifold effects of these crises in all areas of social life. The social consequences of crises often differ between the genders in terms of work, family, education, public access and sexuality. The perception, representation and management of crises in particular reveals how social, economic and gender inequalities are dealt with.

Times of social insecurity potentially go along with the emergence of new social inequalities and injustices as well as the risk of a return to traditional work and power relations, and a "retraditionalisation" of ways of life, gender constructions and identities. However, crises potentially also offer the opportunity for a renegotiation of the established gender order, for the innovation of former routines and rationalities - thus they provide new options for individual action as well as social and political reforms.

The manifold and sometimes contradictory social implications and consequences of social crises for gender relations, relationships and constructions are the focus of this paper session: It will examine past and present crises from various theoretical and empirical perspectives, including intersectional, queer feminist, post-colonial approaches:

- What role do gender relations and constructions play in times of crises? How do men and women cope with crises?

- Which implications do crises have for gender-related work and power relations, for work and family-related life courses and social (in)justice?

- What significance do crises have for the social value of work (e.g. care work) and the social roles associated with it?

- What are the challenges and opportunities of broaching the gender dimension and other socially constructed differences in the course of a crisis, its public/medial perception and its management?

- How can gender studies contribute towards ensuring that lessons are learned from the current crises in order to enable a "good life" for everybody?

The gendered consequences of the COVID-19 lockdown on the compatibility of family and work in Switzerland

Stephanie Steinmetz, University of Lausanne; Leen Vandecasteele, University of Lausanne; Florence Lebert, FORS; Marieke Voorpostel, FORS; Oliver Lipps, FORS and University of Bern

COVID-19 and the lockdown have largely paralyzed social and economic life in Switzerland within a few days. Before the pandemic, reconciling family and work was already a challenge for many parents and, in particular, for women. Exposed to the COVID-19 measures, many workers struggled even more with the burden of reduced employment and increased childcare duties resulting from the closure of schools and daycare centers. As a result, families experienced massive and rapid shifts in their division of time between paid and unpaid work. Many parents faced an increase of domestic work, including homeschooling, while simultaneously working from home. Due to these major disruptions and new responsibilities, parents were often forced to renegotiate their work and family roles, including the division of domestic labor.

In this regard, the scientific and public debate discusses two contrasting expectations as to the lockdown consequences on gender equality. Optimistic views predict an increase in gender equality because men (in particular fathers) had more time to engage in household and childcare tasks. Pessimistic views stress that the lockdown has not altered the traditional task division in a household and that women had to shoulder extra care tasks due to school and childcare closures. Depending on the country context and the data

used, however, findings have been rather inconclusive so far. In addition, they have not focused on the Swiss context.

This paper aims to fill this gap by examining how the first lockdown (March-May 2020) affected hours of paid and unpaid work of mothers and fathers in Switzerland using theoretical approaches of economic exchange, time availability and doing-gender. Results are based on two probability-based Swiss data sets: two waves of the Swiss Household Panel (longitudinal, yearly since 1999) and of the FORS-COVID MOSAICH survey (part of the International Social Survey Programme ISSP). Both conducted special COVID-19 surveys between April and June 2020 among private households. Various questions concerned task division of childcare and housework as well as detailed employment information. The advantage of the data is that it allows us to (causally) shed light on the drivers of changes with regard to the time which fathers and mothers spent on paid, care and domestic work before and during the COVID-19 pandemic. Our preliminary results show that although fathers reduced paid work to a larger extent than mothers, in particular mothers with small children carried most of the additional domestic and care burden emerging from the implemented COVID-19 measures in Switzerland.

Keywords: gender inequalities, work-family comparability, intersectionality, COVID-19

Gender, family structure and changes in employment in Southern Switzerland during the Covid-19 pandemic

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Background & Objectives: The implications of the Covid-19 pandemic extend well beyond the realm of health to affect multiple aspects of daily life, including the employment contracts and conditions of individuals. Yet, the implications of these changes have not been equally shared by men and women or across family configurations. The emerging evidence suggests that women have disproportionately borne the brunt in terms of temporary and permanent changes to employment and loss of income, especially those with young or school-aged children.

In this paper, we analyse whether and how the measures implemented to contain the first wave of the pandemic (February to July 2020) in Canton Ticino, in Southern Switzerland, influence employment according to gender and/or family structure. Canton Ticino is an interesting case study in the county, not only due the severity of the lockdown imposed and the observed (gendered) changes to

employment that ensued (Job Statistics-JOBSTAT), but also because of gender inequality rooted in cultural and structural aspects of the economy. Within this macro context, we ask: (1) how are changes to employment contracts and conditions distributed by gender, family composition and caregiving responsibilities; (2) what role do age, education and household resources play; and (3) how do worries and perceptions of risk related to the virus condition these associations?

Methods: The data come from the Corona Immunitas Ticino project, a population-based, prospective, cohort study that includes 1'085 adults aged 20-64 living in Southern Switzerland with complete baseline data. The study is part of a national research programme launched by the Swiss School of Public Health that investigates the spread and impact of the COVID-19 pandemic in Switzerland. Detailed data on individual socioeconomic position, employment status and conditions, and changes to employment during the pandemic were collected at baseline, along with other sociodemographic details (e.g., household composition, education, and housing). Perceptions and worries related to Covid-19 were collected at baseline and in subsequent monthly questionnaires and a bespoke socioeconomic module was included in November 2020, providing some repeated measures of key socioeconomic variables. We use bivariate statistics and multivariate models to address our research objectives.

Discussion: We discuss our findings in light of the cantonal and national containment measures, and employment and economic relief policies, and in reference to data on equality and the labour market (Job Statistics, Employment Statistics and Swiss Labour Force Survey). Our approach allows us to discuss the findings in relationship to gender and family structure, but also other key intersecting aspects of social position, such as age and education, which give rise to positions of relative advantage and disadvantage.

Keywords: Gender, employment, family structure, inequality, Covid-19

Impact of Covid-19 on gendered division of labor according to family configurations

Jacques-Antoine Gauthier, University of Lausanne; Jean-Marie Le Goff, University of Lausanne

Living arrangements depend on many (positional) factors such as gender, age, level of education, occupational status and sector of activity. The coresidence with a partner, the presence, age and number and children also exert a strong influence on individual and collective constraints and opportunities, in particular regarding doing gender practices and the division of labor in a broader sense. Additionally,

unexpected, non-normative events, in particular when they have a large collective impact, as it is the case with the corona pandemic, may provoke significant systemic reorganizations reflecting to some extent the influence of specific social policies. This paper proposes to capture the intersectionality of the structuring factors at play using a configurational perspective inspired by the work of Norbert Elias and by life course studies. This approach aims at emphasizing the relations existing between individuals rather than focusing solely on "isolated" individuals. This allows observing how these (gendered) interdependencies are affected by the measures of confinement and by the conditions in which they were experienced. Our analyses are done using two waves of the Swiss Household Panel (2019 and the special Covid-19 wave realized in May and June 2020). With the first one, we identify types of household configurations based on the indicators presented above shortly before the Covid-19 crisis. With the second wave of the study (N=5843) that has been purposefully done during the pandemic crisis, we empirically assess its impacts on the household members relationships and on individuals' outcome such as well-being, changes in occupation and income situation, time use, home schooling, family and social life or how social policies are evaluated, giving a special emphasis to gender relationships and gender structuring configurations.

Keywords: Covid-19, division of labor, family configuration, longitudinal perspective, panel data

The good life in the lockdown? Differences between women and men with and without children in the household during the Covid-19 lockdown 2020 in Switzerland

Lucia M. Lanfranconi, Lucerne University of Applied Sciences and Arts

The concept of a good life and how to reach one are long debated philosophical issues. Based on the "capability approach" (Senn 1999; 2012), the good life can be described as the potential and freedom to be able to aim for what a person would like to reach in life. The COVID-19 pandemic was an external shock, which provoked countries over the globe to put in place different versions of lockdowns, described as the closure of many services. In Switzerland from March 16, 2020 to May 11, 2020 most schools remained closed and most families had to take care of their children and other dependent household members. In this moment, the potentials, and freedoms to aim for what each person likes to reach in life was restricted to a high extent. However, not everyone was affected similarly. Therefore, this paper asks: Who could best reach good life during lockdown in spring 2020 of the Covid-19 crisis:

Women or men with or without children in the household (HH)?

This paper is based on an online survey with about 1'000 people – students and employees from the Lucerne University of Applied Sciences and Arts – Social Work – living in Switzerland during the lockdown. We analyzed the data that was answered between April 23 and May 21, 2020. The following research questions were asked for the four groups of interest, women, and man with or without children in the households: Which differences between the groups emerge during the lockdown in the change of (Q1) behavior, (Q2) consequences from the lockdown as well as (Q3) the support system? We analyzed four questions from the survey by analyzing differences in the responses between the four groups: women and men with and without children in the household. Means have been compared with a variance analysis (ANOVA) and Post-hoc analysis after Bonferroni and Items with a nominal scale have been analyzed with a Chi2-analysis.

Our results show for all three research questions main differences between persons with children in households, who were restricted more than persons without children in households. By focusing on gender differences in households with children, we find that women with children in the household were restricted the most in how they could aim for their good life. We found these results by looking at their behavior, which was constrained by childcare activities; at the consequences from the lockdown, such as personal conflicts; and a lack of private support system, e.g., support from friends and families.

From our results, we conclude that women did most of the care-work. However, our results also reveal some unexpected gender-patterns: Men with children in the household expressed restrictions in their behavior and felt a lack of institutional support even stronger than women, which could have positive effects on gender equity. Our analysis suggests the need for better-elaborated family policies in Switzerland and a formalized support in childcare during a lockdown. Those measures would help people with children in the household to live the good life during a lockdown.

Keywords: Gender differences, lockdown, good live, care-work, Covid-19 crisis

A.4 PERSONALIZED MEDICINE AND BIG DATA: WHAT ARE THE SOCIAL ISSUES RAISED BY THESE MEDICAL AND TECHNOLOGICAL ADVANCES?

Monica Aceti, University of Basel; Maria Caiata Zufferey, SUPSI

Monday 28 June, 10:45 – 12:15 (Session 1 of 2)

For session 2 >> Monday 28 June, 15:00 – 16:30

Considered the "medicine of the future", personalized medicine (Guchet, 2016) has made significant advances, particularly in precision oncology thanks to the advent of high-throughput sequencing. The acceleration of diagnostics, as well as "tailor-made" therapies, have improved the treatment of hereditary cancers. These advances have also raised hope for curing chronic, mental and/or orphan diseases. Nonetheless, they also invoke a number of fears (Aceti et al., 2020). In order to understand these tensions, three themes seem to be of major interest from a sociological perspective.

Firstly, predictive medicine is not focused on symptoms but on predispositions to develop a disease. In this sense, it is applied to anticipate, monitor or accompany pathogenic risks. While it is promising because it offers previously unimaginable care opportunities, it also raises questions concerning the health injunctions that may accompany it (Caiata Zufferey, 2015). Analyzing the effects of predictive and probabilistic health care is, thus, a crucial issue, especially since it raises the problem of the unequal disposition of different social strata to comply with preventive practices and to benefit from them afterwards.

Second, personalized health integrates individual data (such as diet, physical activity, mobility) with health data. It is a growing field that relies more on preventive behaviors than on curative instruments. In this approach, patients are actors of their health and will collect and manage their personal health data in a proactive way, often participating in online databases. The collection of these data raises issues related to big data, to their management and to the various uses of them, whether these uses are scientific, commercial, recreational or abusive.

Thirdly, from a broader point of view, this "revolutionary" medicine is based on genome editing techniques and more recently on the "molecular scissors" of the geneticists Charpentier and Doudna (Nobel Prize in Chemistry 2020). Over and above the potential benefits, the possibility to modify our genome raises questions about our intangible genetic heritage, either human or non-human. The innocuity of these modifications, which are transmissible to human offspring, is currently not assured and calls for caution.

Based on these considerations, we welcome proposals for contributions addressing the issues of social equality and inequities related to personalized medicine Additional themes are the social consequences of scientific, genetic and technological advances oriented towards health prediction and disease prevention.

The following list of topics (non-exhaustive) would be welcome:

- Predictive medicine and health moralization
- (Un-)certainties generated by genetic knowledge
- Protection of personal health data and confidentiality
- Unequal access to gene therapies
- Perverse effects of unrealistic promises of healing
- Genetic traceability
- Deviations of genetic uses

Beyond medical logic. Analysis of the trajectories of genetic cancer risk management in relation to the life trajectories of asymptomatic women carrying the BRCA1/BRCA2 gene

Maria Caiata Zufferey, SUPSI; Monica Aceti, University of Basel

Over the last two decades, genetic tests have been used to verify predisposition to breast and ovarian cancer by looking for the presence of a mutation in the BRCA1 and BRCA2 genes. For women who carry the mutation, there are international recommendations on how to minimize the risk of disease: to follow an intensive and regular surveillance from the age of 25, to remove the ovaries once the family project is completed (but in any case, before the age of 40) and to evaluate the possibility of preventive breast surgery. The discovery of the mutation thus invites the women to manage the risk, a risk that can be described as "chronic," since it is expected to persist until the end of life.

Given its long-term nature, risk management may be thought of as a trajectory, i.e. as a work that takes place over time to prevent, delay or alleviate the emergence of the disease. But how does the risk management trajectory intertwine with the person's life trajectory?

This question will be examined based on two corpuses of qualitative data, collected in the French-speaking part of Switzerland, from asymptomatic women who have been identified as carriers of the BRCA1/BRCA2 mutation

through a genetic test carried out in a hospital setting. Thirty-five women, aged between 24 and 72, were interviewed: 28 women participated in an individual interview during a study on genetic risk management conducted between 2011 and 2014; 7 women provided their testimonies during individual interviews (N=4) and mini focus groups (N=3) conducted during the year 2020 as part of the CASCADE and DIALOGUE studies, which are carried out by a team of interdisciplinary researchers and a consortium of geneticists from various hospitals in Switzerland.

The data were transcribed and analyzed using the constant comparison method. A diachronic visualization tool for hereditary cancer risk management was created to explore the correlations between the course of risk management actions and the stages of the life trajectory.

The ongoing analysis suggests that long-term risk management is strongly linked to the dimensions of life in relation to couple formation, birth and parenthood issues. Other dimensions, such as female identity, relationship to the body, level and type of education, or the degree of professional stability influence the decisions to be made, as they evolve over the life course. Finally, this paper argues that it is impossible to understand the modalities of genetic risk management without examining the social, emotional and relational situations that shape the decisions in life trajectories of the women involved.

Keywords: genetic risk management; hereditary cancer; life course, asymptomatic women; preventive medicine, decision making

Defining "personalization" in personalized health care: co-producing social relevance through participatory research

Gaia Barazzetti, The ColLaboratory, University of Lausanne; Alain Kaufmann, The ColLaboratory, University of Lausanne; Horace Perret, Fondation Science et Cité

This contribution focuses on results from two recent studies (1) conducted by The ColLaboratory of the University of Lausanne and the Fondation Science et Cité within the initiative "Personalized Health and Society" promoted by the Leenaards Foundation in Western Switzerland (2018 – ongoing) (2). The two studies involved stakeholders and future users of personalized health, namely researchers in the field of precision medicine, primary care physicians, and citizens, including patients and research participants. Both studies adopted exploratory and participatory methods to enable participants to share their views and to deliberate on the ethical, social, clinical and public health issues in the development of personalized health in Switzerland.

Synergies established between the two studies made it possible to produce definitions and perspectives for research and developments in personalized health that were anchored in participants' experiences and knowledge of the meaning of the word "personalization". These visions and conceptions of personalization, which can be situated between molecular-genomic or digital personalization on the one hand, and psycho-social personalization on the other, are linked to each person's biographical trajectory as well as their social network including relatives and care providers. They challenge dominant and expert-centered paradigms of personalized and precision medicine as mainly focused on genomics and big data. Our studies show that the "social robustness" and social relevance of developments in the field of personalized health will not be achieved without integrating these collaborative and participatory approaches at each stage of its trajectory.

(1) More information on the two studies is available at: https://santeperso.ch/Projets/ECOS-Espace-de-convergence-des-savoirs-sur-la-sante-personnalisee and https://santeperso.ch/Projets/L-humain-sur-mesure-la-sante-personnalisee-en-debat
(2) https://santeperso.ch/

Communication of genetic risk within family members in hereditary cancers: challenges and role of health-care providers in supporting family communication.

Carla Pedrazzani, SUPSI; Maria Caiata, SUPSI; Andrea Kaiser-Grolimund, University of Basel; Monica Aceti, University of Basel; Maria Katapodi, University of Basel

In hereditary cancers, disclosure of genetic testing and communication of genetic information to family members is crucial to enable genetic risk assessment and counselling for cancer prevention and control. In Switzerland, according to privacy law, genetic information can be passed on to at-risk relatives only through the individual identified with the pathogenic variant. However, less than 50% of at-risk family members use cancer genetic services and 20-40% remain unaware of relevant genetic information. Healthcare providers have a relevant and challenging role in supporting family communication on genetics but this is still limited and not clear. Indeed, supporting communication of genetic information within family members may be challenging since it can lead professionals to deal with an ethical and professional dilemma about respect for patient's autonomy and the right of family members to information. Additionally, no common recommended approach and no clear guidance is currently given about how addressing and encouraging family communication. The aim of this study is thus to understand how healthcare-providers address family-communication in clinical practice and how this may affect genetic test results disclosure from mutation carriers to relatives.

To meet the study's purpose a convergent-parallel mixed-method study is being conducted. Quantitative data are collected with self-administered surveys from hereditary breast and ovarian cancer (HBOC) and Lynch syndrome (LS) mutation carriers and at-risk relatives from three linguistic areas of Switzerland. Concomitantly, qualitative data are collected with focus groups and interviews with mutation carriers, relatives and healthcare-providers. After quantitative and qualitative data analyses, data integration and interpretation will be done.

Currently, 419 individuals have been recruited, 328 surveys completed and 11 focus groups and 25 interviews conducted (N=53). Less than 40% of participants remember receiving recommendation for genetic testing for at-risk relatives and about 65% shared genetic information to blood relatives.

Qualitative data show that family communication on genetics is highly complex, selective, influenced by many individual and family-related aspects and changing along the trajectory of life and illness. It seems to be subject to certain logics (e.g. "protection"), which can lessen the moral responsibility to communicate (i.e. the fear of hurting or making people feel guilty). In case of illness, the weight given to family communication seems to be relative due to other concerns and priorities related to own health or to that of closest family members (i.e. the management of one's own illness/risk and that of close family members). According to mutation carriers' perceptions, providers address communication to at-risk relatives discontinuously and in a quick and non-detailed way.

Supporting communication of genetic information among biological relatives is a relevant and challenging aspect of genetic healthcare and risk communication. Moreover, research about genetic communication is timely and essential to implement interventions to enhance clinical practice, cascade testing and multilevel public-health initiatives for cancer prevention and control.

Keywords: genetic risk management; hereditary cancer; risk communication; family communication

A.5 SOCIAL IN/JUSTICE THROUGH DATA-DRIVEN HEALTHCARE TECHNOLOGIES: EMPIRICAL FINDINGS OF EARLY CAREER RESEARCHERS

Laetitia Della Bianca, University of Geneva; Mélody Pralong, University of Geneva; Martina von Arx; University of Geneva

Monday 28 June, 10:45 – 12:15 (Session 1 of 2)

Importance and have been pushed further by the SARS-CoV-2 pandemic in 2020. These digital tools are often promoted as inclusive and empowering for their users. Yet, while creating more social justice for some, they might produce other blind spots of social injustice for others. The present session invites early career scholars to present their empirical findings regarding the development and/or use of healthcare technologies (such as mobile health apps, telemedical tools, monitoring technologies, algorithmic treatments, etc.) within different matrices of power. Our aim is to gather understandings of the roles played by various actors within different networks of specific data-driven healthcare technologies.

This paper session especially seeks to address the inclusionary and exclusionary effects of data-driven healthcare technologies. It questions to what extent such technologies blur traditional boundaries of healthcare and uncertainty in medical decision-making. Moreover, this session aims at disentangling whether related activities remain geographically and temporally bound. We, therefore, invite papers that address one or several of the following questions:

- How are algorithms interfering with the expertise of healthcare professionals and patients? Where and when does the so promoted anytime and anywhere healthcare take place?

- How do data-driven healthcare technologies reconfigure health inequalities?

- Are privacy concerns a privilege of the healthy?

- To which extent do algorithmic technologies allow for more precise and fair medical decisions?

- How do people adapt to or resist healthcare technologies?

- Which health-related issues do these technologies address and which are ignored?

- Who has access to these technologies and the data they produce, and to whom is such access denied?

- Which places are configured as 'well-suited' for the use of such technologies, and which ones are excluded?

- How do these technologies reconfigure and redistribute the medical work within traditional and less traditional healthcare settings?

- What role do concepts such as justice and rights play in the design of data-driven healthcare technologies?

We especially welcome contributions that draw on Science and Technology Studies, Feminist Technoscience Studies, Critical Data Studies, Sociology of Health and Medicine, and use an intersectional lens to question the role that gender, race, disability, migration, and class may play in such practices.

Tinkering with digital self-monitoring technologies: inquiry into Multiple Sclerosis patients' experiences with and use of a smartphone application and activity tracker in their daily lives

Karine Wendrich, Institute for Science in Society, Radboud University, Nijmegen

Digital self-monitoring refers to the collection of personal health data through digital devices such as smartphones and wearable technologies. While there is critical discussion on how digital self-monitoring technologies shape, and at the same time are shaped by, existing norms, values and responsibilities in healthcare, thus far limited empirical research has been performed on how these technologies are actually enacted in patients' daily lives. I address this knowledge gap in the context of the chronic neurological disease Multiple Sclerosis (MS), in order to gain a better understanding of of the different ways in which patients use digital self-monitoring in their daily lives.

My research departs from the notion that it is difficult to predict how a new technology will be used in actual practices. As previous research already showed, in the daily lives of patients technologies are often not being used or used differently than promised or envisioned by technology developers. In my PhD project I study the complex process of building a relationship between user and technology. For this I use Jeannette Pols' concepts of "taming and unleashing of technologies" and "fitting of technologies in user practices". The assumption behind these concepts is that users tinker with new technologies in order to embed

technologies into their daily practices in a way that is useful and meaningful to them.

My empirical data are based on 26 interviews with MS patients who engaged in digital self-monitoring through a smartphone app and Fitbit activity tracker for a period of one year as part of a validation study by a Dutch start-up company and an academic hospital. Patients varied substantially in their enactment of the digital self-monitoring technologies in their daily lives. This was dependent on factors such as personality and coping with the MS. Whereas some patients actively engaged with the self-monitoring data and used these data to adapt their lifestyle or gain a better understanding of their disease, other patients only used the technologies because they were participating in a scientific study. Moreover, some patients described the self-monitoring as boring or annoying, whereas other patients did not experience any burden. Most patients are willing to continue with digital self-monitoring, but only when there is a clear clinical value and when the use of the technology can be adapted to personal needs and wishes, such as having the flexibility to change the date or frequency of self-monitoring assessments. I will also discuss to what extent actual use practices changed through time.

From the interviews it can be concluded that most patients found a way to integrate the digital self-monitoring into their daily life routines, but that patients differ in their experiences and use practices. Engagement in digital self-monitoring seems to be facilitated when patients perceive a clear added value of these technologies and when the technologies are in line with how patients are coping with their MS. However, when digital self-monitoring is experienced as burdensome, this poses a barrier to patients' willingness to use such technologies. Technology developers should not assume that patients have unlimited enthusiasm to engage in digital self-monitoring. Rather, they should be sensitive to patients' needs and wishes, in order to reduce the burden of use and facilitate the useful and meaningful integration of digital self-monitoring technologies in patients' daily lives.

Quantified Self-Technologies for better a disease management?

Ursula Meidert & Mandy Scheermesser, Zurich University of Applied Sciences, School of Health Professions

Background: Apps, fitness-trackers and other wearables have found broad acceptance in the general population. The interest in self-quantification and -optimization has strongly increased during the past few years and got an additional boost during the Corona Crisis. This trend is called «The Quantified-Self» and it is practiced not only for fun and out of curiosity, but for many it is out of an urge to improve one's health. However, little is known about what the peoples'

experience is like, what implications it has for them (Belliger & Krieger, 2015; Lupton, 2013), how they deal with the measures taken and the threat of data leakage. This study explores these questions and adds also the perspective of health professionals and how they deal with the self-obtained data from their patients in their practice.

Method: An extensive literature review was conducted to outline the current state and future developments of data-driven self-optimization. Furthermore, three moderated focus groups of about 90 minutes each with 6-8 persons were conducted: one group with healthy individuals, one with chronically ill individuals and one with health professionals. In addition, a meet-up of the Quantified Self group in Zurich, was attended. The interviews were recorded, transcribed, and content-analyzed.

Results: The analysis shows that healthy individuals measure their body states and behavior mainly out of fun, interest of the body, curiosity and for documentation purposes. Improving their health is often only a secondary goal. People with a chronic illness in contrast measure mainly for disease management purposes. They strive to maintain their health and rebuild normality and independence alongside their health issue. In using electronic devices and self-obtained data, they are trying to maintain everyday life (Haslbeck et al., 2012; Mahrer Imhof et al., 2007). Corbin and Strauss (1985) refer to these disease management activities as "illness work". Quantified Self-technologies contribute to illness work, e.g. taking medication, measuring glucose or sleep. Individuals with chronic diseases attach great importance to data security and therefore tend to use conventional measuring devices or obtain all together from any device that has capacity to go online. For both groups, the measurement results have an impact on everyday life. Health professionals are currently very reluctant to make use of self-measured data from their patients and prefer to measure themselves. Furthermore, they are reluctant in recommending such devices to their patients. The analysis showed a gap between the users need for guidance in choosing a good product and make use of the data and the health professionals willingness to provide guidance and coaching.

Risk Unloading: A Look Into How Developers Address Risk in Healthcare-AI, Through the Case Study of Israeli Startups in the Field of Radiology

Shaul Duke – Ben-Gurion University

The development and implementation of data-driven healthcare technologies, such as the current implementation of AI tools in the medical field, always incurs the creation of risk. Two of the most affected stakeholders are patients, whose health may be at risk from these new tools (especially in the initial implementation process), and medical personnel, whose job and profession may be significantly affected by these tools' deployment. It is thus of great interest to understand how the driving force behind the creation and implementation of these data-driven tools – i.e. developers – refer to this risk, frame their role in it, and generally communicate with the two most affected groups about it.

While contemporary scholarship in science technology and society does deal with risk negotiation, it is usually focused on how governments – which are considered the most dominant player in these texts' case studies – negotiate risk with different stakeholders. Yet there are many cases in which private entities, such as developers, are in fact the dominant player, and on this category of asymmetrical relations there is little existing writing. This is especially true of big data projects, which almost always involve strong private enterprises and venture capital interests.

The proposed paper is based on a time-lapse content analysis of the online material of six Israeli AI startups in the field of radiology. This field, which is already very technology-oriented, is currently undergoing a formidable artificial intelligence transformation which is affecting its core operations, and indeed creating risk in the process. The use of machine learning in order to analyze masses of data for the purpose of medical diagnosis is riddled with errors and difficulties. The engine behind this AI transformation is neither patients nor healthcare professionals, but rather developers, who are almost always organized under startup settings, and who are the ones that stand to benefit the most financially from this transformation. The goal of this research is to examine these developers' stances towards the potential threat their automated tools pose to patient safety and to the work standing of healthcare professionals. These startups use the internet as one of their main ways to interface with their surroundings, which makes analyzing their online output fruitful.

Results show that these developers do engage via their online content in debates about many of the risks that are created by this AI transformation, but tend to deny their own role in it, and dismiss or downplay the risks that their data-driven products may pose to both patients and healthcare workers. The end result, I observe, is that instead of risk negotiation which could lead to risk reduction, there is pseudo-negotiation which leads to 'risk unloading', the latter being a process in which risk – both in terms of responsibility and cost-bearing – is shifted from the primary player to secondary ones by manipulative means.

"A monitoring obstetrics ?": what a healthcare technology for distance surveillance of the fetus does to birth, bodies and knowledge.

Solène Gouilhers, School of Health Sciences (HESAV), HES-SO, University of Applied Sciences and Arts Western Switzerland and The Institute of Gender Studies, University of Geneva

My paper focuses on data collection during childbirth. The cardiotocograph (CTG) is the main device used by midwives and obstetricians to monitor the health of the fetus during childbirth. Using captors held on the parturient's belly, the CTG collects data on fetal heart rate and uterine contractions in the form of curves on both screen and paper. Health professionals are trained to interpret these curves to evaluate the degree of risk during birth, and to decide whether to intervene medically and how. In the maternity ward where I conducted my fieldwork, a remote-control system was introduced to transmit these curves on screens located outside the delivery room. Midwives and obstetricians could now interpret the data directly from their offices, at a distance from the fetal and maternal bodies. Drawing on an approach at the crossroads of Feminist Technoscience Studies and the Sociology of health and medicine, my paper proposes to examine the consequences of the introduction of this technology on birth, bodies and knowledge.

In order to address these issues, I will draw on the ethnography that I conducted in the delivery room of a university hospital in the French-speaking part of Switzerland, as well as the 46 interviews carried out with midwives, obstetricians and mothers. The fieldwork that I conducted in birthing centers and birth at home, in which this technology is not present, will be used as a mirror case.

I first show how the CTG's teletransmission reworks the expertise of the caregivers and the holds they rely on to make their decision. I examine controversies surrounding this device as well as the knowledge and the type of care it produces. Then, I describe how, after encountering resistance from midwives, this technology was quickly "naturalized" by contributing to a new "geography of responsibilities" (Akrich 2012) supported by all professionals. Finally, I explore how this device is both a hold and a let go for women who give birth. Having become standard practice in the delivery room, these monitoring devices contribute to reworking what is made visible and invisible. By producing new forms of knowledge and ignorance, the devices reconfigure the experience and bodies of caregivers, parturients and fetuses.

Acceptance work by non-humans at the development of new technologies: A reconstruction from the actor-network-theory

Mandy Scheermesser - Zurich University of Applied Sciences, School of Health Professions

The acceptability of technologies is one of the biggest challenges in the development of new technologies. Research in the field of social sciences offers various theoretical and methodological approaches to explain acceptance, acceptability and technology adoption. Different criteria of acceptance are used, e.g. utility, ease of use, aesthetics, contextual, individual and social differences. From the perspective of the actor network theory (ANT) (Callon 1984; Latour 2005) new technologies are the result of many interconnected and heterogeneous actors. They cannot be fully understood if they are considered as isolated technical artifacts (Callon 2006).

This work will examine acceptance and acceptability of technologies as network formation and not, as in conventional technology acceptance models, as adoption by individual human actors. Using the concept of translation sociology (Callon 1984, 2006), the acceptance work necessary for network formation was examined.

For this purpose, a case study on the actibelt® technology (www.actibelt.com) was conducted. The actibelt® is a body tracking technology that measures physical activity of patients over a period of several days using a belt with an integrated activity sensor. The aim of this work is to reconstruct the actibelt from the perspective of ANT, with a focus on the non-humans of the actibelt-actor-network.

Drawing on qualitative interviews with users (patients, health professionals) and technology developers, and ethnographic observations, this study explored the question of how non-human actors contribute to the acceptability of technologies.

As a result, the (technical) actibelt®-Actor-Network and five modes of acceptance work by non-human actors and their effects on patients were identified. The different modes of acceptance work show that non-human actors, such as events, meetings, graphs and socio-technical discourses, participating in the actibelt-actor-network. Non-humans are not passive actors in the development of technology, but can enable, hinder or condition acceptability. Therefore, non-human actors play a central and constitutive role in the translation process by performing acceptance work and contributing to the stabilisation and acceptability of the actibelt®-Actor-Network.

A.6 DIE NORMATIVE ORIENTIERUNG AN «DER GUTEN FAMILIE» IN ZEITEN DER UNSICHERHEIT: DIE BEDEUTUNG VON FAMILIENLEITBILDERN IN DER KINDER- UND JUGENDHILFE

Dr. phil. Ammann Dula, Eveline. Berner Fachhochschule (BFH), Schweiz

Monday 28 June, 10:45 – 12:15 (Session 1 of 2)

Die normative Orientierung an "der guten Familie" ist nicht nur in Zeiten der Unsicherheit relevant. Bisherige Studien weisen darauf hin, dass in der Schweizer Geschichte normative Vorstellungen von Familie bedeutend waren für Fremdplatzierungen und Zwangsmassnahmen von Kindern und Jugendlichen. Dies ist ersichtlich darin, dass Faktoren die Wahrscheinlichkeit erhöhten, Opfer solcher Massnahmen zu werden wie beispielsweise Mittellosigkeit/Armut, ein als unkonventionell erachteter Lebensstil der Eltern (sogenannt liederlicher Lebenswandel oder voreheliche Schwangerschaft der Mutter), Bildungsferne der Eltern oder die Verwitwung eines Elternteils (vgl. Huonker 2014; Muschetti 2016). Diese Begründungen verweisen auf die Relevanz des sozio-ökonomischen Status, sowie der Orientierung am bürgerlichen Familienideal, auf Grund dessen betroffene Kinder und Jugendliche massive Ungerechtigkeit erfuhren, beispielsweise in Form einer Fremdplatzierungen. Die Akzeptanz gegenüber einer Vielfalt möglicher Familienkonstellationen und -vorstellungen ist seit den 1980er Jahren gestiegen (Böllert 2015). Trotz dieser gesellschaftlichen (Teil-)Anerkennung der unterschiedlichen Familienformen lässt sich jedoch noch immer eine normative Hierarchisierung feststellen, die mit unterschiedlichen Vor- resp. Nachteilen für die Familienmitglieder einhergeht (Richter 2016). Das Familienleitbild der bürgerlichen Kleinfamilie entfaltet nach wie vor eine Wirkmächtigkeit auf individueller, gesellschaftlicher sowie politischer Ebene und wird als Referenzenfolie für "die gute Familie" herangezogen. Es stellt sich die Frage, inwiefern in Zeiten der Unsicherheit sich der Einfluss dieses Familienleitbildes verändert.

Die in diesem Panel vorgestellten Papers stehen alle im Zusammenhang mit Projekten des Nationalen Forschungsprogramm "Fürsorge und Zwang" (NFP 76) des Schweizerischen Nationalfonds. Thematisiert wird die Wirkung normativer Familienleitbilder in behördlichen Beurteilungen in der Vergangenheit und heute, für die erste und für die zweite Generation sowie methodische Herausforderungen. Dabei werden folgende Fragestellungen adressiert:

- Wie können methodische Herausforderungen im Zusammenhang mit der Analyse der Vergangenheit aus der Gegenwartsperspektive überwunden werden?

- Inwiefern beeinflussen Erfahrungen in der Herkunftsfamilie und (normative) Familienbilder Prozesse der Familiengründung und Mutterschaft von Frauen, deren Eltern von FSZM betroffen waren? Inwiefern zeigen sich dabei intergenerationalen Transmissionen/Transformationen?

- Wie können Erkenntnisse der Integrations- und Migrationsforschung für die Untersuchung von Bildern der «guten» Familie und deren intersektionaler Verschränkungen genutzt werden?

- Wie kann die in Migrationsstudien erarbeiteten Konzeptionalisierungen von Zugehörigkeit als eine rahmende Heuristik genutzt werden für Analyse biographisch-narrativer Interviews mit erwachsenen Angehörigen von FSZM Betroffenen? Inwiefern zeigt sich dabei die transgenerationale Wirkmächtigkeit oftmals staatlich evozierter Familienbrüche und deren das Risiko für sozialen Disruptionen in der nächsten Generation?

- Welche Bedeutung haben Familienbildern und Geschlecht in der behördlichen Beurteilung von Fällen der Kindesvernachlässigung?

Familienbilder in der behördlichen Fürsorge und in Erzählungen von Fremdplatzierung Betroffener: Herausforderungen und Potentiale der Datentriangulation

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Die Aufarbeitung von Fremdplatzierungen in der Schweiz stellt Forschende vor vielfältige methodische Herausforderungen. Im Forschungsprojekt «Die 'gute Familie' im Fokus von Schule, Fürsorge und Sozialpädagogik (1950–1980)», das mit Daten der Kantone Bern und Tessin arbeitet, besteht ein Knackpunkt darin, normative Ordnungen und Familienbilder nicht zu reproduzieren. Indem wir historische und sozialwissenschaftliche Zugänge kombinieren, triangulieren wir nicht nur Daten (Archivdokumente und Interviews), sondern auch – teilweise komplementäre – theoretische und methodische Perspektiven. Unser Ziel ist, die jeweiligen

Stärken auszuschöpfen und ein tieferes Verständnis des untersuchten Gegenstandes zu erzielen (Flick 2004).

Beim Forschen fielen uns die durch die staatlichen und institutionellen Akteur*innen vorgenommenen sozialen Kategorisierungen besonders auf. Diesen kommt in Bezug auf Normalitätsvorstellungen, denen Familien durch die behördliche und institutionelle Begutachtung ausgesetzt sind, eine komplexitätsreduzierende Funktion zu. Die Kategorisierungen bieten Orientierungsmöglichkeiten in der lebensweltlichen Vielfalt und nähren den «Bedarf für Entscheidungsregeln» (Luhmann 1997, S. 750). Sie entlasten Akteur*innen angesichts komplexer Entscheidungssituationen und moralischer Dilemmata. Behörden und weitere involvierte Akteur*innen wie Erziehungsberatungen und Schulen sind massgeblich an der Definition von «Familie» beteiligt, indem sie «Kodifizierungsarbeit» leisten. Gemäss Bourdieu wird so die Grundlage für einen entscheidenden Ungleichheitsfaktor geschaffen: «Die Familie mit ihrer legitimen Definition ist ein Privileg, das zur allgemeinen Norm erhoben wurde.» (Bourdieu 1998: 130f.)

Die behördliche Kodifizierungsarbeit schlägt sich in der Praxis nieder, deren Spuren wir in den Archivdokumenten vorfinden. Dies erlaubt uns, die Kategorisierungen und Differenzierungen der Akteur*innen zu rekonstruieren, welche letztlich für den Entscheid genutzt wurden, Kinder oder Jugendliche in Pflegefamilien oder Heime zu platzieren (Rabenstein et al. 2013). Um ein Gegengewicht zur normativen Ordnung zu schaffen, die wir aus den Archivdokumenten herauslesen, berücksichtigen wir die Betroffenenperspektive. Die Betroffenen betrachten das Geschehene und die allenfalls wahrgenommenen Handlungsspielräume aus ihrer eigenen Erinnerung. Die rückblickenden lebensgeschichtlichen Schilderungen erlauben Schlüsse, wie sich auferlegte Familienideale in den subjektiven Erfahrungen und Deutungen der eigenen Familien niederschlagen.

Sowohl die Erhebung der Betroffenen- als auch der Behördenperspektive birgt indes methodische Herausforderungen. Archivbestände bestehen aus einer Auswahl von Akten, wobei der Nichtdokumentation oder der Vernichtung von Unterlagen Rechnung zu tragen ist. Sie sind Artefakte einer behördlichen Fürsorgepraxis und deren Legitimation. Die Perspektiven der Betroffenen sind hingegen «Produkte von Erinnerungs- und Reflexionsprozessen» (Lengwiler et al. 2013: 32). Sie sind im Kontext der laufenden öffentlichen und politischen Debatte zur Wiedergutmachung fürsorgerischer Zwangsmassnahmen zu begreifen (Hafner 2021). Ein Teil der Interviewten erhebt Anspruch auf gesellschaftliche Anerkennung und Rehabilitierung.

In unserem Beitrag diskutieren wir anhand des empirischen Materials Lösungsansätze, mit denen wir den Herausforderungen begegnen: Die Methoden- bzw. Perspektiventriangulation für die Kontrastierung verschiedener, auch subjektiver Sichtweisen (Flick 2004; Denzin 2012; Settinieri 2015); die Entscheidung für einen partizipativen Zugang mit biographischen Interviews, damit wir die Gegenwartsperspektive auf die Vergangenheit erfassen (Rosenthal & Worm 2018); der Forschungsstil der Grounded Theory (Strübing 2019), damit wir im fortlaufenden Dialog mit den empirischen Daten sowohl zum historiographisch «eigenen Erzählen der Geschichte» (Berg & Milmeister 2007) finden, als auch zu sozialwissenschaftlichen Erkenntnissen gelangen. Der Beitrag soll letztlich Forschende anregen, die Wissensproduktion zu Vorstellungen der «guten» Familie zu reflektieren und die ihr inhärente «hierarchy of credibility» (Becker 2014) zu hinterfragen.

Keywords: Methodentriangulation, partizipative Zugang, Biographieforschung, hiearchy of credibility

Familiengründungsprozesse von Frauen, deren Eltern von fürsorgerischen Zwangsmassnahmen in der Schweiz betroffen waren: die Bedeutung familialer Herkunft und gesellschaftlicher Normen

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Bis 1981 ermöglichten in der Schweiz kantonale Gesetze und Bestimmungen des Zivilgesetzbuchs behördlich angeordnete Fremdplatzierungen (AMMANN & SCHWENDENER, 2019; BÜHLER et al., 2019). Darunter fällt die Unterbringung von Kindern und Jugendlichen ausserhalb ihrer Familien in Heimen oder Anstalten, sowie Pflegefamilien und landwirtschaftlichen Betrieben. Dazu zählen auch Einweisungen von Jugendlichen in «Zwangsarbeitsanstalten», Jugendheime, Psychiatrien, Strafanstalten oder andere, meist geschlossene Institutionen (AMMANN & SCHWENDENER, 2019). Sog. fürsorgerischen Zwangsmassnahmen (FSZM) richteten sich gegen Familien, die den gesellschaftlichen Vorstellungen nicht entsprachen. Betroffen waren insbesondere arme Familien, die zusätzliche normabweichende Merkmale aufwiesen, wie etwa uneheliche Geburten, alleinerziehende Elternteile, Verhältnisse, die als vernachlässigend oder gewaltvoll bezeichnet wurden, oder eine jenische Herkunft (AMMANN & SCHWENDENER, 2019; GALLE, 2016; KNECHT, 2015). Betroffene FSZM berichten u.a. von Lieblosigkeit und physischer und sexueller Gewalt, sowie schwerer und

zermürbender Arbeit. Sehr häufig weisen sie eine jahrelange Fremdplatzierungsbiographie auf. Die Erfahrungen waren sehr oft traumatisierend. Die in der Kindheit erlittene Ungerechtigkeit beeinflusste den Lebensverlauf massgeblich. Unter anderem gerieten ehemalige Betroffene im Verlauf ihres Lebens oft in schwierige Paar- und Familienkonstellationen. Frauen wurden häufig Opfer häuslicher Gewalt und es kam vermehrt zu Beziehungsabbrüchen und Trennungen (AMMANN & SCHWENDENER, 2019). FSZM reproduzierten somit die prekären ökonomischen und sozialen Verhältnisse, aus denen die Betroffenen kamen (AMMANN & SCHWENDENER, 2019). Inwiefern FSZM und deren Folgen auch für die Biographien der Nachkommen ehemaliger Betroffener FSZM bedeutsam werden, etwa in Bezug auf die Weiterführung bzw. Durchbrechung elterlicher Handlungsmuster, wurde bisher noch nicht wissenschaftlich untersucht.

Hier setzt unser Beitrag an und beleuchtet exemplarisch den Familiengründungsprozess und dessen Folgen für die Mutterschaft von Frauen, deren Eltern von FSZM betroffen waren. Dabei wird die Frage gestellt, inwiefern Erfahrungen in der Herkunftsfamilie und (normative) Familienbilder diese Prozesse beeinflussten und ob sich intergenerationalen Transmissionen/Transformationen zeigen.

Die Fragestellung wird anhand von biographisch-narrativen Interviews (SCHÜTZE, 1983), welche im Rahmen eines NFP 76 Projektes der Berner Fachhochschule: «Von Generation zu Generation: Familiennarrative im Kontext von Fürsorge und Zwang», mit der zweiten Generation durchgeführt wurde, beantwortet. Die Interviews ermöglichen eine Rekonstruktion der Perspektive der Nachkommen (ROSENTHAL, 2015) um aufzuzeigen, inwiefern intergenerationale Transformationen- und Transmissionsprozesse bei der Familiengründung und Gestaltung der Mutterschaft stattfinden. Anhand der Handlungsstrategien von Nachkommen wird aufgezeigt, dass es zu intendierten und nicht-intendierten intergenerationalen Durchbrechungen und Wiederholungen im Prozess der Familiengründung und der Mutterschaft kommt. Deutlich wird zudem, dass der soziale und politische Wandel und die damit verbundene Pluralisierung gesellschaftlich akzeptierter Familienformen den Biographinnen mehr Freiheiten in Bezug auf die eigene Familiengestaltung lässt. Die persönliche und gesellschaftliche Orientierung am normativen Bild der «guten» Familie und der «guten» Mutter bleibt jedoch bedeutsam, und begünstigt die Reproduktion sozialer Ungleichheit.

Keywords: Intergenerationale Transmission, Familiengründung, Mutterschaft

Eine de-migrantisierende Sichtweise auf Fremdplatzierungen: intersektionale Kategorisierungen der «guten» Familie in Fremdplatzierungsentscheidungen

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Fremdplatzierungen betrafen im 20. Jahrhundert insbesondere sozial marginalisierte und der Unterschicht zugehörige Familien. Das Bild der «guten» Familie mit Bezug auf ein bürgerliches Familienideal sowie geschlechterspezifische Argumente nahmen in behördlichen Entscheiden zur Fremdunterbringung eine zentrale Rolle ein (Businger et al. 2018; Bechter et al. 2013). Inwiefern nationale, ethnische oder rassifizierende Kategorisierungen in Fremdplatzierungsentscheiden wirksam waren, ist bis heute allerdings wenig bekannt (Lengwiler et al. 2013). Das Dissertationsprojekt «Behördlich kategorisiert, verwaltet und platziert – Fremdplatzierungsprozesse in den Kantonen Bern und Tessin, 1960 bis 1980» hat zum Ziel, zur Schliessung dieser Forschungslücke beizutragen.

Aus einer intersektionalen Perspektive (Crenshaw 1991; Bonjour & de Hart 2013) sind nationale, ethnische und rassifizierende Kategorien nicht als isoliert, sondern in ihrer Verschränkung mit anderen Kategorien, insbesondere Geschlecht und Klasse zu verstehen. Weiter besteht für Forschende auf methodischer und analytischer Ebene der Anspruch, Differenzkonstruktionen nicht zu reproduzieren (Dahinden 2016; Brubaker 2011). Dasselbe gilt für Vorstellungen der «guten» Familie oder Elternschaft (Moret et al. 2020).

In meinem Beitrag schlage ich vor, Erkenntnisse aus aktuellen Debatten um eine «De-Migrantisierung» (Dahinden 2016; Amelina & Faist 2012) der Integrations- und Migrationsforschung für die Untersuchung von Bildern der «guten» Familie zu mobilisieren. Insbesondere plädiere ich dafür, die Erforschung intersektionaler Verschränkungen in normativen Familienbildern nicht auf Fälle einer zuvor definierten «migrantischen Gruppe», Minderheit oder Personen mit einer nicht-schweizerischen Nationalität zu beschränken, sondern die Wirkmächtigkeit dieser Kategorien in «parts of the whole population» (Dahinden 2016: 2217) zu untersuchen.

Anhand von empirischen Beispielen von Fremdplatzierungsprozessen in den Kantonen Bern und Tessin zwischen 1960 und 1980 diskutiere ich das Erkenntnispotential dieses Forschungszugangs. Dabei beziehe ich mich insbesondere auf Ergebnisse aus

Aktenrecherchen in verschiedenen Archiven der beiden Kantone. Im Zentrum steht nicht nur die Frage, inwiefern Familienbilder vergeschlechtlicht oder in Verschränkung mit Klasse mobilisiert werden, sondern auch, wie diese mit nationalen, ethnischen oder rassifizierenden Kategorisierungen aufgeladen sind. Ich gehe der Frage nach, inwiefern Kategorisierungen als «Schweizer» Familie durch andere Narrative informiert sind, als dies für «Ausländerfamilien» der Fall ist und wie diese mit weiteren Differenzdimensionen interagieren. Vor dem Hintergrund, dass Frauen oftmals als «reproducer of the nation» (Yuval-Davis 1997: 4) betrachtet werden, lege ich nicht zuletzt einen Fokus auf die Auseinandersetzung mit Bildern «guter» Mutterschaft.

Der Beitrag regt anhand eines de-migrantisierenden Zugangs zur Diskussion dessen an, was in ungleichheitstheoretischen Ansätzen bereits vielfach postuliert wurde, nämlich, dass sich die Wirkmächtigkeit von Kategorien nicht bloss auf gewisse «Gruppen» beschränkt, sondern, dass sich diese durch die Gesellschaft hindurchziehen (vgl. Scherr 2017). Mit Blick auf die Familie bringen diese komplexen Kategorisierungen Verlierer*innen und Gewinner*innen hervor, die sich nicht entlang eindimensionaler «Gruppen» erfassen lassen.

Keywords: Familienbilder, Intersektionalität, Integrations- und Migrationsforschung, Fremdplatzierungen

A.7 QUÊTES INCERTAINES DE MOMENTS ET D'ESPACES DE BONNE VIE : EXPÉRIENCES CROISÉES DE FEMMES ET FAMILLES IMMIGRANTES, DE BÉNÉVOLES ET PROFESSIONNEL.LE.S DE LA SANTÉ ET DU SOCIAL

Perrenoud Patricia, Haute Ecole de Santé Vaud/Haute Ecole Spécialisée de Suisse Occidentale; Rapp Elise, Haute Ecole de Santé Vaud/Haute Ecole Spécialisée de Suisse Occidentale

Monday 28 June, 10:45 – 12:15 (Session 1 of 2)

For session 2 >> Tuesday 29 June, 10:45 – 12:15

Dans les régions francophones et anglophones du Nord de l'Europe et de l'Amérique, la bonne vie est fréquemment posée en des termes de liberté, d'autonomie, de responsabilité et de réalisation de soi. Cette vision individualiste, néolibérale, est interrogée depuis plusieurs décennies en sciences humaines et sociales, car elle ne tient compte ni des inégalités sociales, ni des visions plus collectives de la vie et du développement humain. Cette session propose d'explorer les expériences de femmes et de familles immigrantes habitant ces régions et d'interroger

tant ce qui facilite que ce qui interfère avec l'accès à des instants et des espaces de bonne vie. Sur différents terrains de recherche, l'idée d'une bonne vie n'apparaît en effet pas comme un état stable, un objectif qui pourrait s'atteindre par différentes stratégies, mais plutôt comme un résultat temporaire, parfois fugace, émergeant de différentes conditions matérielles ou sociales et de la rencontre avec d'autres, femmes et familles immigrantes, bénévoles ou professionnel.le.s de la santé et du social. Comprenant des interventions émanant de chercheur.e.s en sciences sociales et d'acteurs et actrices du milieu associatif, la session illustrera comment les statuts de séjour, l'accès au logement ou à l'emploi, la relation aux outils numériques ou le maintien des liens familiaux, contribuent à l'expérience d'une plus ou moins bonne vie de femmes et familles immigrantes.

Au-delà de grandes catégories telles celles du logement ou de l'emploi, la session propose également un abord microsocial d'une quête plus ou moins explicite, plus ou moins facilitée, d'une bonne vie, en analysant des éléments concrets partagés par des femmes, des familles, ainsi que des bénévoles et des professionnel.le.s de la santé et du social. Différents discours, expériences et pratiques, qui questionnent les visions culturelles occidentales de l'autonomie, contredisant en particulier l'utilisation de cette notion en tant qu'indicateur de l'expérience d'une bonne vie ou de la réalisation d'un accompagnement professionnel et bénévole efficace. Enfin, entre trajectoires de vie, capabilités, rencontres fortuites et pratiques émergentes, la session questionne les quêtes de moments de bonne vie en marge de la standardisation des procédures des soins de santé et de l'aide sociale, et en considérant la superdiversité des femmes et des familles immigrantes.

Keywords: immigrant women, transnational families, interdependence, structure, agency,

English version

UNCERTAIN QUESTS FOR TIMES AND PLACES OF GOOD LIFE: EXPERIENCES OF IMMIGRANT WOMEN, FAMILIES, AS WELL AS VOLUNTEERS AND HEALTH/SOCIAL CARE PROFESSIONALS

In French and English-speaking regions of Northern Europe and America, a good life is frequently associated with the ideas of freedom, autonomy, responsibility and self-realisation. This individualistic and neo-liberal stance has been questioned for several decades in the social sciences, as it does not account for social inequalities nor acknowledges collective representations of life and human

development. This session proposes to explore the experiences of immigrant women and families living in these regions and to question both what facilitates and what interferes with access to times and places of good life. Research fieldworks and social action initiatives unveil that a good life does not equate to a stable state, which could be achieved through an array of strategies. Rather, it is often a temporary state, emerging from material or social conditions; from being there in the company of other social actors. The session will include presentations by social scientists and by actors from the associative sector. It will discuss how circumstances such as residence status, access to housing or employment, to digital tools for the maintenance of family ties, contribute to or undermine immigrant women's and families' experience of a good life.

Beside broad categories such as housing or employment, the session also examines easier and harder paths to times and places of good life from a microsocial stance, by analysing concrete situations shared by women, families, as well as volunteers and health/social care professionals. Different discourses, experiences and practices, which question western cultural visions of autonomy, contradicting in particular the use of this notion as an indicator for the experience of a good life or for the realisation of an effective professional and voluntary support. Finally, between life trajectories, capabilities, chance encounters and emerging practices, the session discusses the quest for times of good life beyond the standardisation of health and social care; and acknowledges the superdiversity of immigrant women and families.

Halte inclusive pour les femmes migrantes en transit vers le Royaume-Uni : la « Sister House » à Bruxelles

Trossat, Marie, Ecole Polytechnique Fédérale Lausanne (EPFL), laboratoire de sociologie urbaine

La Plateforme Citoyenne de Soutien aux Réfugiés se met en place en 2015 afin de répondre aux besoins de plusieurs centaines de migrants d'origine majoritairement syrienne venus demander l'asile et se retrouvant à camper devant l'Office des étrangers qui enregistre au compte-goutte leur demande. La Plateforme se structure et se développe aux côtés d'acteurs humanitaires internationaux tels Médecins Sans Frontières, Médecins du Monde et la Croix-Rouge par la création d'un Hub humanitaire dans le quartier Nord. A partir de 2017, son action est remise à l'épreuve : Bruxelles est traversée par de nouvelles trajectoires migratoires et un nouveau camp se met en place. Depuis le démantèlement de la jungle de Calais, des migrants campent à nouveau dans le Parc Maximilien usant du « green Hotel » pour tenter durant la nuit et en marge de la capitale de rejoindre le Royaume-Uni. L'État qui ne veut prendre des mesures pour

répondre à cette problématique craignant l' « appel d'air » impose à la Plateforme la mission d'organiser l'hébergement et le soin de ces personnes. L'hébergement privé citoyen est coordonné à l'échelle nationale et se développe massivement grâce à la médiatisation par les réseaux sociaux (240 000 nuitées dans plus de 8 000 familles sont effectués depuis septembre 2017 (chiffres de 2019)). Moins nombreuses (environ 15% des personnes, dans les chiffres les plus hauts), peu visibles et difficilement accessibles, les bénévoles repèrent l'extrême vulnérabilité des femmes et investiguent sur les violences genrées qu'elles subissent. Alors hébergées par les citoyens en priorité, la considération de ces violences (psychologique, physique ou sexuelle) invite à la création d'un espace, un « cocoon », un « endroit sûr » non-mixte. La « Sister House » prend vie en avril 2018 et accueille une vingtaine de femmes avant de s'agrandir. Dans un cadre qui se veut rassurant, de protection et de partage, les « Sisters » sont hébergées dans une forme de gestion partagée en même temps que leur sont assurées un suivi psycho-médico-social pour faire le point sur leur parcours. Majoritairement d'origine soudanaise, éthiopienne et érythréenne, les femmes sont invitées à reprendre de l'espace et souffler autour de moments de convivialité comme la cérémonie du café et des repas qu'elles organisent elles-mêmes et du soin de leur personne : du repos, des produits cosmétiques à disposition, des douches et des lessives. En respectant leur décision de ne pas demander l'asile en Belgique et en se mettant en dehors du circuit des hébergements de sans-abris traditionnels, le lieu s'auto-confère en une halte bienveillante avec l'ambiguïté de sa mission qui s'établit dans un temps très court. Basée sur l'observation et l'immersion durant plusieurs semaines en tant que bénévole dans ce lieu et sollicitant le concept d'enclave inclusive (Berger et Moritz, 2018), notre communication interrogera le rôle de cet espace sur la « bonne vie » au prisme de l'urgence, de l'attente et de la détresse du parcours migratoire.

Ici, j'ai rencontré une deuxième famille qui m'a donné des ailes : Echanger et apprendre dans un cadre bienveillant et sécurisé qui favorise les liens sociaux, les appartenances multiples, l'empowerment et la participation citoyenne

Elisabeth Hirsch Durrett, membre du Comité de l'association RECIF, Neuchâtel

L'Association RECIF, active depuis plus de 25 ans dans le canton de Neuchâtel, propose dans ses deux centres des activités destinées aux femmes issues de l'immigration et à leurs enfants. Conçue dès l'origine comme un lieu offrant à

la fois un accueil informel, des opportunités structurées d'apprentissage du français et d'autre compétences formelles, l'accueil et la socialisation en groupe des jeunes enfants des participantes et l'échange individualisé avec une équipe de bénévoles diversifiées, l'Association se positionne comme visant tant à favoriser l'amélioration des conditions de vie des participantes qu'en tant que lieu permettant la rencontre sécurisée, l'écoute et l'échange entre personnes de milieux divers.

Plutôt qu'une focalisation sur l'autonomie au sens étroit du terme, RECIF met l'accent sur le développement d'appartenances et sur la notion de lieu privilégié d'expression et d'échange, permettant de pallier aux manques d'entourage proche ou de contacts hors communauté ou famille nucléaire, en proposant un cadre caractérisé par la bienveillance, l'écoute et la prise en compte de parcours et de besoins spécifiques. Souvent décrits par les participantes - et parfois par les bénévoles « autochtones » - comme une seconde famille, les centres de l'Association offrent l'opportunité de contacts, de prise de responsabilité, d'échange interculturels et intergénérationnels dans un cadre sécurisé. Ainsi, dans les cours comme dans ses autres activités, RECIF inscrit au cœur de sa pratique les mises en lien et le développement d'un empowerment, tant chez les participantes et leurs enfants que chez les bénévoles qui œuvrent à leurs côtés.

Les études et réflexions déjà conduites à RECIF sur les facteurs favorisant la « bonne vie » mettent en relief la proportion notable de participantes devenant bénévoles dans le cadre de l'Association ou y prenant des responsabilités, le succès de programmes de type mentorat entre personnes établies en Suisse depuis quelques temps offrant un appui à des participantes arrivées plus récemment, l'adaptation de l'enseignement de la langue à des publics peu ou pas scolarisés dans le pays d'origine, et l'importance de l'accueil des jeunes enfants - non seulement pour offrir des temps distincts aux mamans mais également pour introduire la séparation et l'accueil en groupe à de jeunes enfants qui n'en bénéficient fréquemment pas pour des raisons financières et de priorités des structures d'accueil.

Dans le cadre de la session, nous rendrons compte de nos activités à partir d'entretiens qualitatifs avec des participantes et des bénévoles pour faire ressortir certains aspects spécifiques ayant trait aux parcours de « récifiennes ». En particulier, la manière dont la fréquentation de RECIF a permis - ou non - de surmonter certaines difficultés, l'accent mis - ou non - sur le caractère des centres comme lieux réservés aux femmes, l'accès aux responsabilités au sein de l'Association, ainsi que l'impact sur les perspectives de « bonne vie » des participantes. Les personnes sollicitées représenteront un éventail large des parcours diversifiés rencontrés à RECIF. Il est prévu que la présentation puisse être faite par au moins une participante, une bénévole et une membre du Comité ou de l'équipe associative.

Asylum Seekers, Food Sovereignty, and The Good Life from the Perspective of Social Care Professionals and Volunteers

Johnson, Heather, Ghent University in Belgium & North Carolina State University

Defining what constitutes "the good life" is difficult and thinking about the concept with respect to asylum seekers is an even more complicated proposition than for non-migrants or refugees with more secure legal status. One of the most identifiable, ubiquitous, yet often overlooked areas of existence that can immediately improve or degrade quality of life is food. The study of food is one of the most rapidly growing areas of social scientific research, and scholars such as Vandevoordt (2017) and Hudson (2019) have argued for the importance of access to culturally appropriate food and the ability to choose it for those at the most precarious stages of the immigrant/refugee experience. Food is inextricably linked to personal and collective notions of memory (Marte 2012), identity (Mares 2012), and belonging (Bailey 2017), and it is for this reason that a discussion of "the good life" is incomplete without it.

However, migrant studies have not comprehensively addressed the issue of the foodways of asylum seekers, especially those living in temporary reception centers, as a fundamental aspect of autonomy, community building, and meaning making. Nor has it analyzed the experiences of the volunteers and employees who assist them.

My project fills this gap by focusing on workers at a federal aid organization in East Flanders, Belgium and how their food practices and beliefs influence their attitudes and actions regarding migrant foodways. I do this from an explicitly postcolonial theoretical framework, as many scholars are calling for migration studies to frame their examination of the lives of mobile peoples via colonial power dynamics. The food sovereignty framework springs from the postcolonial, and while it has been historically applied to small-scale producers, I believe that an expansion of this powerful framework to the consumptive practices of the landless opens up new avenues not just of theoretical interest but for practical and policy applications as well.

Specifically, as part of a larger project on the foodways of asylum seekers, this presentation will highlight interviews conducted with employees and volunteers of a federal refugee aid organization in order to show the ways in which their own food practices and discourses influence their attitudes and actions, juxtaposing them against dominant narratives of the good life, immigration, and food, and situating them firmly within sociohistorical context.

I argue that by examining the discourses, attitudes, and policies of employees and volunteers who are the mediators of foodways and food access for asylum seekers, via postcoloniality and food sovereignty, social scientists can gain a better understanding of how colonial power dynamics can constrain or facilitate agency, both for the careworkers and those for whom they care. Far too often, mundane "ongoing colonialisms" (Mayblin and Turner 2021) are overlooked when asking questions regarding "the good life." By examining the role food plays in the construction of personal and collective meaning, practitioners are better equipped to use it as a tool to enable new avenues of identity formation and agency.

Keywords: Asylum seekers, colonial studies, foodways, food sovereignty

A.8   WASTE AND MODERN SOCIETIES

Nadine Arnold, University of Lucerne; Christiane Schürkmann, Johannes Gutenberg University Mainz

Monday 28 June, 10:45 – 12:15 (Session 1 of 2)

In the light of fundamental socio-ecological transformations waste does not simply refer to leftovers, but rather to an urgent issue that calls for attention and action: Ecosystems, particularly oceans and seas are full of micro-plastic, rising CO_2 emissions produce greenhouse effects and global warming, nuclear waste challenges societies to find solutions for disposal of these toxic materials. In this context, modern societies more and more realize that "there is no away" (Morton 2013) for materials, substances and things that have become (ir-)relevant as waste. Waste thus emerges as a phenomenon of material resistance and activity that requires treatment, governance, and ethical frameworks. Therefore, debates on sustainability emphasize the implementation of a 'Green New Deal' or alternatively strategies of 'degrowth' and waste emerges as a contingent phenomenon, involving processes of interpretation and meaning making.

Although people necessarily produce waste (George 2014), we know that consumer cultures producing trash are a modern phenomenon (Strasser 1999). This means human consumption drives the production and accumulation of wasted goods (Packard 1960), but we must also consider that humans and their lives themselves can become wasted as outcasts (Bauman 2004). The notion of human waste demonstrates the tremendous metaphoric power of waste (Farzin 2017), although referring to Mary Douglas' (1966: 36) structuralist perspective, waste is often discussed "as a matter out of place". However, waste appears to be an issue created by 'the moderns' (Latour 1993, Descola 2013) and in view of the changing state of the nature and its relationship with people, waste is turning into a globalized 'stress test'. Considering this societal relevance of waste, we encourage empirical and theoretical contributions from different sub-disciplines that will respond to the following:

- What is waste in modern times and who defines what has to be treated as waste and in which way? In other words, how are things, materials and artefacts classified as 'waste'?

- Which situated 'waste practices' embedded in routines and everyday life are developed by the 'moderns'? And what are the characterizing structures of waste management and governance and what are their societal effects on waste and society?

- Which conflicts and controversies emerge in the production, distribution and prevention of waste? How does waste challenge producers, consumers, and disposers and therefore societies at large? And what interventions are chosen to meet these challenges?

- Which theoretical perspectives are useful to study the materiality of waste as well as the construction of its meaning? And which methods are well-equipped to examine waste empirically?

Keywords: waste, society, socio-ecological transformation, modernity

Tents in the Streets of a Paris District during a Pandemic: "A Matter out of Place"?

Elen Riot, University of Reims Champagne-Ardenne

In this paper, we describe the fate of the homeless in a Paris district during the two waves of the Covid-19 pandemic. We take Mary Douglas' definition of waste as "a matter out of place" (1966: 36) as the beginning of our analysis of the framing of people in the streets of the city.

During the March to December 2020 period, we closely observed three embedded processes taking place concomitantly and causing the homeless to remain in the streets of the 14th district (West of Paris). As large camps North of Paris were dismantled, a series of tents settled in the streets especially along the metro line. The maintenance of the people living in these tents depended on its compatibility with other activities such as restaurants terraces and Covid-19 testing units on the sidewalk. Many of them were migrants and did not speak French (Bakewell, 2014). They did not wear masks and they remained in the same space, a phenomenon we call an encampment process.

The presence of tents in the streets varied as different people took turn. Meanwhile tents became more numerous: many were displaced and relocated a few feet away, some declined and other developed into complex constructions. They became centers for the recycling of resources such as wastes left in the streets. They were also strategic focus points for the more itinerant homeless in the circuit of nearby food distribution, small jobs, public facilities, underground shelters and night refuges (Sassen, 2002). We call this phenomenon a process of occupation.

Finally, local authorities institutionalize the occupation of the streets by tents at close intervals by providing services such as food distribution, cleaning and social care into an everyday routine. We identify a series of silences and justifications from social services and urban planning authorities (namely the City of Paris, the Samu Social, the Red Cross, les enfants de Dom Quichotte) to justify this enduring situation (Reinecke, 2018) as compatible with human rights and hygiene standards during a pandemic. We call this last phenomenon a process of street exposure and invisibilization (Herzog, 2020).

We use photography as a source of information to describe the transformations in time and space. Our corpus of 87 pictures helps us materialize waste as "matter out of place" used by people in an attempt to build a place to live in the streets. We triangulate this material with archival data (official announcements and media coverage of the topic of homelessness, unofficial camps and the pandemic) and the ethnographic investigation of this issue of spatial justice (Soja, 2013). Reflecting on Dutton and Dukerich's (1991) seminal analysis of the growing assuming of its responsibilities to the homelessness by the New York Port Authorities, we identify a form of habituation to "matter(s) out of place" and a questionable governance (Baghat, 2020) in terms of spatial and social justice.

Keywords: Homeless, tents, pandemic, visual method, mapping, Paris, habituation

Wasting the body? On depletion through digitized cycling

Stefan Laser, Ruhr-University Bochum

The so-called "waste" or "discard studies" examine the role of wasting practices in structuring modern societies. With this talk, I look at the "wasting" of body power in popular sports, especially road cycling. In doing so, I discuss a pertinent case on the one hand and extend the conceptual tools of wasting studies on the other.

This contribution rethinks waste as a matter tied to energy systems. What is the relation between waste and energy? What can the field of Waste/Discard Studies learn from the so-called Energy Humanities?

Reflections of waste are at times awkwardly disentangled from matters of energy production and consumption. Main themes of investigations in waste scholarship e.g. are disposability, value orders, toxicity, and the circulation of complex materials. While studying these issues, researchers often stick to seemingly isolated waste materials, hence undermining the goal to investigate flows and circuits, and then lose grip of patterns of disposability, implicit valuation practices or certain mobile by-products. Adding energy to the formula could help sharpen the focus.

Studies from the Energy Humanities, in turn, investigate how fossil fuels shape environments, culture, sociality, and destructive forms of expenditure. It's more than fuel put into things. It's dependencies enacted in particular places, situations, and relations. The study of energy flows may enlarge the form of materials and bodies being put into motion, and actors are discarded.

To discuss the energy question, I bring my ethnographic material on cycling to the discussion. The research is grounded in a sociomaterial gaze, sharpened by STS methodologies. Cycling has changed radically in the last decade. Digital platforms like Strava – the "social network for athletes" – guide potentials, help with training management. Still, through close engagement with gadgets, it also leads to individuals becoming involved in complex assemblages of bodies-landscapes-local racing cultures-global data centres.

In the assemblages, certain wasting practices are enabled, while others are blocked. From a social theoretical perspective, the case offers lessons for distributed agency and matters of temporalities. With this paper, however, I also want to point to current developments of societies in general, e.g. looking at trajectories of ecological transformations against digitisation's backdrop and its indeterminate mediation. Finally, based on my analysis, it

becomes possible to trace the power of fossil fuels where it is least suspected.

Keywords: Energy, methodology, indeterminacy, excess, cycling

Waste as observation: towards a better understanding of the waste- organization nexus in modern societies

Nadine Arnold, University of Lucerne and Christopher Dorn, Trier University

What counts as waste is the result of social processes of valuation and not an inherent property of the objects (e.g., Greeson, Laser, & Pyyhtinen, 2020; Thompson, 2017). During these processes, entities are evaluated and valorized so that their value is determined (e.g., Lamont, 2012), often resulting in classifications, which includes singling out entities as valueless, that is, waste. Therefore, waste is "the by-product of a systematic ordering and classification of matter, in so far as ordering involves rejecting inappropriate elements" (Douglas, 1996: 36). Current studies dealing with such ordering and valuation processes regarding waste show two limitations.

First, they do not consider the role of organization, overlooking that waste is fundamentally linked with organization (for a notable exception see Corvellec, 2019). Second, uses of the term 'waste' are generally limited to material objects (e.g., food, electric scrap, nuclear waste), although non-material entities may also be evaluated as waste. As a result, we have a limited understanding of waste and its specific relations to organization. We thus address a research gap concerning the relationship between waste and organization by asking: How do organizations produce and deal with waste in a broader sense?

To answer this question, we take inspiration from the work of the German sociologist Bardmann (1994), who conceptualizes the relationship between waste and organization as both constructed and unavoidable, while simultaneously developing an understanding of waste that goes beyond material waste. Specifically, we argue that waste is the result of an observer distinguishing between value and waste. Thus, value and waste are mutually dependent, and the observer necessarily constructs waste when indicating value.

To illustrate this perspective, we will direct our attention to the organizational type of hospital and use purposefully sampled empirical examples from the U.S. hospital sector to illustrate what it means when we approach waste as a necessary outcome of contingent observations that refer to value:

The first example considers organizations' internal observations of patients. It shows that hat the economic observation of patients leads to the construction of waste, which is not shared from the point of view of medical observation.

The second example focuses on hospitals as entities being observed. Specifically, this example concerns the observations performed by the U.S. News Hospital Rankings that identify valuable hospitals and waste, i.e., non-value hospitals with negative rankings and valueless hospitals that are completely ignored.

The third example deals with patients' counter-observations and disentangles the ways in which their observations of hospitals are in turn observed. Specifically, patients who do not choose providers based on rankings are stigmatized as irrational.

To conclude we identify the contributions of the waste-as-observation perspective to a better understanding of the role of waste in modern societies.

Keywords: Waste, organization, observation, hospital, society

A.9   ÜBERWACHEN, PROFILIEREN, INTERVENIEREN. ZUR REGULIERUNG «SOZIALER MARGINALITÄTEN» IN ZEITEN DER UNGEWISSHEIT: ORGANISATIONEN UND RECHTLICHE ARRANGEMENTS ALS PRODUKTIONSSTÄTTEN SOZIALER MARGINALITÄTEN

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Monday 28 June, 10:45 – 12:15 (Session 1 of 2)

For session 2: Monday 28 June, 15:00 – 16:30

Seit ihren Anfängen befasst sich die Soziologie mit Fragen sozialer Abweichung und Kontrolle, mit anomischen Tendenzen und Strategien einer Herstellung gesellschaftlicher Ordnung. Herausragende Bedeutung kommt hierbei Dispositiven, Taktiken oder Praktiken der Überwachung sozialer Risiken und gesellschaftlicher Probleme zu, mitunter auch der Profilierung gefährlicher oder gefährdeter Personen, auffälliger oder störender Gruppen, um deren Verhalten letztlich regulieren oder steuern zu können. An der Schwelle zum 21. Jahrhundert präsentiert sich uns ein widersprüchliches Bild zum Umgang mit sozialer Abweichung und Marginalität. Während mit dem

Schlüsselkonzept der «Sicherheitsgesellschaft» (Legnaro 1997) die öffentliche Ordnungs- und Sicherheitsproduktion sich nicht mehr primär auf als anstössig oder sozial auffällig wahrgenommenes Verhalten zu konzentrieren scheint – sondern auf eine gouvernementale Verwaltung des empirisch Normalen (Foucault 2006; Singelstein/Stolle 2008) – stellen Analysen zu einer «Kultur der Kontrolle» (Garland 2001) mitunter auch eine punitive Wende fest, die weiterhin auf gefährliche Personen oder Risikopopulationen abzielt. Diese «Politik der Marginalität» (Wacquant 2009) bearbeitet soziale Ausgrenzung weniger um Marginalisierte zu integrieren. Betrieben wird vielmehr ein «selektives Risikomanagement» (Lutz/Ziegler 2005) oder eine «Exklusionsverwaltung» (Bommes/Scherr 2000), um primär einmal die Bevölkerung vor Sicherheitsrisiken oder die Gesellschaft vor Ordnungsstörungen zu schützen.

Soziologisch lassen sich soziale Marginalitäten als Effekt von Überwachung und Profilierung verstehen, von darauf bezogenen (wohlfahrt-)staatlichen Regulativen, privaten oder zivilgesellschaftlichen Interventionen. Dabei werden sozial marginalisierte Personen oder Gruppen in unterschiedlichen Kontexten problematisiert, sei es im öffentlichen Raum oder Zuhause, bei der Arbeit, in der Schule oder auf Ämtern. Personen und Gruppen, die ins Visier einer staatlichen, zivilgesellschaftlichen oder auch privaten Überwachung geraten, werden als «Aussenseiter» oder «Randständige» problematisiert, als «Randalierer» oder «Illegale» etikettiert. Nebst sogenannten «Drogensüchtigen» und «Alkoholiker*innen» finden sich darunter z. B. auch «Bettler*innen» oder «Obdachlose», weiter auch Personen mit «psychischen Krankheiten» oder «sozialen Verhaltensauffälligkeiten», mit «irregulärem Aufenthaltsstatus» oder jugendliche «Drop-outs».

Entwicklungen wie die Digitalisierung oder die 2020 ausgebrochene Covid-19-Pandemie eröffnen neue Möglichkeiten der Überwachung, deren Auswirkungen auf soziale Marginalisierte bisher noch wenig bekannt sind. Im Workshop sollen daher die unterschiedlichen Produktionsstätten gegenwärtiger sozialer Marginalitäten diskutiert werden, wobei die Vielfalt der involvierten Akteure*innen zu berücksichtigen ist. Denn Policing, Profiling oder Tracing und Formen des (präventiven) Regulierens oder Eingreifens finden sich nicht nur bei staatlichen Agenten der Sicherheits- und Ordnungsproduktion. Nebst Justiz und Polizei können auch Einrichtungen der Sozialverwaltung (Sozialhilfe, Arbeits- oder Jugendämter, KESB), der Gesundheitsversorgung (Krankenhäuser, Arztpraxen), Organisationen im Bildungsbereich (Schulen, Kindergärten) wie auch des Service Public (öffentlicher Verkehr, Stadtreinigung) eine zentrale Rolle spielen; Private (Sicherheitsfirmen, IT-Organisationen) und Unternehmen (Shopping Malls)

ebenso wie auch Organisationen der Zivilgesellschaft (KITAS, Beratungsstellen, Vereine, NGO's). Entsprechend vielfältig und fragmentiert tritt das Herstellen und Managen sozialer Marginalitäten in Erscheinung.

Der Workshop lotet die Vielfalt gegenwärtiger Überwachungs- und Profilierungsformen aus und analysiert diese hinsichtlich einer Herstellung und Regulierung sozialer Marginalität. In dieser Session werden Organisationen und rechtliche Arrangements als Produktionsstätten sozialer Marginalitäten ins Zentrum gerückt.

Keywords: Soziale Marginalität, Überwachung, Polizei, Sozialstaat, Soziale Arbeit

Modi und Intensitäten von Zwang als Charakteristikum «spezieller» Institutionen?

Marina Richter, HES-SO Valais/Wallis, Schule für Soziale Arbeit; Irene Marti, Universität Bern, Institut für Strafrecht und Kriminologie, Prison Research Group; Anna Hänni, Universität Bern, Institut für Strafrecht und Kriminologie, Prison Research Group; Jago Wyssling, Universität Bern, Institut für Strafrecht und Kriminologie, Prison Research Group; Ueli Hostettler, Universität Bern, Institut für Strafrecht und Kriminologie, Prison Research Group

Jede Gesellschaft hat im Lauf der Geschichte unterschiedliche Institutionen entwickelt, um ihre Mitglieder zu organisieren und zu integrieren. Dazu gehört etwa die Bildung, die Gesundheitsversorgung sowie die öffentliche Verwaltung. Personen, die über diese allgemeinen Institutionen nicht oder nicht genügend integriert werden können, werden oft in spezialisierten Institutionen untergebracht und damit auch gesellschaftlich marginalisiert. Unterschiedliche Gründe werden aus Sicht der Gesellschaft herangezogen, um Menschen nach gängigen Standards als «nicht integrierbar» zu definieren. Derzeit gehören dazu bspw. Gründe, welche rechtlicher Natur sind (Straftäter und Straftäterinnen), den Aufenthaltsstatus betreffen (Asylsuchende, Migrantinnen und Migranten), durch psychische Beeinträchtigungen verursacht werden (psychisch Kranke) oder wegen altersbedingtem Unterstützungsbedarf erfolgen (ältere, an Demenz leidende Menschen).

Die Geschichte solcher «spezieller» oder «spezialisierter» Institutionen wurde verschiedentlich erforscht. Dabei ist das Gefängnis, wie etwa Foucault oder Goffman gezeigt haben, eines der bekanntesten Beispiele. Aktuell wird debattiert, ob sich die Merkmale des Gefängnisses auch auf weitere «spezielle», (mehr oder weniger) «totale» Institutionen ausdehnen und deshalb allgemein von einem sogenannten «carceral turn» in der Gesellschaft gesprochen werden

kann. Dieser äussert sich etwa im Umgang der Gesellschaft mit Risiko und dem oft mehr oder weniger verborgenen Prozess der Versicherheitlichung («securitization») vieler Lebensbereiche und Institutionen. Damit wird die Frage aufgeworfen, inwiefern sich der Zwang solcher «spezialisierter» Institutionen vom generellen Zwang unterscheidet, der jede Institution in irgendeiner Form kennzeichnet.

In einem SNF-Projekt untersucht ein Team der Prison Research Group (Universität Bern) und der HES-SO Valais/Wallis anhand verschiedener Fallbeispiele woran und inwiefern der oft postulierte «carceral turn» festzumachen ist. Es geht darum, zu dokumentieren, wie diese Institutionen, die als «problematisch» eingeschätzten Mitglieder der Gesellschaft organisieren und dabei, in den Worten von Disney und Schliehe (2019), potenziell selber zu «problematischen» Institutionen werden.

Dazu soll in den Institutionen Gefängnis, psychiatrische Klinik, Alterszentrum und Asylzentrum untersucht werden, wie die Organisation ihrer jeweiligen Mitglieder erfolgt. Die Organisation oder das Management der Mitglieder der Institution wird dabei in erster Linie als ein Raum-Zeit-Regime verstanden. Dieses soll in den verschiedenen Institutionen dokumentiert und verglichen werden sowie in Bezug gesetzt werden zu Fragen im Zusammenhang mit dem «carceral turn» und der Versicherheitlichung. Im Fokus liegen die Formen von Zwang, die durch die Gleichzeitigkeit von Einschränkung und Fürsorge gekennzeichnet sind, indem besonders die Raum-Zeit-Regime im Umgang mit der jeweiligen Klientel untersucht werden.

Der Beitrag wird der Frage nachgehen, inwiefern spezifische Modi und Intensitäten von Zwang, operationalisiert in den Raum-Zeit-Regimen, konstitutiv sind für solche spezialisierten Institutionen. Grundlage des Beitrags sind theoretische Überlegungen, wie sie den Ausgangspunkt des Forschungsprojekt darstellen und erste empirische Einsichten aus Gesprächen mit Expert*innen.

Disney, Tom, und Anna K. Schliehe. „Troubling institutions". Area 51 (2018): 194–99

Keywords: Zwang, Raum-Zeit-Regime, Gefängnis, psychiatrische Klinik, Alterszentrum, Asylzentrum coercion, space-time-regime, prison, psychiatric hospital, nursing home, asylum centre

Sind Erwachsenenschutzbehörden Produktionsstätten sozialer Marginalität?

Prof. Dr. Roland Becker-Lenz, Hochschule für Soziale Arbeit FHNW; Anic Sophie Davatz, M.A., Hochschule für Soziale Arbeit FHNW; Dr. Lukas Neuhaus, Hochschule für Soziale Arbeit FHNW

In unserem Beitrag möchten wir der Frage nachgehen, ob und ggf. inwiefern die Erwachsenenschutzbehörden in der Schweiz als Produktionsstätten sozialer Marginalitäten betrachtet werden können. Im Call für diesen Workshop sind diese Behörden explizit als Akteure bzw. Produktionsstätten genannt. Im Hinblick auf die Funktionen der Produktion sozialer Marginalität lässt sich feststellen, dass die gesetzliche Programmierung des Erwachsenenschutzes von der Schutzbedürftigkeit bzw. von einem "Schwächezustand" (Art. 390 ZGB) ausgeht, von dem einzelne Individuen betroffen sein können. Auch wenn der Schutz von Einzelnen im Fokus steht, ist nicht auszuschliessen, dass in der Beurteilung und Bearbeitung von Hilfsbedürftigkeit auch der "Schutz der Bevölkerung vor Sicherheitsrisiken" und der "Schutz der Gesellschaft vor Ordnungsstörungen" eine Rolle spielt. Im genannten Art. 390 ZGB ist von der "Belastung" und vom "Schutz von Angehörigen und Dritten" die Rede, die bei der Errichtung von Massnahmen zur Behebung des Schwächezustandes von Betroffenen zu berücksichtigen sind.

Zur empirischen Klärung der eingangs erwähnten Frage ziehen wir Datenmaterial und Analyseergebnisse eines laufenden Forschungsprojektes zu Praktiken der Erhaltung und Förderung von Selbstbestimmung im Erwachsenenschutz heran. Das Projekt wird im Rahmen des vom Schweizerischen Nationalfonds finanzierten Nationalen Forschungsprogramms 76, "Fürsorge und Zwang" durchgeführt. Das Datenmaterial des Projektes besteht im Kern aus Fallakten von Behörden des Erwachsenenschutzes aus drei Kantonen der Deutschschweiz und drei Zeitperioden (1960er Jahre, 1980er Jahre und heutige Zeit). Im Datenmaterial dieses Projektes ist in einzelnen Fällen festzustellen, dass Personen sich an diese Behörden wenden, weil sie gewisse Ordnungsvorstellungen tangiert sehen, dies kann sich beispielsweise auf die Hausordnung in einem Mietshaus beziehen, auf eine moralische Lebensführung oder auf die ordentliche Abwicklung von Geschäften. Es ist auch festzustellen, dass Personen um ihre eigene Sicherheit fürchten. In solchen Fällen machen Personen aus der Bevölkerung mittels sogenannter Gefährdungsmeldung die Behörden auf andere aufmerksam, die diese Ordnungsvorstellungen tangieren oder der Grund für die Sicherheitsbedenken sind. Wir möchten anhand von exemplarisch ausgewählten Fällen der Frage nachgehen, wie die Behörden auf diese Meldungen reagieren und ob die

Fallbearbeitung als Produktion von Marginalität gedeutet werden kann. Wir vergleichen dabei die Fallbearbeitung der heutigen Zeit mit Fällen von Vormundschaftsbehörden, den Vorgängern der heutigen Erwachsenenschutzbehörden, in den 1960er und 1980er Jahren.

Keywords: Erwachsenenschutz, Soziale Kontrolle, Devianz, Selbstbestimmung

Minority Report - Die biopolitischen Dimensionen des Schweizer Antiterror-Regimes

Darja Schildknecht, Philosophisch-Historische Fakultät, Departement Gesellschaftswissenschaften, Fachbereich Gender Studies; Nora Naji, Philosophisch-Historische Fakultät, Departement Gesellschaftswissenschaften, Fachbereich Gender Studies

Das Konzept Biopolitik ermöglicht die Analyse von Machtgefügen, deren Manifestierung in Körperpolitik und wie diese zu Privilegien und Marginalisierungen führen können. Das internationale Antiterror-Regime verfügt hierbei über eine ausgeprägte Biopolitik: Biopolitische Merkmale bestimmen oftmals wer als Gefährder*in 1 (Fedlex 2021) assoziiert und schliesslich identifiziert wird. Die Vergabe von Privilegien in der Bekämpfung von Terrorismus drückt sich folglich massgeblich in der Marginalisierung der Muslimischen Bevölkerungsgruppe innerhalb einer Gesellschaft aus.

In den letzten Jahren durchlief das Antiterror-Regime einen Wandel: Die rein militärische Terrorbekämpfung wurde durch präventive Massnahmen ergänzt, um die strukturellen Ursachen von extremistischer Gewalt zu adressieren. Durch den neuen Fokus auf Prävention sind viele neue Akteure auf der Bildfläche erschienen, die traditionell nicht im Sicherheitsbereich tätig sind. Soziale Institutionen wie zum Beispiel Schulen, psychiatrische Zentren und städtische Sozialdienste, aber auch zivilgesellschaftliche Organisationen wie Muslimische Vereine sind plötzlich mit eingebunden, nicht nur bei der Prävention durch Aufklärung, sondern auch bei der Identifikation und Früherkennung sogenannter Gefährder*innen. Diese Ausweitung des Sicherheitsapparates auf zivilgesellschaftlicher Ebene und vor allem auch im Gesundheits- und Sozialwesen kann sich zu einer gefährlichen Produktionsstätte von sozialen und politischen Marginalitäten entwickeln. Obwohl das Antiterror-Regime vermeintlich alle Formen extremistischer Gewalt angeht, sind die präventiven Massnahmen überwiegend an Muslimische und nicht-weisse Gemeinschaften gerichtet. Die potentielle Gefahr, die mit dem "Anderen", dem nicht-weissen Körper, assoziiert wird, steht im Zentrum des Bedrohungsmanagements von Gefährder*innen. Durch die Inklusion des Sozial- und Gesundheitswesens in die Terrorbekämpfung wird

unmittelbar klar, dass biopolitische Machtprozesse im Zentrum des präventiven Ansatzes stehen.

Dieser Artikel untersucht am Beispiel des geplanten Bundesgesetzes über die polizeilichen Massnahmen zur Bekämpfung von Terrorismus in der Schweiz (PMT) (Fedpol 2021) das Konzept des Gefährders bzw. der Gefährderin, damit die Idee des Pre-Crime Space und dessen Auswirkungen auf die Muslimische Gemeinschaft (Heath-Kelly 2017). Das Bundesgesetz beabsichtigt die präventiv-polizeilichen Kompetenzen des Staates auszubauen und Gefährder*innen an der Ausreise in Konfliktgebiete zu hindern, den Kontakt zum kriminellen Umfeld zu trennen sowie ihren Bewegungsradius einzuschränken. Dies soll vorwiegend durch verwaltungspolizeiliche Massnahmen, wie beispielsweise Meldepflicht, Dokumentensperre, Ausreiseverbot, Kontaktverbot oder Hausarrest, funktionieren. Dabei erschliessen vor allem die verwaltungspolizeilichen Massnahmen den Pre-Crime Space. Die biopolitische Wahrnehmung des Pre-Crime Space begründet "verletzliche" Körper als sogenannte Gefährder*innen. Während die Designation eines "verletzlichen" Körpers abhängig ist von der Entwicklung extremistischer Gedanken und plötzlich jeder Status unsicher wird, sind bereits marginalisierte Körper besonders betroffen von dem neuen Bundesgesetz (Heath-Kelly 2017). Die staatliche Regulierung und infolgedessen Verletzung der Grund- und Menschenrechte (OHCHR 2020) marginalisierter und "verletzlicher" Körper in Namen der Sicherheit, mobilisiert Konzepte wie Agamben's bare life oder Mbembe's necropolitics. Zudem wirft dieser Artikel Licht auf das gesamtheitliche Bedrohungsmanagement (Fedpol 2021) in der Schweiz und die Ausweitung des Sicherheitsapparates auf das Sozial- und Gesundheitswesen. Die präventiven Massnahmen, die einen gemeinschaftsorientierten und partizipativen Eindruck erwecken, kanalisieren lediglich die polizeilichen Aufgaben in neuen Netzwerken von Akteuren und erweitern so die Reichweite des Strafrechtssystems (Rizvi and Thompson 2020). Der whole-of-society-Ansatz 2 , der dem Konzept der Prävention zu Grunde liegt, verschleiert darüber hinaus die Hintergründe des Diskurses rund um "Kooperation" und die biopolitische Implikation des Staates.

Keywords: Biopolitik, Terrorismus, gewalttätiger Extremismus, Prävention, Pre-Crime, Gefährder*in, Marginalisierung

Zur widersprüchlichen Marginalisierung im Kontext der Arbeitsintegration

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Im Zusammenhang mit den ökonomischen und politischen Veränderungen der vergangenen rund 40 Jahre hat sich der Schweizer Sozialstaat verstärkt in Richtung Workfare und Aktivierung entwickelt (Wyss, 2007). Ausdruck hiervon sind die Revisionen von Sozialhilfe und Sozialversicherungen, welche insbesondere auch die konkreten Möglichkeiten der Kontrolle und der Überwachung der involvierten Personen verstärkt haben (zur Kritik am nationalen Überwachungsgesetz siehe Widmer et al., 2018). In der Tat haben sich entsprechend die Überwachungs- und Profilierungsformen in unterschiedlichen gesellschaftlichen Bereichen vervielfältigt, nicht zuletzt betreffend der Teilnahme am Arbeitsmarkt. Die Soziale Arbeit war und ist massgeblich beteiligt an der Entwicklung und Etablierung von Angeboten zur sogenannten Arbeitsintegration. In diesen Praxisfeldern werden Menschen durch die Etikettierung von Beschäftigungsfähigkeit eingestuft. Menschen, denen eine fehlende Beschäftigungs- oder Arbeitsmarktfähigkeit unterstellt wird, werden im Kontext der Arbeitsgesellschaft in einen sogenannten zweiten Arbeitsmarkt abgedrängt – oder marginalisiert. Es zeigen sich im Bereich der Arbeitsintegration unterschiedliche Widersprüchlichkeiten hinsichtlich dieser Form der Marginalisierung:

1) Bei der Arbeitsintegration handelt es sich an sich um eine Arbeitsmarktintegration, also um die spezifische Eingliederung der Menschen in die bestehenden Arbeitsverhältnisse. Damit haben die Massnahmen gegenüber den betroffenen Menschen des Öfteren eher einen disziplinierenden anstatt einen qualifizierenden Charakter. Nicht die individuellen Fertigkeiten stehen im Vordergrund, sondern in erster Linie die Wiedereingliederung des Menschen als Arbeitskraft in den Arbeitsmarkt. Wird der Mensch als nicht-arbeitsmarktfähig deklariert, so wird zumindest eine Beschäftigung angestrebt. Diese Angebote bringen des Öfteren subventionierte Stellen mit sich, die im arbeitsrechtlichen Sinne nicht als Lohnarbeit verstanden werden können.

2) Diese Entwicklung ist insgesamt stark durch die neoliberale Ideologie geprägt und hat Auswirkungen auf der individuellen Seite. Es stellt sich die zentrale Frage, weshalb die Massnahmen seitens der betroffenen Personen als gerechtfertigt wahrgenommen werden. Die Durchsetzung disziplinierender Massnahmen geht mit der Erhöhung administrativer Kontrolle einher und hier reiht sich Soziale Arbeit in Theorie und Praxis in grossen Teilen widerstandslos in die neoliberale Fremdbestimmung ein.

Dies mag damit zusammenhängen, dass sie sich selber nicht mehr als Ausdruck der gesellschaftlichen Verteilungskämpfe begreift und die Sozialarbeitenden dadurch weitgehend politischer Ohnmacht ausliefert (vgl. Graf & Vogel, 2010).

Im geplanten Beitrag soll das kritische Potential von Sozialarbeit im Sinne einer demokratisierenden Stärkung der individuellen Fähigkeiten der betroffenen Menschen herausgestrichen und das Praxisfeld Arbeitsintegration als Ort der kritischen Reflexion gesamtgesellschaftlicher Entwicklungen bestimmt werden. Die widersprüchliche Marginalisierung der Arbeitsintegration wird damit in einen grösseren Kontext der Arbeitsgesellschaft und deren Kontroll- und Überwachungsmechanismen eingebettet. Hieraus lassen sich Folgerungen für die theoretische Relevanz und die kritische Praxis der Sozialen Arbeit ableiten.

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A.10 LES ENJEUX DE JUSTICE SOCIALE EN FORMATION PROFESSIONNELLE

Kerstin Duemmler & Barbara Duc, Institut fédéral des hautes études en formation professionnelle (IFFP), Lausanne

Monday 28 June, 10:45 – 12:15

Le système de formation professionnelle dual, tel qu'il s'est notamment développé en Suisse, est souvent loué pour sa force intégrative des jeunes dans le monde du travail. Or, de nombreuses recherches en sociologie montrent que le système pose plusieurs questions en termes de justice sociale. Ces problématiques, mises en lumière par la crise liée à la pandémie de COVID-19, existent toutefois depuis longtemps. Ce workshop se veut une plateforme pour des recherches actuelles sur la formation professionnelle qui abordent des questions de justice sociale et d'inégalités, et ce à différents niveaux dont certains sont proposés ci-dessous.

Une première problématique a trait à la question du choix des jeunes dans leur orientation. En effet, même si deux tiers des jeunes entrent en formation professionnelle en Suisse, ce n'est pas toujours par choix délibéré étant donné

le lien étroit entre l'orientation en secondaire II et le parcours scolaire antérieur. La sélection durant l'école obligatoire, en particulier au moment du passage du primaire au secondaire I, influencée entre autres par l'origine sociale et le contexte migratoire, participe à la reproduction d'inégalités sociales. Cela est particulièrement visible au niveau de l'impact de la voie suivie en secondaire I sur les formations postobligatoires envisageables, ce qui influence durablement les futures conditions de travail et possibilités de carrière. De plus, les filières de formation postobligatoires sont fortement sexuées, ce qui est entre autres dû à la socialisation différenciée des filles et garçons dans les cadres familial et scolaire.

Une deuxième problématique est liée à l'intégration dans le système dual qui répond à des logiques similaires à celles du marché du travail. Les candidat-e-s à l'apprentissage doivent ainsi faire face à un véritable marché des places d'apprentissage et font l'expérience de la concurrence, et pour certain-e-s de la discrimination. Un certain nombre de jeunes connaissent donc des difficultés, voire des impossibilités, d'accès au système dual. De plus, les logiques de recrutement des entreprises participent à la reproduction d'inégalités en termes de genre et d'origine en privilégiant des compétences non académiques que les jeunes développent davantage dans le milieu familial qu'à l'école.

Une troisième problématique renvoie aux questions de réversibilité des choix de formation et de mobilité de carrière. Bien que les récentes réformes visent à davantage de perméabilité dans les voies de formation, notamment avec l'introduction de la maturité professionnelle, cette mobilité dépend des acquis d'apprentissage antérieurs qui sont distribués de manière inégale parmi les jeunes. Par ailleurs, la possibilité de faire une maturité professionnelle intégrée dépend aussi de la volonté des entreprises formatrices de laisser l'apprenti-e s'y engager en parallèle de son apprentissage.

Une dernière problématique concerne la période de formation elle-même. Une importante tension traverse le quotidien des apprenti-e-s, la tension entre la production et la formation. Celle-ci se retrouve dans leur statut, à la fois personne au travail et en formation. Cela soulève la question de la qualité de la formation reçue par l'apprenti-e au sein de l'entreprise formatrice, plus précisément le degré d'adéquation des conditions de formation à l'apprentissage d'un métier et non à l'usage d'une main d'œuvre bon marché.

Mots-clés: apprentissage, sélection, trajectoire, orientation, inégalités sociales, conditions de formation

Le capital d'autochtonie, une voie d'accès vers une place d'apprentissage ?

Nadia Lamamra & Barbara Duc, Institut fédéral des hautes études en formation professionnelle (IFFP) Lausanne

Les travaux en sociologie soulignent combien la formation professionnelle participe à la reproduction des inégalités sociales, notamment lors de la sélection et du recrutement des futur-e-s apprenti-e-s par une entreprise formatrice (Fibbi, 2006; Imdorf, 2007). Comparable à celui prévalant à l'accès au marché du travail, le processus reproduit directement ou indirectement des discriminations fondées sur l'origine sociale, migratoire ou encore sur le genre (Duc & Lamamra, 2020; Kergoat, 2015; Ruiz & Goastellec, 2016). Il s'agit ici d'analyser un critère de recrutement moins étudié dans le contexte helvétique : le capital d'autochtonie (Retière, 2003; Renahy, 2010).

Le capital d'autochtonie est à comprendre comme un ensemble de ressources sociales et symboliques procurées par « l'appartenance à des réseaux de relations localisés » (Renahy, 2010, p. 9), relations professionnelles, de parenté, de voisinage, etc. Il permet à des milieux sociaux dotés de peu de capitaux scolaires et économiques de se positionner sur différents marchés, politique, du travail, matrimonial (Renahy, 2010), ou des places d'apprentissage (Moreau, 2015). Il s'agira ici de faire dialoguer la notion de capital d'autochtonie avec les liens sociaux, forts et faibles (Granovetter, 1973). En effet, les jeunes en recherche d'une place d'apprentissage mobilisent principalement des liens forts (Lamamra, Jordan & Duc, 2013). Or, le capital d'autochtonie tend à montrer la « force des liens forts ».

Cette contribution se fonde sur les entretiens semi-structurés menés auprès de 80 formateurs et formatrices en entreprise de Suisse romande travaillant dans des entreprises de tailles variées (micro, PME, grandes) de divers secteurs d'activité. Sur la question du recrutement, 69 entretiens qui traitent de cette question ont été retenus. L'analyse de contenu thématique (Bardin, 1986) permet d'identifier les critères de recrutement, dont le capital d'autochtonie. Il s'agira de mieux comprendre ses composantes et son rôle dans le recrutement en le mettant en lien avec les liens sociaux.

Dans ce corpus, le capital d'autochtonie est constitué par la parentèle, le voisinage ou la clientèle et recoupe en partie les réseaux forts utilisés par les jeunes. A la proximité géographique, s'ajoute l'engagement local qui laisse supposer des dispositions communes (entre patron-ne et futur-e apprenti-e). Les résultats soulignent que le capital d'autochtonie permet de compenser une non-correspondance aux critères usuels (origine sociale, résultats scolaires). En effet, les dispositions partagées

laissent augurer d'une bonne intégration dans l'entreprise et le collectif de travail.

La discussion reviendra sur le double intérêt d'une analyse au travers de cette notion. Elle permet de souligner d'une part, que les jeunes mobilisent principalement des liens forts et d'autre part, que les entreprises cherchent avant tout à minimiser les risques (dispositions communes, contrôle social) (Imdorf, 2007). En conclusion, le statut de ce capital sera débattu : alternative aux critères usuels ou au contraire, critère supplémentaire produisant des inégalités pour celles et ceux (immigré-e-s, filles) n'en disposant pas ou peu (Kergoat, 2015; Moreau, 2015).

Mots-clés: Apprentissage, marché des places d'apprentissage, sélection, inégalités sociales, capital d'autochtonie, liens sociaux

Vocational education for sale. Insight from a single case study

Luca Preite, Pädagogische Hochschule FHNW, Muttenz

Using the example of a single case study, the contribution provides insights into a scarcely researched VET field: private vocational schools. Anna is a young woman with migration background who completed her vocational education at a private school by paying fees amounting to 37,000 Swiss francs. Her single mother, who had to draw welfare and is continuing her education while working, had persuaded her to do so after Anna had not found an apprenticeship in the bridge-year course either. The family could hardly afford the school fees. They needed the financial support of her grandparents - former guest workers. Despite unpleasant experiences in the internship, Anna successfully completed her vocational education, passed the entrance exam for the vocational baccalaureate and finally obtained the university entrance qualification.

These private schools offers VET in commerce, IT, design, childcare and medical practice assistance. Despite this, these schools are not considered in VET research nor in private school research. And yet, the example of these schools could be used to examine a variety of issues that shape the Swiss VET system in term of social inequality. For example, it surprises how these schools do not know any school admission requirements apart from a compulsory school certificate. Hypothetically, these schools could thus position themselves as a niche on a rather selective and thinned-out training and apprenticeship market – mind you, against payment. Therefore, the contribution exploratorily asks to what extent and how this vocational education for sale both undermine and reinforce social inequalities in the VET system.

While in the subject-oriented transition research cooling-out processes are studied in depth, we know little about how at-risk youth attempt to resist these forces. From a theoretical point of view, Annas "choice" for a private school could thus be interpreted as a precarious practice of resistance in the transition regime. Her example therefore not only illustrates how she precariously did transition. Also, it can be used to investigate the field of these private schools itself.

From a methodological point of view Anna's case is reconstructed in a multiperspectival approach. Beside informal conversations and problem-centered interviews with Anna and her mother secondary data – i.e. descriptive statistical analysis (TREE, FSO); a qualitative content analysis of educational advertisements of these schools – is taken into account to generalize the case in an analytical way.

Preliminary results suggest that, based on the payment, Anna succeeded in undermining forces of the transitional regime – e.g. in terms of access restriction and labor market orientation. And yet, from an inequality perspective, the question arises at what cost this occurred. Not only was there a substantial tuition to be paid, for which the family also had to go into debt. Once started to pay in installments, dropping out of school leads to a financial loss. It was no coincidence that changing schools was not an option for her even when she reported harassment during her internship. In Anna's vocational education, social inequality could thus only be overcome insofar as she took it upon herself as a burden.

Keywords: single case-study, private schools, transition regime, at-risk youth, agency

Inégalités des conditions d'apprentissage et agentivité en formation professionnelle. L'exemple de l'apprentissage en automatisation.

Alexandra Felder, Isabelle Caprani, Kerstin Duemmler, Institut fédéral des hautes études en formation professionnelle (IFFP), Lausanne

Cette communication discute l'aspect de la justice sociale dans la formation professionnelle sous l'angle des inégalités des conditions d'apprentissage au sein des entreprises. Nous partons du constat que ce sont les entreprises qui créent les conditions nécessaires pour que les apprenti-e-s puissent saisir des opportunités d'apprentissage. Notre discussion montre que ces conditions peuvent différer significativement d'une entreprise à l'autre et qu'elles créent ainsi une inégalité d'opportunité d'apprentissage pour ces jeunes en formation.

En nous appuyant sur une recherche qualitative auprès d'apprenti-e-s en automatisation (31 entretiens et 4 discussions de groupes focalisées), nous montrons de façon concrète les formes d'accompagnement mises en place au sein des entreprises et discutons ensuite leur influence sur l'agentivité des apprenti-e-s concernant leurs opportunités apprentissage.

Les formes d'accompagnement, qui se présentent comme un outil pédagogique de socialisation professionnelle et de transfert des compétences techniques (Fredy-Planchot, 2007), permettent l'instauration d'une structure de formation dans l'entreprise. Le niveau structurel est ensuite concrétisé par la « direct guidance » (Mikkonen et al. 2017), c'est-à-dire les interactions mises en place entre la personne chargée de la formation et l'apprenti-e, sa façon de structurer le quotidien de travail et d'apprentissage, ainsi que sa façon d'interagir avec l'apprenti-e. Finalement, les rapports avec d'autres collègues et apprenti-e-s jouent également un rôle significatif dans leur formation.

Notre discussion porte sur le vécu subjectif des apprenti-e-s de ces formes d'accompagnement, et de leur influence sur l'agency (Ferm et al.2018). Nos résultats montrent que dans une structure de formation qui prend en compte les besoins des apprenti-e-s en termes d'accompagnement et d'apprentissage elles et ils peuvent développer une agentivité qui impacte directement leur participation et influence leur potentiel d'apprentissage : ils renforcent leurs compétences professionnelles et leur estime de soi. Dans des conditions d'apprentissage qui sont peu adaptées aux besoins, il est souvent impossible pour les apprenti-e-s d'améliorer leurs opportunités d'apprentissage, et leurs compétences professionnelles restent à leurs propres yeux en dessous de leur stade de formation. De l'autre côté, ces apprenti-e-s développent souvent de l'agentivité en vue d'améliorer leurs conditions de formation.

La présentation de ces résultats ouvrira au débat sur les moyens à mettre en place pour, d'une part, réduire ces inégalités et, d'autre part, coopérer pour une meilleure prise en compte de la qualité des conditions d'apprentissage dans les entreprises.

Mots-clés : formation professionnelle, conditions d'apprentissage, accompagnement, agentivité, inégalités

Assumer son pouvoir sur, déployer le pouvoir avec : les enjeux de justice sociale dans la formation des cadres

Laurence Bachmann, Anne Perriard, Anne Ronchi, HETS Genève (HES SO)

Si les directrices et directeurs d'institutions éducatives, sociales et socio-sanitaire ont de fait du pouvoir, elles et ils éprouvent toutefois souvent de la difficulté à le repérer, à le nommer ou à l'assumer. Cela, d'autant plus pour les cadres issus du travail social qui confondent parfois pouvoir et responsabilité, ou autorité et autoritarisme (Bayer, 2014). Ces cadres s'inscrivent en outre dans un contexte où le modèle hérité de direction d'organisation – encore très présent dans les faits et dans les représentations – est celui d'un homme blanc, suisse, quinquagénaire, chrétien, hétérosexuel et de milieu privilégié.

Nos réflexions s'inscrivent dans le cadre du DAS et du MAS en direction d'institutions éducatives, sociales et socio-sanitaires de la Haute école spécialisée de Suisse Occidentale (HES SO). Ce dispositif de formation continue s'adresse à des personnes occupant un poste de direction dans le domaine de la petite enfance, de l'éducation ou du domaine médico-social. Au moment de leur formation, les participant-e-s occupent un poste en tant que responsable et cherchent à consolider leur posture de direction. En obtenant un poste de direction, la plupart de ces personnes ont effectué une ascension professionnelle ainsi qu'un déplacement professionnel en passant par exemple du métier d'éducatrice/teur de la petite enfance ou d'éducatrice/teur spécialisé-e, d'assistant-e social, ou d'infirmier-e à la position de directrice/teur de leur institution ou d'un groupe d'institutions. Les participant-e-s doivent dès lors acquérir des dispositions liées à leur nouvelle fonction. De plus, comme l'attestent les recherches sur les profils des assistant-e-s sociaux (Serre, 2009; Gaspar, 2012), leur ascension professionnelle est souvent doublée d'une ascension sociale par rapport aux professions de leurs parents. Enfin, ces personnes sont souvent en décalage avec le modèle dominant de cadre mentionné ci-dessus. Dès lors, les participant-e-s ont besoin d'outils critiques pour assumer pleinement leur nouvelle fonction. Inciter les cadres à assumer leur pouvoir relève ainsi d'un enjeu de justice sociale.

Notre contribution vise d'abord à cartographier les différentes formes de pouvoir présentes chez ces cadres et d'en dépeindre leurs dynamiques. Ensuite, elle a pour objectif de mettre en lumière un dispositif pédagogique qui permet de prendre conscience du caractère social d'une trajectoire individuelle. Nos réflexions s'appuient sur des travaux de participant-e-s ainsi que sur nos enseignements. Elles s'inscrivent aussi dans le cadre d'une recherche FNS

sur le développement personnel et le pouvoir qui lui est associé.

Nous montrerons d'abord que, si les directrices et directeurs sont peu nombreuses à évoquer explicitement le pouvoir, celui-ci apparait implicitement dans la plupart des situations présentées. Dans les écrits, il prend principalement la forme de pouvoir sur – celui issu de la domination (Naves, 2020). Ensuite, nous partagerons la méthodologie déployée en vue d'inciter les cadres dirigeant-e-s à développer, consolider ou transformer leur rapport au pouvoir.

Mots-clés : Justice sociale, formation continue, cadres dirigeant-e-s, sentiment d'illégitimité, classe, genre, race

A.11 ANCHORING INTERNATIONAL ORGANIZATIONS IN THE STUDY OF ORGANIZATIONAL SOCIOLOGY

Leah R. Kimber, University of Geneva; Fanny Badache, Graduate Institute

Monday 28 June, 10:45 – 12:15 (Session 1 of 2)

This paper session aims to bring together scholars who adopt a sociological perspective to the study of international organizations (IOs). IOs have historically been studied by jurists and later by political scientists through the prism of theories in international relations (IR). In the past two decade, growing scholarship in IR has shifted the focus to analyzing IOs as actors in IR in their own right. To this end, scholars have not only developed new methodologies, traditionally used by anthropologists and organizational sociologists, but have also embraced sociology as a discipline and more precisely the field of organizational sociology. In this way, IOs have been studied as bureaucracies, as organizations within which various actors compete, which comply and produce norms and values. Nowadays, organizational sociology provides a fascinating basis to study IOs not only from within, but also with respect to their environment in a dynamic perspective.

A Trivial Inventory of Great Discoveries: How Global Public Institutions impact organizational sociology

Yves Schemeil, Sciences Po, Grenoble-Alpes University

To become more autonomous and not being stuck in intractable negotiations, World Public Organizations (WPO: those with member States, like ITU; and those to which States outsource the implementation of the public interest, like ICANN) must invent new institutional designs and new organizational tools. They enrich Management Studies with new concepts such as "multistakeholderism", "friends of the chair", and "joint statement initiatives". Reforming their modes of governance put consulting and auditing cabinets priorities upside down: "resilience" now prevails over "performance". Instead of importing from the private sector the metrics of instant "efficiency", they set standards of long lasting "effectiveness". They use collaboration tools rather than fight competitors. They opt for "strategic" (not "rational") management, "transformational" (and not "transactional") leadership. They privilege "boundary spanners" rather than seeking for the loyalty of "public service motivated" staff members. Overall, then, they drop out of the "NPM" mantra and rely increasingly on a "post NPM" now taught in the best Business Schools where research spots "slack", "ambidexterity", "hybridism", and "coopetition". These practical adjustments to managerial standards impact in turn NGOs as well as for profit agents, whose degree of "publicness" increases with the multiplication of commitments to "corporate social, environmental and humanitarian responsibility". This incites them all to be concerned for a fair 'global ethics'. This learning by doing process is at the roots of promising benchmarks, which invalidates constructivist research on "ever-expanding bureaucracies" as well as their opposite, realist and neo-realist assumptions about "ancillary organizations" fully controlled by States. However, this managerial turn does not evince sociology, quite the contrary. The sociology of norms, in particular, becomes more prominent than O&M studies and the discipline of IR altogether. To evidence these hypotheses several WPO will be studied, among which the understudied World Custom Organization, the International Maritime Organization, the United Nations Office on Drugs and Crime the UN World Tourism Organization, as well as more prominent and reviewed ones like the WHO and the IOM.

Keywords: International organizations, sociology of organizations

Knowledge production at International Organizations and technological change: How smartphones transformed UN sanctions monitoring in Africa

Aurel Niederberger, IHEID; Hayley Umayam, IHEID

Mobile Information and Communications Technology (ICT) have changed the way International Organizations (IOs) produce knowledge. Changes may be particularly profound in regions that were not covered by stationary ICT before, such as conflict settings in some African regions. In this study, we ask how mobile ICT changed the work of the Panels of Experts (PoEs) that are mandated by the UN Security Council to monitor the implementation of UN

sanctions, hypothesizing that denser socio-technological embedding of experts within their "field" strengthened the roles of "interlocutors" (investigation targets and informants, such as politicians, armed groups, civilians, etc.) in the production and processing of reports. Namely, we analyze if and how this technology has changed the network of "interlocutors" (investigation targets and informants, such as politicians, armed groups, civilians, etc.) involved in the production of reports; how it changed interactions between PoEs and interlocutors; and how it changed content and impact of PoE reports. We use semi-structured interviews with PoE members and a pragmatist framework to analyze social and socio-technological interactions between PoEs and interlocutors in the "field." Findings will show that the introduction of mobile ICT has enabled new and more effective ways for interlocutors to participate in the production of PoE reports; and that it increased the reception of reports in the "field." These findings shed light on knowledge production in conflict settings within a changing technological context. The study furthermore moves away from approaches that look at knowledge production in IOs as purely internal processes and focuses on the interfaces where this knowledge production becomes entangled with its social and technological environment.

Integrating IOs staff's protests in the study of the contestation of IO

Mélanie Albaret, University Clermont Auvergne (UCA)

Scholars from different social sciences study the contestation of international organizations (IOs) from a variety of perspectives: the exit strategy of states from IOs (Von Borzyskowski and Vabulas, 2018), member states resorting to other modes of contestation, the contestation of IO by a specific kind of actors, be it trade union (Roullaud, 2017) or transnational actors (Tarrow, 2000), on a specific issue such as the sexual orientation and gender identity one (Voss, 2018) or on specific cases such as Haiti (Freedman et Lemay-Hébert, 2015), whistleblowers (Moloney, Bowman and West, 2019), sexual abuse (Freedman, 2018), the responses of IOs to contestation (Heinkelmann-Wild and Jankauskas, 2020), the contestation of international norms (Wiener, 2018). Despite this dynamism, the different analyses do not always dialogue with each other. Moreover, the numerous mobilizations of IO staff (UNOG staff strike in 2018, mobilization of UN consultants and UN interns, to name but a few UN examples) have hardly been the subject of research. Although academics see international organizations as international bureaucracies and no longer only as inter-state institutions, the scientific literature on the contestation of IOs staff remains very fragmented. This

paper aims to integrate the analysis of IOs staff's protests into a transversal reflection on the contestation of IOs. The objective is to construct a comparison of the modes of contestation of IOs regardless of the type of actors involved (States, NGOs, unions, staff). This research is a contribution to the political sociology of international organizations from the analysis of the practices of contestation that the actors. It is at the crossroads of International relations and Organizational Sociology. It will contribute to the conceptual reflection on the notion of contestation through a double movement. It will make it possible to broaden the literature on international relations beyond "contested multilateralism" (Morse and Keohane, 2014) and the contestation of international norms. By integrating the protest practices of UN staff and states, it will also provide an opportunity to enrich the concept of protest developed in the sociology of mobilization and collective action. This paper is based on an ongoing research on a case study: the contestation of and at the United Nations Human Rights Council. The analysis rests on an empirical survey using qualitative methods and fieldwork (observation of HRC sessions, informal discussions with stakeholders at the sessions, semi-directive interviews).

The outer and inner world of International Organizations. Flowering and dissolution of the International Industrial Relations Institute (IRI)

Hannah Mormann, University of Lucerne

As early as the late 1980s, Gayl D. Ness and Steve R. Brechin called for research on international relations (IR): "(O)rganizations themselves are important units of analysis, precisely because they take on a life and character of their own" (270). The political science sub-discipline has now moved away from a state-centric perspective and organizations are studied as objects of research. The term world organizations (Koch 2012) stands for the attempt to make organizational sociological considerations fruitful for political science research. Recourse is made to the organization-theoretical paradigm of open systems, with which the relationship between organizations and their environment is brought to the fore. This paradigm, which is prominently represented in classical approaches of sociological neo-institutionalism, stands for a fusion of organizational analysis with analyses of social modes of organization. In order not to lose sight of the inner world of organizations, complementary concepts as Neill Fligstein ‫s‬ idea on social skills (Fligstein 2001; Fligstein & McAdam 2012) are offered with which dynamics between members and their competing goals and interests can be examined.he case of the International Industrial Relations Institute (IRI) is

used to illustrate such an approach. Groups from various social fields have contributed to the establishment and expansion of the IRI (1925-1948). These included in particular activists from the women's reform movement and female social researchers, female factory inspectors working for the state, and women employed in industry in so called welfare departments. These women's groups dominated in the early days of the IRI. All these women were primarily concerned with improving the working conditions of female workers in industry and were closely linked to the women's movement. They played a key role in the development of state interventions in the interest of female workers. The women from the welfare departments of industrial enterprises with job titles like matron, social secretary, social worker or factory nurse organized themselves in the IRI to form a coalition outside the factory walls to protect working women from measures to increase profits. The IRI grew in the course of a few years from an initial 20 – almost exclusively female – members to an institute with over 300 members. The case of the IRI provides insights into the way in which a local initiative for improving work conditions for female workers was transformed into an influential international organization for social progress inspired by the idea of scientific management. The Institute articulated a specific form of scientific management which was different from the mainstream: improving work conditions and resolving conflicts between labor and capital primarily through research and discussion. Mary van Kleeck, a social scientist who held the position of director from 1928 to 1948, as well as other founding members of the IRI demonstrated with her engagement a particular social skill in getting others to cooperate; a (short-lived) coalition between enlightened managers and factory owners, reformers, and social scientists from the US and Europe was build up.

Keywords: International organizations, sociology of organizations

12:15 – 13:15

LUNCH BREAK

SEMI-PLENARY SESSIONS I

I.1 RACISM IN EUROPE: A CROSS-NATIONAL PERSPECTIVE

Milena Chimienti, HES-SO, HETS-Geneva (CERES); Didier Ruedin, University of Neuchâtel, SFM, On the Move

Discussant: Graziela Moraes Silva, Associate Professor, IHEID, Graduate Institute

Monday 28 June, 13:15 – 14:45

Europe has been criticized for its "political racelessness" (Goldberg 2006) which tends to invisibilise racism and racial discrimination. Whilst this has been identified as a common trend in the Continent, its meaning, justifications and consequences vary across national contexts. This semi-plenary aims to provide a comparative picture of the conception of race and racism in different European countries and to highlight similarities and differences. Comparing conceptions and experiences of racism will allow to us understand the way race is socially constructed across different contexts and to which extend these differences lead to specific forms of racism (Moraes Silva 2020).

The different contributions will discuss the everyday experiences of racism and the macrosocial racialised structures attached to them in singular national cases. The contributions will focus on the public attitudes and debates on race/ethnicity and racism, as well as on the policies and legislation for racial/ethnic equality and against racism. Together, these contributions will help us better understand how European racisms are currently conceptualized, in particular, why some experiences of racism are identified in certain countries whilst they are not in other contexts despite similar indicators of inequality and discrimination (Lamont et al. 2016).

Racism and/or Racisms? A perspective from Germany

Manuela Bojadzijev, Professor, Berliner Institut für empirische Integrations-und Migrationsforschung

In the light of the development of research on racism in Germany, this contribution attempts to diagnose the central shifts of recent years. After decades in which research on racism was institutionally rather scarce, we now observe an increased interest. It is based on the persistent work of actors in the field of theory and memory work, changing linguistic patterns and educational policy work, migration policy interventions, victim counselling and much more. All of this often created synergies between activists, artists and media workers as well as academics. However, it has also created and provoked strong distortions in public debates, semantic shifts and conceptual foreshortening.

Manuela Bojadžijev is Professor at the Institute for European Ethnology at the Faculty of Humanities at Humboldt University in Berlin. She is also head of the "Social Networks and Cultural Lifestyles" department at the Berlin Institute for Integration and Migration Research (BIM) at Humboldt University and a visiting professor at the Faculty of Cultural Studies at Leuphana University Lüneburg.

Republican Abstract Universalism and the Unspeakable making of Race

Sarah Mazous, researcher at CNRS, attached to CERAPS

Drawing on an ethnographic survey conducted in a préfecture and in a municipalité of the Paris periphery, I analyze how republican universalism operates as a "particularizing" tool enacting whiteness. Starting from the paradoxical situation in which white state officials define themselves as race-blind and universalist whereas they are keen to racially ascribe people of color, I argue that race blindness is in fact a form of white blindness to racialization. People of color who subscribe to the ideology of the color-blindness tend to adopt a position whereby their loyalty toward the requirement of race blindness is supposed to protect them from suspicions raised by the racialized identity they are assigned to. But in practice, this stance internalizes the white view on them. In conclusion, I discuss the link between white race blindness and the failure of policies against racial discrimination in the French republican context.

Sarah Mazous is research fellow at CNRS, attached to CERAPS. She was previously Marie Curie Fellow at the Humboldt University of Berlin and postdoctoral fellow at the ANR Global-Race and ERC programs MORALS - Towards a Critical Moral Anthropolgy. Her work focuses on anti-discrimination in France, public employment schemes for young people from working-class and racialized backgrounds, and nationality policies in France and Germany. They are based on an ethnographic method and mobilize Critical Race studies, the sociology of law, the sociology of public policies and the critical anthropology of morality. She is the author of La République et ses autres. Politiques de l'altérité dans la France des années 2000, Lyon, ENS-Editions, 2017 and Race, Paris, Anamosa, 2020.

Where Do We Go From Here? Research and Political Agendas on Race, Racism and Immigration

John Solomos Professor of Sociology, University of Warwick

In the contemporary environment we have seen important transformations in both research and scholarly agendas about race, racism and immigration. This paper provides an overview of some key areas of debate and scholarship during period, highlighting important sites of debate and controversy. In exploring these issues, the paper seeks to situate these trends within the wider political and social transformations we have seen in this period, emphasizing the linkages between scholarship and politics in this field, key areas of research and the emergence of new challenges to existing research agendas. In developing this overarching view of the transformations we have seen during this period the paper will outline possible avenues for developing new research agendas and concludes by looking forward to the emergence of news areas of scholarship and research, as evidenced in contemporary debates about the shifting boundaries of research on race and racism, in contemporary Europe and more generally.

John Solomos is Professor of Sociology at the University of Warwick. He has researched and written widely on the history and contemporary forms of race and ethnic relations in Britain, theories of race and racism, the politics of race, equal opportunity policies, multiculturalism and social policy, race and football, and racist movements and ideas. His most recent books are Race, Ethnicity and Social Theory (forthcoming, Routledge) and Race and Racism in Britain 4th Edition (2018, Palgrave Macmillan). His most recent edited books are Theories of Race and Ethnicity: Contemporary Debates and Perspectives (Cambridge University Press 2015, co-editor with Karim Murji) and Routledge International Handbook of Contemporary Racisms (Routledge 2020). He is co-editor of the journal Ethnic and Racial Studies, which is published 16 issues a year by Routledge. He is also co-editor of the book series on Racism, Resistance and Social Change for Manchester University Press and General Editor of The Routledge Encyclopedia of Race and Racism.

Graziela Moraes Silva (discussant): Her current research focuses on comparative race relations and elite's perceptions of poverty and inequality. She is also one of the editors of the Journal of Latin American Studies, the Latin Americana and Caribbean Ethnic Studies and the International Development Policy. Her latest publications include: "Seeing Whites: Views from black Brazilians in Rio de Janeiro" Ethnic and Racial Studies, 43,4 (2020): 632-651 (with Luciana Souza Leão and Barbara Grillo);

"Technocrats' Compromises: Defining Race and the Struggle for Equality in Brazil, 1970-2010" Journal of Latin American Studies, 50, 1 (2018): 87-115 (with Brenna M Powell); Getting Respect: Dealing with Stigmatization and Discrimination in the United States, Brazil and Israel. Princeton University Press, 2016 (with Michèle Lamont, et al.).

I.2 PRODUCING INSECURITY AND EXCLUSION AT THE INTERSECTION OF IMMIGRATION AND POVERTY POLICIES

Yann Bochsler, FHNW, School of Social Work, Institute for Social Planning, Organisational Change and Urban; Dr. Lisa Marie Borrelli, HES-SO Valais-Wallis, Switzerland

Monday 28 June, 13:15 – 14:45

Migration and poverty are two policy areas, which cause heightened political debates and public attention. While both phenomena have attracted different kinds of public and political discourses, both are necessarily intertwined, given that migrant individuals are often facing exclusionary legal restrictions to access state support. They are recurrently portrayed as undeserving, needy and dependent on the 'host states'. Yet, what is often overlooked is how this assumed dependency is caused and constructed by policies and laws to the degree that it demonises the foreign 'other', often accused of misusing welfare assistance. These discourses and practices disclose the moral and socially hierarchising character of social policies.

This semi-plenary session builds on three contributions, which are going to be published in the Special Issue entitled "Governing the Poor – Migration and Poverty" in December this year (Borrelli/Bochsler forthcoming, Journal of Social Policy Research). All three contributions present empirical material in different (country) contexts (Switzerland and California) and discuss areas of policy and street-level research. The aim of this semi-plenary session is twofold. First, we want to discuss the three contributions focusing on the main findings and their theoretical take on the migration-poverty nexus as well as their understanding of social policies as vectors of moral values. Second, we want to link the findings with the topic of the congress by discussing whether they reflect the current tendency in European social and migration policy to favour stigmatising and exclusionary discourses and practices in order to produce consciously social (in-)justices as means of governing.

Béatrice Bertho and Hélène Martin take a closer look at emergency shelters for the homeless in Switzerland and how local authorities and (inter)national laws produce policies, which exclude poor migrant individuals from using

these shelters. Not only does Switzerland have no policies that explicitly deal with homelessness, they also exclude certain foreign nationals from the constitutional concept of human dignity that should guarantee the same level of social help to all "needy" people.

Lucia M. Lanfranconi, Yu-Ling Chang and Ayda Basaran present a case study of California's Welfare-to-Work (WTW) program at the state-, county-, and frontline-level and from clients' perspectives, demonstrating the intersection of immigration and welfare governance. Embedded in the workfare system and welfare reform of 1996 in the US, they discuss the restrictive eligibility of immigrants and the overall punitive workfare regime. The authors highlight how policy changes towards activation have affected migrant individuals and street-level staff.

Yann Bochsler discusses the current cantonal narratives of youth policies in Switzerland. Drawing on qualitative data collected in two city-cantons, this contribution shows the ambiguous discourses addressed at young adults without vocational training and receiving social assistance (YAS). This contribution focuses on the discourses by contrasting perceptions of implementers with the perceptions of youngsters themselves. The identified narratives confirm a practice of a paternalistic and economic segmentation that morally separates the worthy YAS from the unworthy YAS.

I.3 SUSTAINABLE CONSUMPTION AND SOCIAL JUSTICE

Philip Balsiger, Université de Neuchâtel; Léna Pellandini-Simanyi, Università della Svizzera italiana; Marlyne Sahakian, University of Geneva

Monday 28 June, 13:15 – 14:45

Sustainable consumption is a growing field of research and action, focused on the role of everyday people – as consumers and citizens – in sustainability transitions. While the environmental impacts of consumption patterns are often given much attention, social justice dimensions of 'sustainable consumption' merit further scrutiny. Sustainable consumption relates to social justice issues in several ways. When it comes to final consumption, sustainable products and services are often a 'choice' for an elite few, who can afford to buycott their way towards environmentally-sound lifestyles. Moving further up the supply chain, production processes often render invisible the labour and sanitary conditions of workers producing these 'sustainable' consumer goods, with environmental impacts also shaded from view. Shifting our gaze to post-consumer waste, the green consumption of Northern countries can also result in the exporting of un-sustainable

products or non-recyclable waste to other countries, which must bear the environmental and social burden of these 'lesser' products. Thus, sustainable consumption is inseparable from questions of global distributional justice, in terms of who can access environmental resources and who bears the brunt of negative environmental externalities. Lastly and crucially, sustainable consumption is also an issue of procedural justice, placing attention on what voices are included or excluded in processes that aim to promote more sustainable consumption. This semi-plenary on sustainable consumption and social justice thus moves beyond the relatively simplified moral question of what might be 'good' or 'bad' consumption choices, to consider the competing ethical principles on which sustainable consumption might need to rely, including environmental priorities, but also social priorities, such as reducing poverty and inequalities.

Keywords: sustainable consumption, social justice, environmental impacts

The potential and pitfalls of communitarian sustainability

Dr. Manisha Anantharaman, Associate Professor, Saint Mary's College of California

Academics, policy-makers and activists have placed much hope in the power of community to democratize and radicalize sustainability, but is this hope well founded? In this talk, drawing on a long-term study of Bengaluru, India's zero waste communities, I argue that while community-based sustainability projects can democratize the governance of urban environments, empower women to influence public policy and resist the corporatization of infrastructure, they simultaneously reinforce caste, class and gendered oppression. Bengaluru's zero waste transition emerged out of the work of women, whose household and neighborhood-level activism was instrumental in the spread of zero waste practices across the city. The work of these women demonstrates how community-based sustainability, a form of care-work convened through affective relationships, can be a potent force propelling behavioral and even policy changes through relational activism. However, when sustainability becomes women's work, it can disproportionately responsibilize them.

Community-based sustainability initiatives can also oppress and silence the working poor. Elite and middle class voices dominate the zero waste movement, even though the working poor carry out the actual work of zero waste within and beyond the home. When the poor are included, it is only as executors and workers, not as designers or leaders. Managers and citizen-volunteers constantly scrutinize and supervise workers, disciplining their bodies. This mode of

engaging "poor-others," I argue, emerges directly from dominant sustainability discourses that lionize citizen-consumers and technical expertise, while sidestepping the knowledge of workers and the informal sector, and the political challenges they offer. The citizen-valorizing aspects of global sustainability hybridize with indigenous caste-structured "cultures of servitude," rendering communitarian sustainability hierarchical and exploitative.

Keywords: Community, care, gender, class, caste, waste

Manisha Anantharaman is an Associate Professor of Justice, Community and Leadership at Saint Mary's College of California, USA. Her research and teaching interests connect sustainability and social justice, applying participatory and ethnographic methodologies to examine how economic and political ideologies, social identities, and power relations affect how sustainability is conceptualized and enacted at multiple scales. Her publications include an edited book on "The Circular Economy and the Global South" (Routledge, UK). In 2019, she was the Alba Viotto Invited Professor in Sociology at the Institute for Sociological Research, University of Geneva. She serves on the Executive Board of the Sustainable Consumption Research and Action Initiative (SCORAI), an international knowledge network of over 1200 researchers and practitioners committed to building a flourishing and ecologically-sound society by changing the way we consume. She received her PhD from the Department of Environmental Science Policy and Management at the University of California Berkeley (2015).

The material basis of sustainable consumption: Social justice and relations to land

Seema Arora-Jonsson, Professor, Swedish University of Agricultural Sciences

In this talk, I reflect upon how sustainable consumption is inextricable from the restructuring (or reterritorializing) of land and how this oft ignored connection between the two, is central to concerns about social justice. I take two examples from my research – the first on climate programs, the REDD+ (Reducing Emissions from Deforestation and forest Degradation) that span the global North and South. In REDD+ rural communities in Africa are paid for refraining from logging their forests and in this way accruing carbon credits in the long term plan that consumers, especially in the global North, would buy those credits. This is seen as a win-win for all, carbon is sequestered, consumers in the North can assuage their conscience about parts of their lifestyles by buying credits and communities in Africa are paid cash for not logging their forests.

The second example concerns the shift to sustainable technologies and is from the global North. The need for a transfer to what are seen as green technologies (such as electric cars) has engendered a scramble for resources, especially for minerals and metals needed in the manufacture or maintenance of these new technologies. Sweden has promoted itself as country with good governance and as the best place to mine minerals as compared to countries in Africa, regarded as clearly failing in assuring justice for their citizens in mining areas. Yet, as the immense resistance from indigenous Sami groups in Sweden as well as some local inhabitants shows, this is clearly not justice for them. The appropriation of land for mining entails encroaching on territory and the destruction of landscapes where people live and depend on for their livelihoods. In particular, it means shifting the use of land from the Sami reindeer herding groups, who have had customary rights to the land, to the state and companies for mining.

These are two examples of the differentiated impacts of 'sustainable' consumption in different parts of the world. Sustainable consumption clearly has a geographic and an ambiguous social justice dimension. The question is sustainable for whom and where? On the one hand, exploitation of natural resources promises development and welfare to areas often considered remote or backward and promises sustainable consumption globally. On the other, it threatens to dispossess rural people of land they believe is theirs or as in the case of the climate programs in Africa, it shifts decision-making over the land to consumers, often in the global North, far from the people who live on the land.

The promotion of sustainable consumption has deep seated implications for (other) people's relations to land and questions of social justice- in their responsibilities as environmental citizens and for their rights to land. When studying questions of consumption and production in one frame, it is clear that the promotion of 'sustainability' calls for a new paradigm to think about people's rights and responsibilities as citizens, in fact for a new framework for democratic citizenship across the North and South as well as within countries.

Keywords: land, consumption, reterritorialization, citizenship, North/South, indigeneity

Seema Arora-Jonsson is Professor of Rural Development at the Swedish University of Agricultural Sciences. She works with questions of sustainability and justice in relation to environmental governance, climate politics and rural development. Her work is shaped by the need to examine development and environmental management in its particular situation, but in the context of wider transnational currents and relations. Questions of gender, race, ethnicity,

class and geography are central to her analyses. Issues of research approach a) the doing of the research - participatory research and ethics and b) analyzing environmental questions in a North-South perspective in the globalizing context of environmental governance are central in her work.

The eco-politics of new urban environmental activism: the radical imaginaries of the post-square Indignados movement

Viviana Asara, Institute for Multi-Level Governance and Development, Vienna University of Economics and Business

In recent years there has been a blossoming of studies focusing on a seemingly increasing trend of a (new) type of urban environmental activism foregrounding the role of prefigurative practices and the creation of interstitial alternatives. Several authors forged a panoply of different terms to grapple with this phenomenon: sustainable community movement (organisations) (Forno & Graziano, 2014), (environmental) alternative action organizations (Giugni & Grasso, 2018; De Moor et al, 2019), alternative forms of resilience (D'Alisa et al., 2015; Kousis, 2017), new environmentalism of everyday life (Schlosberg and Coles, 2015; Schlosberg, 2019), interstitial environmental activism (MacGregor, 2019) and collective alternative everyday practices (Deflorian, 2020) are a few of them. While their units of analysis are various (i.e. practices, organisations, or movements), what these concepts have in common is that rather than focusing on state-addressing or contentious repertoires of action, they are centred on the collective organisation and enactment of actions alternative to, and aimed at, transforming dominant socioeconomic and cultural practices and structures through their prefiguration and institutionalisation of different modes of being and relating to human and non-human world. Some have seen in these actions a new form of collectivist, rather than an individualistic and private (MacGregor, 2019), political consumerism combining the satisfaction of basic needs with a critique of consumerism, corporate markets and global patterns of unsustainability and exploitation, rather than the expression of postmaterialistic values (Lekakis & Forno, 2019; Schlosberg, 2019; Asara, 2016). A debate has sparkled on whether these interstitial forms of environmental activism hold political and transformative potential, looking for example at their motivations, their agonism or at their repertoires of actions (Bluhdorn and Deflorian, 2021;Varvarousis et al 2020;De Moor et al, 2019; Kenis, 2019).

Here I will look at these initiatives by shedding light on their ontological politics dimension, delving more particularly on the development of alternative radical imaginaries. I will focus on some of the place-based projects that have arisen in the aftermath of the Indignados movement in Barcelona, following and connected to the movement's decentralisation to the neighbourhoods: from solidarity-economy initiatives, community supported agriculture and cooperatives, to community gardens, social centres and other self-organized spaces, these post-square alternative projects spatialized the movement's radical imaginaries in urban environments, extending and deepening concerns of broad political change over everyday life. By analysing these projects' alternative radical imaginaries and the way these are embodied into their everyday social practices, I will argue that their ecologism is deeply intertwined with other two radical imaginaries, commons and autonomy, through a politics of intersectionality linking social reproduction with ecological interconnectedness and struggles against dispossessions and social injustice. The post-Indignados projects constitute community structures re-embedding (re)production, jointly covering and generating needs differently, in response to the global capitalist forces that are threatening their social reproduction.

The Indignados movement is an example of "socio-environmental movements" whose expression of ecological concerns goes hand in hand with broader socio-political claims that are perceived as intimately connected to the ecological issues. This intertwinement is at the core of its transformative potential.

Keywords: prefiguration, radical imaginaries, social reproduction, environmental activism

Viviana Asara is Assistant Professor at the Institute for Multi-Level Governance and Development, WU Vienna University of Economics. Her research focuses on environmental politics and sociology, social movements and movement-parties, degrowth, political ecology, and democracy. In July 2015 she obtained her PhD summa cum laude in Environmental Science from the Institute of Environmental Science and Technology (ICTA) of the Autonomous University of Barcelona, with a thesis entitled "Democracy without growth: The political ecology of the Indignados movement". She has a master's degree in Environmental Policy from the University of Cambridge and a master's degree (summa cum laude) in Political Science from the University of Bologna ("Laurea Specialistica").

I.4 CULTURE IN TIMES OF CRISIS: THE MUSIC SECTOR FACING COVID-19

Research Committee Sociology of Arts and Culture (RC-SAC – Foko-KUKUSO):

Olivier Moeschler, University of Lausanne; Miriam Odoni, University of Neuchatel; Loïc Riom, University of Geneva/Mines Paristech; Samuel Coavoux, Orange Labs/SENSE; Valérie Rolle and Thibaut Menoux University of Nantes; Guy Schwegler, University of Lucerne

Monday 28 June, 13:15 – 14:45

Like other societal and economic sectors, the world of arts and culture has been put under hard pressure by the COVID-19 pandemic. The current crisis endangers, questions, and reshapes cultural actors and industries already marked by precarious work conditions, deep inequalities, and uncertainty.

Organized by the Research Committee Sociology of Arts and Culture (RC-SAC), this SEMI-PLENARY SESSIONS echoes its eponymous paper sessions. It aims at analyzing and discussing what is at stake for arts and culture in face of the COVID-19 crisis by taking the music sector as a case study.

Uncertainty of employment is only exacerbated as institutions are forced to reduce attendance to comply with distance rules or even close their doors due to lockdown restrictions. What reactions have artists and cultural venues respectively found to address these constraints? The new need for dissemination of works other than live performance that followed put into focus the inequalities in terms of distribution of culture. Who, among artists, is able to get access to broadcasting media like radio or television? And who manages to be heard, seen, and appreciated in the accessible but vast world of online social networks and streaming? These adjustments on how to present one's work inevitably brought about changes in terms of cultural and artistic production itself. At the same time, changes are observable in the relation to the artists and their audience as well. How has the orientation of cultural policies directed towards music been redefined in these times of crisis? And how has the cultural sector itself been advocating for more social justice and sustainable practices especially during these times of crisis?

This SEMI-PLENARY SESSIONS is supported by a grant awarded to the RC-SAC by the Swiss Academy of Humanities and Social Sciences (SAGW) after a seed money call on Sustainable Development Goals (SDG) and the Agenda 2030.

'Diversity' in crisis: Inequalities in the classical music sector in light of the covid-19 pandemic

Kristina Kolbe, Department of Sociology, University of Amsterdam

This presentation draws from 30 qualitative interviews, conducted between September and December 2020, with musicians based in the UK and Germany who have been involved in 'diversity' work in the (Western) classical music sector. Building on current literature that seeks to understand how notions of racialised otherness are not just represented but made in cultural production processes, I explore how diversity discourses figure in and take form through the aesthetic, institutional and social practices that make up classical music production. Moreover, I look at how my interviewees reflect on their work as musicians, and on diversity work more specifically, amidst the severe consequences that the covid-19 pandemic has had on the arts and culture sector. While I show how discourses of crisis risk deepening long-standing inequalities around 'race' and class as institutionalised by the Western art music sector, I also discuss how they can further push for a diversity of practices that unsettle the standardised workings of classical music.

Keywords: Diversity; Inequalities; Racialised otherness; Classical music; COVID-pandemic crisis

Precarious Labor in COVID Times: The Case of Musicians

David Arditi, University of Texas at Arlington, USA

While the coronavirus pandemic has had lasting effects on employment opportunities throughout labor markets, workers who earn a living through precarious employment activities have faced unique barriers to securing wages. When many governments shutdown all gatherings of 10 or more people in 2020, the impact was devastating on musicians' lives and many supporting workers in the entertainment industry. The structural insecurity of gig work became amplified as venues were forced to shut down performances for a year or more. In this paper, I argue musicians' post-COVID livelihoods were exacerbated by their position as independent contractors instead of record label employees.

When a musician signs a record contract, they sign away their copyrights in exchange for an advance on royalties. That advance needs to be paid back before they ever see a dime from the sale of their music. For all intents and purposes, they work for their record labels, but they are not considered workers: they are contractors. Musicians remain independent small businesses who contract with labels to

provide a service. Under this system, labels do not owe musicians anything as workers. It is up to recording artists to market themselves and generate sales. Many recording artists have described the system as akin sharecropping.

First, this paper will provide a discussion of musicians as workers by exploring the way record contracts establish inequity in the recording industry. Second, I argue the COVID crisis for musicians was largely an affect of their precarious employment situation. Finally, I will provide a vision for an alternative labor construction whereby labels provide stability and dignity to musicians for their work.

The Return of "Umgangsmusik"? Musical Practices During COVID-19 Lockdown

Melanie Wald-Fuhrmann, Max Planck Institute for Empirical Aesthetics, Frankfurt/M., Germany

Soon after the first COVID-19 lockdown had been implemented in a number of European countries and in the U.S. in March 2020, media reports on new social forms of musical engagement started to brighten up the dire daily news on massive unemployment, domestic aggression, surging cases and death tolls. Reports on balcony singing in Italian neighbourhoods or performances as a thank you for health care workers were received with enthusiasm and imitated in other places. In addition, the internet became a platform for all sorts of musical responses to the crisis, and reflections and exchanges about it: Choirs and musical ensembles tried to find ways to make music together via videoconferencing platforms, musicians who could no longer perform live started streaming concerts from their living rooms, songs about the pandemic and a large number of its accompanying aspects were written, produced and distributed, and all-stars line ups came together in multi-hour virtual concerts such as Lady Gaga's "One World: Together at Home" on April 18.

That musical engagement can be a powerful resource for individual wellbeing, resilience and coping is well-known from music psychological research (DeNora 2000, North & Hargreaves 2008, Juslin & Sloboda 2010). Specifically, it can help to regulate emotions and moods (Saarikallio 2011), and serve as a social surrogacy (Schäfer, Saarikallio, & Eerola 2020) – two aspects that are of particular importance in the present context. And in contrast to many other effective coping strategies, it is a cheap and lockdown compatible activity.

A lot of studies have been initiated to examine COVID-related changes in musical behaviours and their role for resilience and coping (see the papers in the context of the Frontiers Research Topic "Social Convergence in Times of Social Distancing: The Role of Music During the COVID-19 Pandemic", ed. by Hansen, Davidson, & Wald-Fuhrmann). In this paper, I will first review the existing evidence and showcase important findings on potential benefits of music considering also sociological factors. In a second part, I will focus on COVID-specific musical practices and repertoires ("coronamusicking") that have been found to be particularly relevant in the context of musical coping (Fink, Warrenburg et al. 2020). In order to understand the specific virtue of coronamusicking, I will argue to understand it as a new form of what Heinrich Besseler called "Umgangsmusik" (as opposed to "Darbietungsmusik"; Besseler 1926). With this, Besseler referred to forms of musical engagement embedded into the everyday lives of social groups, addressing and dealing with their shared worries, challenges, tasks, understandings, and beliefs.

Lastly, I will discuss options for policy making and the social role of music that can be deduced from these observations.

I.5   ROUNDTABLE ON HOUSING JUSTICE

– based on a book discussion "Housing and Politics in Urban India. Opportunities and contention" by Swetha Rao Dhananka, Cambridge University Press 2020.

Swetha Rao Dhananka, Haute école de travail social de Fribourg (HES-SO)

Monday 28 June, 13:15 – 14:45

While the pandemic's effects on health, livelihoods and economy is dominating the public debate, its effect on housing has not gained much visibility. Following the debate about housing and the pandemic, one can discern three aspects that shed novel light on interconnections: First, in the Global North, calls for eviction moratoriums, cancellation of rents for people who have become jobless paired with calls for increased social housing to solve the homelessness crisis are louder. Second, the pandemic crisis has imposed design lessons for cities. From re-thinking urban densities to the need of decentralising urban public essential services, to ensure accessibility and build urban resilience. Third, in countries like India, where due to the sudden lockdown millions of rural migrants took to the roads to walk to what they called home, laid bare their sense of disenfranchisement from the city they helped build and

serve. Their often inadequate shelter and dense living conditions did not protect them from the pandemic threats, nor were they able to pay rent, as many endured loss of livelihoods. Civil society organisations have been pertinently asking, how the housing situation and the related sense of belonging impact individual and collective resilience to cope with the health and economic consequences of the Covid-19 pandemic. How would housing justice increase this resilience?

The special issue on 'Housing Policy Innovation in the Global South' (2018) published by the *International Journal of Housing Policy* stated that at a global level, housing policy innovation ought to focus less on housing subsidies and design financing schemes and rather on social movements, legal systems, and planning policies. Today's question is hence, how adequate and affordable housing can be provided on a large scale and quickly. How can communities organize to engage in claiming housing at scale? How can they collectively learn to claim in a united voice, transcending identities, the local state and the repression they face, and how can they learn to reconstruct a collective identity that is constituted by the urban space they inhabit and enrich to build resilience?

The book anchoring the roundtable "Housing and Politics in Urban India. Opportunities and Contention", describes the impediments that there are to such mobilizing from a theoretical social movement perspective and sheds light on community engagements and tactical strategies to bring about transformative change to claim adequate housing, resist co-opted forces and navigate the socio-political landscapes. Tactical knowledge and social skill based on a particular resource base (often determined by socio-

historical positions) are key to sustainable outcomes in community engagements and mobilizing. Based on these lessons, the aim of this roundtable is to engage in a "North-South" dialogue to identify common underpinnings of housing Injustice and to highlight creative initiatives, movements and governance models that resist financialisation of housing to follow the motto of "housing as commons instead of commodity", especially in pandemic times.

Moderator: Dr. Tobias Baitsch, Head of Mittelbau Architektur Berner Fachhochschule

Participants:

- **Prof. Amita Baviska**r, Head of the Department of Environmental Studies, Ashoka University, India

- **Dr. Luca Pattaroni**, Laboratoire de sociologie urbaine, EPFL

- **Cyril Royez**, Founder and President of Urbamonde Suisse

- **Prof. Swetha Rao Dhananka**, HES-SO – Haute école de travail social Fribourg

14:45 – 15:00

BREAK

15:00 – 16:30

PAPER SESSIONS B

B.1 GENDER RELATIONS IN TIMES OF CRISIS: RISKS AND OPPORTUNITIES FOR A MORE JUST SOCIETY

Brigitte Liebig, Institute for Sociology, University of Basel; Irene Kriesi, Swiss Federal Institute for Vocational Education and Training; Martina Peitz, Sociologist, Zürich Committee Gender Studies of the Swiss Sociological Association

Monday 28 June, 15:00 – 16:30 (Session 2 of 2)

Far-reaching societal challenges, such as those associated with armed conflicts, climate change,ecological disasters, financial crises or the current global corona pandemic, often do have consequences for our social order. As a determining part of this order, gender relations are confronted with the manifold effects of these crises in all areas of social life. The social consequences of crises often differ between the genders in terms of work, family, education, public access and sexuality. The perception, representation and management of crises in particular reveals how social, economic and gender inequalities are dealt with.

Times of social insecurity potentially go along with the emergence of new social inequalities and injustices as well as the risk of a return to traditional work and power relations, and a "retraditionalisation" of ways of life, gender constructions and identities. However, crises potentially also offer the opportunity for a renegotiation of the established gender order, for the innovation of former routines and rationalities - thus they provide new options for individual action as well as social and political reforms.

The manifold and sometimes contradictory social implications and consequences of social crises for gender relations, relationships and constructions are the focus of this paper session: It will examine past and present crises from various theoretical and empirical perspectives, including intersectional, queer feminist, post-colonial approaches:

- What role do gender relations and constructions play in times of crises? How do men and women cope with crises?

- Which implications do crises have for gender-related work and power relations, for work and family-related life courses and social (in)justice?

- What significance do crises have for the social value of work (e.g. care work) and the social roles associated with it?

- What are the challenges and opportunities of broaching the gender dimension and other socially constructed differences in the course of a crisis, its public/medial perception and its management?

- How can gender studies contribute towards ensuring that lessons are learned from the current crises in order to enable a "good life" for everybody?

(Re) structuring work-family balance amid the Covid-19 pandemic in Switzerland, Sweden and France

Sandra V. Constantin, Department of social policy and intervention, University of Oxford

Since March 2020, families have been strongly mobilised amid the Covid-19 health crisis. They have been– with various degree of intensity - called upon to recenter their activities within the household. The lockdowns imposed in Switzerland and France in the spring of 2020 constitutes a paroxysmal situation in which work, school and leisure activities have been concentrated in one and the same place, with no possible recourse to third parties who usually supplement parents with some domestic and parental tasks. In this conference, I intend to question to which extent the Covid-19 health crisis constitute a new stage in the transformation of gender relations within families in Switzerland, Sweden and France. Do we observe a trend toward a "re-traditionalisation" of gender relations? To which extent does it open a breach for a renegotiation of the established gender order within families?

Based on a qualitative research that has been conducted in Switzerland, Sweden and France since October 2020 (ANR Project ANR-20-COV4-0002 "Fam.Conf."), I will show that, although the pandemic has required a very strong commitment of families, it has only marginally constituted a "turning point" in gender relations. It has rather reinforced gender arrangements that were already in place within families. This research is carried out at the same time in three European countries that embody a distinct management of the pandemic and three various ideal-type of welfare-state and gender regimes (Esping-Andersen, 1990; Sainsbury 1994). In each country, we conduct about 70 in-depth interviews with family members (heterosexual couple raising at least one child between the ages of 3 and 15).

In this communication, I will first discuss how families, depending on their configurations, have adapted to the new

rules imposed. Changes in daily life are hardly significant. In the three countries, women have played a central role – as orchestra conductors - to re-structure family life under the pandemic. Second, the interviews conducted in the three countries reveal that while work, domestic and parental activities have been considerably reorganized since March 2020 (Bajos et al., 2020), the gendered division of labour has been only slightly transformed. Previous work-family arrangements have held quiet steady in line with existing gender strategies, despite a significant increase in the amount of work - including reproductive work - to be performed. It seems that the Covid-19 pandemic crisis has only marginally weakened families, probably thanks to women's increased involvement within families during the pandemic. The few cases of separation encountered were the result of disorders that preexisted the emergence of the pandemic.

Keywords: family, work, gender, (in)equality, Covid-19

Being a Khaddama during covid19: narratives of work, home and life from migrant women domestic workers in the gulf

Amal. M. Latif, IIT Hyderabad, India

Khaddama is the colloquial version of the Arabic word 'Khadima' which translates into servant\housemaid. The word 'Khadama' also means, 'to serve' or 'to assist' in Arabic. Covid-19 has exacerbated the precariousness of the women domestic workers in many parts of the world, given the way the management and policies to contain it have directly affected the working, living and health conditions of migrant workers. Covid-19 has made historical vulnerabilities, precarity, and asymmetric social distribution of justice more explicit. As reported from the Gulf, migrant workers continue to live in squalid dormitories during the lockdown, and most of the neighbourhoods which have dense labour camps are marked as red zones. Also, the repatriation of corpses of migrant workers was and still is a difficult task for the social workers in the Gulf as the Indian state denied their acceptance during the lockdown. What was common in most of my conversations with Khaddamas was the way in which, their narratives were driven by their imagination of a 'post' Covid-19 world – whether or not they would have their jobs, whether or not they will have access to food and medicines during the lockdown, whether or not they would be able to return home, whether or not they would be able to return to the Gulf if they chose to return home. It then becomes important for me to comprehend how an epidemiological phenomenon is constructed through narratives of uncertainty within this vulnerable community – How do these uncertainties reveal what is at stake for migrant domestic workers? What do these uncertainties tell us about the way they imagined their futures? Could it

provide some critical insights into how they make sense of their need to migrate to, work in, and live in the Gulf? What new challenges have lockdown in India and the Gulf posed for this demography? How does information about medicine, food supply, and safety circulate among the domestic migrant workers cooped up in their dormitories? How or where do they locate themselves within this pandemic? The Covid-19 pandemic also highlights the role of the diasporic organizations in the Gulf as an affective community. It brings forth this vital relationship of dependence and sense of duty that the diasporic community share with 'unfortunate yet their own' people. The Covid-19 pandemic has led to stringent policing of national borders and transnational movement. This will certainly impact the migrant labour community and raises concerns about the attitudes and practices of different states towards recruitment of intimate labour such as domestic work. Moreover, if the trafficking of women was a central feature in the transnational labour migration and their recruitment in the globalized world, what can we predict in the post-COVID-19 world given the more stringently policed borders? Will the need for paid labour make already marginalized communities like migrant domestic workers (who do not find employment in their own country) find more precarious ways to find transnational employment?

Keywords: Gender, migration, precarity, affective community

Increasing disparities: Covid-19 impact on female population. The Italian case of Umbria region

Susanna Pagiotti, Università degli Studi di Perugia; Gaia Matilde Ripamonti, Università degli Studi di Perugia

The Covid-19 is having severe consequences in Italy as one of the first and most hit countries in Europe. As the first studies on the pandemic's socioeconomic repercussions emerged, we have understood that women are undoubtably one of the social groups most affected by the crisis.

The Umbria region represents a privileged observation point to understand the consequences of Covid-19 for at least two reasons: the limited spread of the virus during the first months of the crisis and the characteristics of the female population. During the 'first wave' of the pandemic emergency in Italy (February-May), Umbria was one of the regions least affected by Covid-19 in terms of number of cases and deaths, according to data of Ministry of Health. Nonetheless, Umbria had to adapt to the lockdown as well as the other regions as the central government decided to implement national restrictive measures homogeneously all over the country. Covid-19 crisis and the national lockdown had hard socioeconomic consequences everywhere, and Umbria has made no exception. The second reason regards

the structure of its labour market. For some time now, academic literature has emphasized the virtuousness of the Umbrian context in the familistic Italian welfare system. According to ISTAT data and reports (2019), female employment rate is higher than the national average (58,0 versus 50,1) as well as the presence of dual-earners' families (52,1 versus 45,3) and highly educated female employment rate (78,2 versus 75,7).

The aim of the paper is to understand the impact of Covid-19 on female population in Umbria region. We argue that Covid-19 had dramatic consequences on female living conditions even in a region that was not hit so hard by the virus and in which women's participation in the labour market is above national average.

We used a quantitative methodology: an online survey was submitted to the Umbrian population during August 2020 between the first and the second wave of the pandemic; 1,092 responses have been collected. The survey was organized in different thematic sections on demographic, socioeconomic characteristics of the respondents, reaction to the Covid-19 emergency in terms of personal well-being, appropriateness of information and restrictions. Multiple-choice and open questions were chosen to collect experiences, opinions, and data of citizens.

As we expected, women were hit harder than men by Covid-19: 2,3% of female respondents were fired during the first wave of the crisis, for 16,5% of them job activity was suspended, overall, 61,7% of women reported a high level of stress and this is true especially for the younger ones.

Results suggest that Covid-19 crisis hit harder female population, increasing gender disparities. For this reason, this analysis contributes to the debate on gender issues in two directions. First, it stresses out the importance of looking at gender dynamics in time of crisis even in relatively virtuous contexts, where Covid-19 has played as a "reverse gear". Furthermore, it invites to deepen our knowledge on the pandemic impact in territories with worse women living conditions, where the crisis has played as a dangerous "handbrake".

Keywords: gender; inequalities; covid-19; social welfare; survey research

We need to do better to protect the most vulnerable and most marginalized during times of crisis

Amjad Saleem, International Federation of Red Cross and Red Crescent Societies, Geneva

Issues of violence, discrimination and exclusion are interlinked – and cannot be addressed in isolation. Inequality in resources, power and access to basic needs are root causes of violence, discrimination, and exclusion, and of the disproportionate impact that disasters and shocks have on marginalized people. Thus, as discrimination is intersectional, vulnerability is intersectional and therefore there are many factors people are structurally marginalized by and the compound effects this has on their lives, wellbeing, and safety.

Research done by the International Federation of Red Cross and Red Crescent Societies (IFRC) has shown that violence such as against children, Sexual and Gender based Violence (SGBV), sexual exploitation and abuse (SEA), and trafficking in persons occurs everywhere and all the time and is especially exacerbated during times of crisis and disaster. COVID-19 and in particular the lockdowns have made these protection risks even more acute. This paper will explore how the IFRC and member National Red Cross and Red Crescent Societies approach protection risks through a nuanced approach. The IPE uses an approach called Protection, Gender, and Inclusion (PGI) to address causes, risks and consequences of violence, discrimination, and exclusion in an integrated way.

"Protection" and "inclusion" refer to specific actions that are taken for the benefit of people at risk. "Gender and diversity" refer to the multitude of intersecting factors that we must consider in order for work on protection and inclusion to be carried out effectively. Combining protection, gender and inclusion emphasises the importance of jointly addressing those interrelated factors that increase or decrease risks and consequences of violence, discrimination, and exclusion. At the heart of the PGI approach is an analysis of how each individual is affected differently by shocks and crises, based on pre-existing uneven power relations, -structures and access to basic resources and how this leads to different levels of vulnerability, capacity, risks and exposure to violence. Keeping people safe and included in the short term also means addressing these root causes in the long term, so PGI is essential in both humanitarian and development work, and the "nexus" between.

This paper will explore lessons learned by the IFRC and its member National Societies in implementing PGI in its programmes. It discusses the need for laws and policies to be strengthened to take account of protection elements

especially in relation to disaster risk management. Moving forward, it is essential to have domestic laws and regulations that enable vulnerable communities to live in safety. This approach moves us from a focus on response to a much-needed emphasis on prevention. In order to ensure affected people's safety in a relevant and effective manner, the paper argues that organizations must be safe and inclusive humanitarian organization ourselves themselves.

Keywords: Intersectional inclusion; protection; vulnerability

B.2 PERSONALIZED MEDICINE AND BIG DATA: WHAT ARE THE SOCIAL ISSUES RAISED BY THESE MEDICAL AND TECHNOLOGICAL ADVANCES?

Monica Aceti, University of Basel; Maria Caiata Zufferey, SUPSI

Monday 28 June, 15:00 – 16:30 (Session 2 of 2)

Considered the "medicine of the future", personalized medicine (Guchet, 2016) has made significant advances, particularly in precision oncology thanks to the advent of high-throughput sequencing. The acceleration of diagnostics, as well as "tailor-made" therapies, have improved the treatment of hereditary cancers. These advances have also raised hope for curing chronic, mental and/or orphan diseases. Nonetheless, they also invoke a number of fears (Aceti et al., 2020). In order to understand these tensions, three themes seem to be of major interest from a sociological perspective.

Firstly, predictive medicine is not focused on symptoms but on predispositions to develop a disease. In this sense, it is applied to anticipate, monitor or accompany pathogenic risks. While it is promising because it offers previously unimaginable care opportunities, it also raises questions concerning the health injunctions that may accompany it (Caiata Zufferey, 2015). Analyzing the effects of predictive and probabilistic health care is, thus, a crucial issue, especially since it raises the problem of the unequal disposition of different social strata to comply with preventive practices and to benefit from them afterwards.

Second, personalized health integrates individual data (such as diet, physical activity, mobility) with health data. It is a growing field that relies more on preventive behaviors than on curative instruments. In this approach, patients are actors of their health and will collect and manage their personal health data in a proactive way, often participating in online databases. The collection of these data raises issues related to big data, to their management and to the

various uses of them, whether these uses are scientific, commercial, recreational or abusive.

Thirdly, from a broader point of view, this "revolutionary" medicine is based on genome editing techniques and more recently on the "molecular scissors" of the geneticists Charpentier and Doudna (Nobel Prize in Chemistry 2020). Over and above the potential benefits, the possibility to modify our genome raises questions about our intangible genetic heritage, either human or non-human. The innocuity of these modifications, which are transmissible to human offspring, is currently not assured and calls for caution.

Based on these considerations, we welcome proposals for contributions addressing the issues of social equality and inequities related to personalized medicine Additional themes are the social consequences of scientific, genetic and technological advances oriented towards health prediction and disease prevention.

The following list of topics (non-exhaustive) would be welcome:

- Predictive medicine and health moralization

- (Un-)certainties generated by genetic knowledge

- Protection of personal health data and confidentiality

- Unequal access to gene therapies

- Perverse effects of unrealistic promises of healing

- Genetic traceability

- Deviations of genetic uses

The continuous disclosure doctrine: how to turn secret data to open data

Or Cohen-Sasson, Tel Aviv University

At times, the changing technological environment poses challenges to the law. Such challenges often arise due to technological blind-spots of lawmakers, which prevent the law's capacity to cope with emerging technologies properly. This research project deals with such a case: the challenges that big data pose to the patent system, and particularly to the patent disclosure requirement.

The purpose of the disclosure requirement is to bring to the public full technical knowledge regarding a patented invention so that others (e.g., competitors) can utilize the invention as well once the patent expires. To ensure that no patent is granted without full disclosure, patent law requires

a patent applicant to submit the disclosure documents with his/her patent application; otherwise, the Patent Office will reject the application.

The disclosure requirement seems to achieve its expected goal in relation to inventions in traditional or 'classical' technology fields, such as mechanics. However, when it comes to modern inventions – particularly when it comes to inventions that heavily rely on big data – the disclosure requirement reveals only parts of the sought-for knowledge, originally designed to be covered under the scope of the disclosure requirement.

The main reasons for this failure lie in the structural characteristics of the disclosure requirements: The Temporal Dimension and the Static Dimension. These characteristics are the outcome of an obsolete technological paradigm, originated in the historical times of patent law, which shaped the patent system in a certain way and, currently, limits its capability to deal with emerging technologies properly.

After discussing the said structural factors, the paper will analyze the ramifications of partial disclosure on the public, specifically in two fields: firstly, free market and competition law, and secondly, the advancement of science and technology in modern society.

The general problem with partial disclosure is that it allows ex-patent holders to exploit practices that concentrate commercial and technological power under their hands; the scope of such power goes much beyond the usual borders of patent rights. Thus, patents for inventions in technological areas correlated with big data affect the public not only during the patent period but even in the post-patent period, i.e., after the patent expires.

The last part of the paper will suggest a solution: I propose to adopt a new doctrine (or more precisely, to expand an existing one) to patent law – the Doctrine of Continuous Disclosure. According to this doctrine, inventive knowledge related to an invention will be deemed part of the knowledge required to be disclosed, even if such knowledge is revealed to the patentee after the date of the patent application.

Harnessing the Potential of Online Searches for Understanding the Impact of COVID-19 on Intimate Partner Violence in Italy

Selin Köksal, Bocconi University; Luca Maria Pesando, McGill University; Valentina Rotondi, University of Applied Sciences and Arts of Southern Switzerland & University of Oxford; Ebru Sanhtürk, Bocconi University

Despite the volume of studies leveraging big data to explore socio-demographic phenomena, we still know little about the intersection of digital information and the social problem of intimate partner violence (IPV). This is an important knowledge gap, as IPV remains a pressing public-health concern worldwide, with 35% of women having experienced it over their lifetime and cases rising dramatically in the wake of global crises such as the current COVID-19 pandemic. This study addresses the question of whether online data from Google Trends might help to reach \hard-to-reach" populations such as victims of IPV using Italy as a case-study. We ask the following questions: Can digital traces help predict instances of IPV | both potential threat and actual violent cases | in Italy? Is their predictive power weaker or stronger in the aftermath of crises such as COVID-19? Our results combined suggest that online Google searches using selected keywords measuring different aspects of IPV are a powerful tool to track potential threats of IPV before and after

global-level crises such as the current COVID-19 pandemic - with stronger predictive power post-crisis - while online searches help to predict actual violence only in post-crises scenarios.

Keywords: Digital data, Google Trends, Intimate Partner Violence, Italy, COVID-19

Erwartungen und Einstellung von Krebspatient*innen gegenüber der Nutzung ihrer klinischen Daten für Forschungszwecke - Eine quantitative Untersuchung

Anja Köngeter[a], Martin Jungkunz[a], Eva Winkler[a], Christoph Schickhardt[b], Katja Mehlis[a]

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Der Sekundärnutzung klinischer Routinedaten wird bei der Entwicklung des Gesundheitswesens der Zukunft großes Potenzial für die Verbesserung der biomedizinischen Forschung und letztlich der medizinischen Versorgung

zugeschrieben. Jedoch äußerten in einer vorbereitenden, hypothesengenerierenden Interview-Studie (leitfadengestützte Experteninterviews; purposive sample; n=21 aus den Bereichen Forschung, Versorgung, Medizininformatik, Patientenvertretung und Politik) im Rahmen einer Ethik-Folgenabschätzung einige Expert*innen Bedenken. Diese bezogen sich unter anderem auf eine nicht ausreichende Beachtung der Patientenautonomie im Kontext des Einwilligungsprozesses oder Risiken bei der Verwendung klinischer Daten durch privatwirtschaftlich tätige Datennutzer. Dies geschehe bei gleichzeitig hoher Unsicherheit in Hinblick auf technologische Entwicklungen, die zu einem erhöhten Re-identifikationsrisiko der Datensätze führen könnten. Aus der Sicht der Expert*innen sei zudem das Wissen um die Erwartungen und die Risikowahrnehmung von Patienten*innen hinsichtlich dieser Datennutzung in Deutschland wesentlich, um in den kommenden Jahren gesellschaftlich akzeptable Lösungen zu entwickeln. Allerdings liegen für den deutschen Forschungskontext hierzu bisher keine systematischen Analysen vor. Insbesondere die Einstellungen von besonders vulnerablen Personengruppen mit schweren Erkrankungen wie Krebs, deren klinische Daten als besonders sensibel eingestuft werden können, wurden in Deutschland bisher nicht erforscht.

Ziel des Beitrags ist es daher, die Erwartungen und Präferenzen von Patient*innen zu untersuchen, die akut oder in der Vergangenheit an einer hämatologisch/onkologischen Erkrankung leiden bzw. litten. Dem Konzept der empirischen Ethik folgend, sollen die empirischen Ergebnisse abschließend normativ eingeordnet werden.

Die quantitative Studie in Form einer schriftlichen Befragung (angestrebt: n>700) wird in Kooperation mit dem Krebsregister Baden-Württemberg durchgeführt. Hierfür soll eine repräsentative Stichprobe aus der Grundgesamtheit aller akut erkrankten und genesenen hämatologisch/onkologischen Patient*innen in Baden-Württemberg gezogen werden.

Dieser Beitrag präsentiert die Ergebnisse der quantitativen Befragung, i.e. i) die Sichtweise der Patient*innen gegenüber wahrgenommenen Risiken durch die Nutzung ihrer klinischen Daten (z.B. durch kommerzielle Datennutzer), ii) Erwartungen an den Einwilligungsprozess vor dem Hintergrund der Patientenautonomie, iii) konkrete Befunde, unter welchen Bedingungen die Befragten ihre klinischen Daten für Forschungszwecke zur Verfügung stellen.

Diese Analyse soll grundlegende Erkenntnisse zur Bereitschaft einer besonders vulnerablen Patientengruppe

beitragen. Hierdurch können Hinweise für eine ethisch fundierten Technikfolgenabschätzung sowie die Ausarbeitung von gesellschaftlich akzeptablen Empfehlungen für Entscheidungsträger aus Politik und Praxis herausgearbeitet werden um die Integration einer individualisierten Risikowahrnehmung sowie die technologische Unsicherheit zu ermöglichen. Konkret können diese Ergebnisse in angemessene Datennutzungsmodelle, Einwilligungskonzepte, Partizipationsstrategien (Public and Patient Involvement) und Unterstützungsangebote für Patient*innen einfließen.

B.3   SOCIAL IN/JUSTICE THROUGH DATA-DRIVEN HEALTHCARE TECHNOLOGIES: EMPIRICAL FINDINGS OF EARLY CAREER RESEARCHERS

Laetitia Della Bianca, University of Geneva; Mélody Pralong, University of Geneva; Martina von Arx; University of Geneva

Monday 28 June, 15:00 – 16:30 (Session 2 of 2)

Importance and have been pushed further by the SARS-CoV-2 pandemic in 2020. These digital tools are often promoted as inclusive and empowering for their users. Yet, while creating more social justice for some, they might produce other blind spots of social injustice for others. The present session invites early career scholars to present their empirical findings regarding the development and/or use of healthcare technologies (such as mobile health apps, telemedical tools, monitoring technologies, algorithmic treatments, etc.) within different matrices of power. Our aim is to gather understandings of the roles played by various actors within different networks of specific data-driven healthcare technologies.

This paper session especially seeks to address the inclusionary and exclusionary effects of data-driven healthcare technologies. It questions to what extent such technologies blur traditional boundaries of healthcare and uncertainty in medical decision-making. Moreover, this session aims at disentangling whether related activities remain geographically and temporally bound. We, therefore, invite papers that address one or several of the following questions:

- How are algorithms interfering with the expertise of healthcare professionals and patients? Where and when does the so promoted anytime and anywhere healthcare take place?
- How do data-driven healthcare technologies reconfigure health inequalities?
- Are privacy concerns a privilege of the healthy?

- To which extent do algorithmic technologies allow for more precise and fair medical decisions?
- How do people adapt to or resist healthcare technologies?
- Which health-related issues do these technologies address and which are ignored?
- Who has access to these technologies and the data they produce, and to whom is such access denied?
- Which places are configured as 'well-suited' for the use of such technologies, and which ones are excluded?
- How do these technologies reconfigure and redistribute the medical work within traditional and less traditional healthcare settings?
- What role do concepts such as justice and rights play in the design of data-driven healthcare technologies?

We especially welcome contributions that draw on Science and Technology Studies, Feminist Technoscience Studies, Critical Data Studies, Sociology of Health and Medicine, and use an intersectional lens to question the role that gender, race, disability, migration, and class may play in such practices.

The framing of health-technologies on social media by major actors: prominent health issues, impact on professionals, and COVID related public concerns.

Maud Reveilhac - Lausanne University, Faculty of Social and Political Sciences, Institute of Social Sciences, Life Course and Inequality Research Centre; Arnaud Blanchard - Lausanne University, Faculty of Law, Criminal Science, and Public Administration, Institute of Private Law

Endorsing a multi-disciplinary approach at the nexus of sociology and computational social science, we focus on prominent actors in the field of healthcare technologies (HT) who are active on social media. Relying on a Twitter corpus of more than 4000 accounts (e.g., companies, governmental agencies, scholars, practitioners, and enthusiast advocates), we study how these actors shape the applications and implications of data-driving technologies for professionals and patients, as well as for developing new regulations.

The actors included in our corpus remain geographically bound to the United States, followed by Canada, and the United Kingdom, thus reflecting the situation of major HT markets offline. Their social media presence further correlates with survey measures of citizens' Internet searches for health-related issues at the country level (OECD 2020; Eurobarometer 2014). Within European countries, there is a moderate positive correlation between the level of reliance on Internet for health-searches and the

retweets ratio (above 0.4 for Internet generally and above 0.6 for social media specifically).

Topic modelling (Blei 2012) allows us to automatically extract the most prominent themes contained in the actors' tweets (above 7.5 mill. tweets extracted). Salient themes address patient-doctor relation, patient-centred initiatives and needs, healthcare systems, innovative solutions, big data challenges, market opportunities, and customer experience. There are, however, differences in topics prevalence between European countries and the United States, as the latter emphasise more on risk management and private funding, whereas European countries focus more on health literacy, practitioners (as opposed to scholars), and start-ups.

Word embeddings (Sahlgren 2006) further enables us to detect synonyms and associations surrounding terms of HT. We demonstrate that certain health issues – such as cancers, Alzheimer, AIDS, Diabetes mellitus, and Influenza – are perceived as more 'well-suited' in terms of innovation and research, which reflects the scientific interest and funds allocation to investigate these health issues (Head et al. 2020). The focus on algorithms, artificial intelligence, and machine learning is also reconfiguring the relationship between health professionals and patients toward a more preventive medicine, greater patient autonomy, and new research skills for professionals. Furthermore, these data-driven technologies raise data privacy discussions associated to professionals' obligations (e.g., ethics, regulations, and legal issues) and patients' concerns (e.g., cybersecurity, transparency, data portability, and consent). Finally, we show that the COVID pandemic exacerbates recent concerns related to economic and individual rights in terms of 'liberty' and 'tracking', thus acknowledging that HT based on continuous data collection and algorithmic evaluation have gained importance during the pandemic.

Our study sheds new light on HT by showing how major actors in this field legitimise specific understanding of HT, thus complementing studies about health-related practices on social media (Lupton 2012) and the potential of social media applications for health (Koteyko et al. 2015). Gaining understanding in this discursive domain is paramount as internet is growingly important for citizens to inform themselves on health-related issues (OECD 2020) and social media platforms are essential for companies and specialists as part of their publicising efforts (Lupton 2012).

Digital self-tracking practices and health insurance: inequalities beyond promises

Bastien Presset, University of Lausanne

Modern forms of tracking (via applications, smartwatches, etc.) are part of the ongoing digitalization of 'health'. Drawn by promises or injunctions, many public and private health institutions have engaged in the development and promotion of so called 'self-tracking' technologies. Those are always presented as free and inclusive, an optimistic and deterministic discourse that often accompanies digital technologies (Wyatt, 2000).

There have been many studies of self-tracking practices which have highlighted their role in the constitution of modern 'digital-selves'(Lupton, 2016). Lot of emphasis has been put on the disciplinary power of 'self-tracking' and on the possibilities to 'resist' it (Nafus & Sherman, 2014). But inequalities among users have been a blind sport of this literature, despite the fact that studies on other types of mobile health technologies strongly suggests that they exist (Bol et al., 2018). This absence may be attributed to the difficulty to access large empirical sets on a single tracking technology. I offer to make up for it and to try to discern - under the myriad of promises (Audétat, 2015) that accompany them – whether 'self-tracking' technologies produce, re-produce or transform forms of digital inequalities among their users.

To that end, I draw from questionnaire (n=1026) and interview (n=21) data gathered among users of a pedometer application developed by a major insurance company. I use descriptive statistics and binary logistic regression to focus on the influence of broad indicators such as age, gender, education and income on the adoption of the technology. It reveals that age, education and income all have a significant impact on adoption. I then further explore those results under the light of the interview data. Here, I focus on differences that arise in the way people make sense of numbers and use the technology in daily life. I distinguish four different types of users. I frame my results with the concept of digital divide which has been developed to highlight different forms of inequalities in the adoption of technologies (van Dijk, 2006). My results confirm that forms of digital divide are present both in the adoption and in the use of self-tracking tools. This prompt me to mitigate the – sometimes blind – solutionist belief that self-tracking practices will help solve public health issues.

Pre-Empting the Unjust: An Ethical Framework for Digital Twins for Personalised Healthcare Service

Pei-hua Huang - Erasmus MC; Ki-hun Kim - TU Delft; Marina Bos-de Vos - TU Delft

There is a growing enthusiasm for exploring the potential of digital twins for personalised healthcare. As a 'digital replica' of its 'physical twin', the digital twin offers clinicians an opportunity to simulate the efficacy of different treatment on their patient's digital twin and tailor the treatment course based on the result. Digital twins also have great potential in early diagnosis and early prevention of lifestyle diseases. Augmented with other advanced technologies such as machine learning algorithms and wearables, a digital twin may also serve as an affordable health consultation, offering patients personalised advice regarding achieving their desired health conditions.

Despite the interests shown by both the public and private sectors in integrating digital twins into personalised healthcare services, many scholars have raised concerns about this endeavour to digitalising healthcare. They worry that implementing digital twins in the healthcare sector might not empower patients but invite overdiagnosis, coercive healthism, and distortion of self-understanding. Some also fear that the 'fail-fast' IT culture might bring harmful influence to the healthcare sector, destabilising the healthcare system. These critical remarks highlight the possibility that the enthusiasm for digitalising healthcare might turn out bringing more harms than benefits.

Currently, most of the literature focuses on either the potential benefits, or the potential harm, a digital twin might bring to a patient. Relatively few address the issue on how to help developers proactively address ethical risks when developing a digital twin for personalised healthcare.

Acknowledging the health benefits and ethical risks of digital twins might bring to individual patients, this paper aims to fill the gap in the literature and provide an ethical framework for developing digital twins. The framework offers a systematic understanding of digital twins for personalised healthcare and details a digital twin's capability in creating desirable values for personalised medicine. The framework also serves as a framework for responsible innovation by facilitating developers of digital twins in identifying ethical risks they ought to proactively address during each designing phase. For instance, during the data collection process, poor data quality might distort the patient's digital twin, resulting in unhelpful and even harmful health advice. Besides, algorithmic biases might occur during the information production phase. Coercive healthism could also harm a patient's well-being when the targeted 'value' is not in congruence with the patient's value system. We will

use a digital twin for cardiovascular health management we are developing at TU Delft and Erasmus MC as a case study to further illustrate how to apply this framework for responsible innovation.

Section 1 presents a brief overview on the concept of digital twin and its potential to offer more personalised healthcare and enhance patient autonomy. Section 2 identifies three major phases in value creation processes: (1) data collection, (2) information production, and (3) value creation. Section 3 highlights ethical risks in each of the three phases. And finally, Section 4 presents how we apply this framework in designing a digital twin here at TU Delft and Erasmus MC as a case study.

Ethical Considerations in Rehabilitation Technology Beyond Benefit to User and Scientific Progress: Environmental Impact and Justice

Cristina Richie - Philosophy and Ethics of Technology Department, Delft University of Technology; Heike Vallery, BioMechanical Engineering Department, Delft University of Technology

Sophisticated health care technologies, such as those used in rehabilitation like a balance-assisting gyroscopic backpack or a smart walk assist have the potential to radically improve the quality of life of those affected by motion disorders, spinal cord injury, stroke and other neurological disorders affecting gait. These medical tools are generally well received by a public willing to integrate medical health care tech into their lives. Yet, numerous ethical considerations are overlooked in the production and manufacturing of rehabilitation technology.

This paper will first overview the uses and prevalence in rehabilitation technology, with a focus on its use and development in the Netherlands. Then, it will present the primary ethical arguments in favour of these technologies—benefit to user and scientific progress—in tension with (but not necessarily in opposition to) environmental impact and distributive justice. All health care technologies rely on resource use and produce carbon emissions, which contribute to global climate change and climate change health hazards. Ethically, there must be an appropriate balance of benefit for individuals (the technology) and global health (climate change health hazards). Second, rehabilitation technologies, which are underpinned by engineering and manufacturing, thrive on constant improvements, increasingly sophisticated programming, and technological obsolescence. These are often supported by grant-funding organizations. Rather than making technologies more affordable and widely disseminated, oftentimes the opposite is true. Despite offering only marginal benefits, cost is the same as the older versions, or

higher. This increases gaps in access, while simultaneously clustering health care tech in affluent areas, thus perpetuating misdistribution of resources. Just allocation of health care tech must be embedded in the ethos of engineering, manufacturing, and funding so scientific progress can benefit everyone in society.

The paper will conclude with a discussion of the ethical issues in rehabilitation technologies, with a focus on policy development for engineers, manufacturing companies, and grant agencies. Engineers can recognize the difference between technological developments that will be statistically significant and clinically relevant with those that are economically and environmentally ethical, and design accordingly. Manufactures must confront the reality that circular economies are often unpractical for technological progress—which relies on linear developments—and thus redesign lifecycle processes, instead of appealing to "the future" of sustainable and just health care technologies. Grant agencies, such as the Dutch Research Council (NOW) and European Union (EU) could have environmental impact and justice at the core—not peripheral—of funding decisions.

Health care technologies, such as rehabilitation technology, do not have to hinder sustainability and justice. In fact, they can support both, but only if ethical issues are highlighted and addressed. A global society cannot progress at the expense of the planet or the majority of people that inhabit it.

B.4   DIE NORMATIVE ORIENTIERUNG AN «DER GUTEN FAMILIE» IN ZEITEN DER UNSICHERHEIT: DIE BEDEUTUNG VON FAMILIENLEITBILDERN IN DER KINDER- UND JUGENDHILFE

Dr. phil. Ammann Dula, Eveline. Berner Fachhochschule (BFH), Schweiz

Monday 28 June, 15:00 – 16:30 (Session 2 of 2)

Die normative Orientierung an "der guten Familie" ist nicht nur in Zeiten der Unsicherheit relevant. Bisherige Studien weisen darauf hin, dass in der Schweizer Geschichte normative Vorstellungen von Familie bedeutend waren für Fremdplatzierungen und Zwangsmassnahmen von Kindern und Jugendlichen. Dies ist ersichtlich darin, dass Faktoren die Wahrscheinlichkeit erhöhten, Opfer solcher Massnahmen zu werden wie beispielsweise Mittellosigkeit/Armut, ein als unkonventionell erachteter Lebensstil der Eltern (sogenannt liederlicher Lebenswandel oder voreheliche Schwangerschaft der Mutter),

Bildungsferne der Eltern oder die Verwitwung eines Elternteils (vgl. Huonker 2014; Muschetti 2016). Diese Begründungen verweisen auf die Relevanz des sozio-ökonomischen Status, sowie der Orientierung am bürgerlichen Familienideal, auf Grund dessen betroffene Kinder und Jugendliche massive Ungerechtigkeit erfuhren, beispielsweise in Form einer Fremdplatzierungen. Die Akzeptanz gegenüber einer Vielfalt möglicher Familienkonstellationen und -vorstellungen ist seit den 1980er Jahren gestiegen (Böllert 2015). Trotz dieser gesellschaftlichen (Teil-)Anerkennung der unterschiedlichen Familienformen lässt sich jedoch noch immer eine normative Hierarchisierung feststellen, die mit unterschiedlichen Vor- resp. Nachteilen für die Familienmitglieder einhergeht (Richter 2016). Das Familienleitbild der bürgerlichen Kleinfamilie entfaltet nach wie vor eine Wirkmächtigkeit auf individueller, gesellschaftlicher sowie politischer Ebene und wird als Referenzfolie für "die gute Familie" herangezogen. Es stellt sich die Frage, inwiefern in Zeiten der Unsicherheit sich der Einfluss dieses Familienleitbildes verändert.

Die in diesem Panel vorgestellten Papers stehen alle im Zusammenhang mit Projekten des Nationalen Forschungsprogramm "Fürsorge und Zwang" (NFP 76) des Schweizerischen Nationalfonds. Thematisiert wird die Wirkung normativer Familienleitbilder in behördlichen Beurteilungen in der Vergangenheit und heute, für die erste und für die zweite Generation sowie methodische Herausforderungen. Dabei werden folgende Fragestellungen adressiert:

- Wie können methodische Herausforderungen im Zusammenhang mit der Analyse der Vergangenheit aus der Gegenwartsperspektive überwunden werden?

- Inwiefern beeinflussen Erfahrungen in der Herkunftsfamilie und (normative) Familienbilder Prozesse der Familiengründung und Mutterschaft von Frauen, deren Eltern von FSZM betroffen waren? Inwiefern zeigen sich dabei intergenerationalen Transmissionen/Transformationen?

- Wie können Erkenntnisse der Integrations- und Migrationsforschung für die Untersuchung von Bildern der «guten» Familie und deren intersektionaler Verschränkungen genutzt werden?

- Wie kann die in Migrationsstudien erarbeiteten Konzeptionalisierungen von Zugehörigkeit als eine rahmende Heuristik genutzt werden für Analyse biographisch-narrativer Interviews mit erwachsenen

Angehörigen von FSZM Betroffenen? Inwiefern zeigt sich dabei die transgenerationale Wirkmächtigkeit oftmals staatlich evozierter Familienbrüche und deren das Risiko für sozialen Disruptionen in der nächsten Generation?

- Welche Bedeutung haben Familienbildern und Geschlecht in der behördlichen Beurteilung von Fällen der Kindesvernachlässigung?

Familienbrüche im Kontext fürsorgerischer Zwangsmassnahmen und Fremdplatzierungen vor 1981: Perspektiven ihrer Kinder auf das Thema der familialen Zugehörigkeit

Dr. phil. Andrea Abraham und Cynthia Steiner, wissenschaftliche Assistentin, Berner Fachhochschule Soziale Arbeit (BFH), Schweiz

In den bestehenden empirischen Grundlagen zu den Auswirkungen der fürsorgerischen Zwangsmassnahmen und Fremdplatzierungen (FSZM) in der Schweiz zeigt sich die Wirkmächtigkeit gesellschaftlich-normierter Familienbilder in aller Deutlichkeit. In den vergangenen Jahren erarbeitete Befunde verdeutlichen, dass das Nicht-Erfüllen gesellschaftlicher (Familien-)Normen und sozioökonomische Prekaritäten zu Fremdplatzierungen von Kindern und Jugendlichen in Pflegefamilien, Heime und Erziehungsanstalten führen konnten.

Wenig bekannt ist hingegen zu den transgenerationalen Folgen dieser zerbrochenen Familiengefüge und den damit einhergehenden Herausforderungen hinsichtlich der eigenen Zugehörigkeit: Wie haben die betroffenen Kinder und Jugendlichen später als Erwachsene ihr eigenes Familienleben geführt? Wie reproduzierten sich diese familialen Brüche und komplexen Zugehörigkeitsfragen in den Beziehungen zwischen den betroffenen Elternteilen und ihren Kindern, und wie gingen/gehen die Kinder damit um? Dieser Beitrag geht diesen Fragen nach.

Pfaff-Czarnecka (2013) definiert Zugehörigkeit (sense of belonging) in einem interaktionistischen Sinn: Zugehörigkeit rührt davon, sich mit seinem Umfeld verbunden zu fühlen, darin partizipieren zu können, sich damit zu identifizieren und Kongruenzerfahrungen machen zu können. Für Yuval-Davis (2006) macht Zugehörigkeit die kombinierte Wirkung von Vertrautheit, Identifikation, emotionaler Bindung, Anerkennung und einem Gefühl der Sicherheit aus. In Bezugnahme darauf zeigen Fuchs et al. (2021) auf, dass Zugehörigkeit ein essentielles Kennzeichen sozialer Integration und Partizipation ist, während dem eine erodierte Zugehörigkeit im Umkehrschluss ein Risiko für beides darstellt.

Wir versuchen, diese in Migrationsstudien erarbeiteten Konzeptionalisierungen von Zugehörigkeit als eine rahmende Heuristik für unsere sich an der Grounded Theory orientierenden Analyse biographisch-narrativer Interviews mit erwachsenen Angehörigen von FSZM Betroffenen anzuwenden. In unserem Beitrag zeigen wir, auf welche Art und Weise sich die komplexen Zugehörigkeitserfahrungen der Betroffenen in den familialen Zugehörigkeitserfahrungen ihrer Kinder manifestieren und diese nächste Generation prägen. Unser Beitrag verdeutlicht somit die transgenerationale Wirkmächtigkeit oftmals staatlich evozierter Familienbrüche, und wie damit das Risiko angelegt war, dass sich diese sozialen Disruptionen in der nächsten Generation intrafamilial reproduzieren konnten.

Keywords: Zugehörigkeit, biographisch-narrrative Interviews, Transgenerationale Weitergabe

Fürsorgepraxis bei Kindesvernachlässigung: Familie, Erziehung und Mutterschaft in Zeiten der Unsicherheit

Dr. Margot Vogel Campanello & Prof. Dr. Susanna Niehaus, Hochschule für Soziale Arbeit Luzern, Schweiz; Wissenschaftlich Mitarbeiterinnen: Tanja Mitrovic, MA, Delia Pisoni, MA, Michèle; Röthlisberger, MA , Hochschule für Soziale Arbeit Luzern, Schweiz

Gegenwärtige Krisen wie etwa die Klimakrise, die Flüchtlingskrise oder die Corona-Pandemie bestimmen aktuelle Diskurse und haben notgedrungen Implikationen auf Familien, Geschlechterverhältnisse sowie auf das Aufwachsen von Kindern. Es ist davon auszugehen, dass insbesondere vulnerable Personen stärker von Krisen betroffen sind, und soziale Probleme wie Arbeitslosigkeit, prekäre Arbeitsbedingungen und soziale Ungleichheit zunehmen. Sichtbar werden Tendenzen einer Re-Traditionalisierung der Geschlechterbeziehungen, aber auch eine Reproduktion ungleicher Bildungschancen. Vor diesem Hintergrund ist danach zu fragen, welche normativen Vorstellungen wirken, wenn Familien in Zeiten der Unsicherheit in Krisen geraten und mit Behörden in Kontakt treten.

In unserem Beitrag möchten wir insbesondere der Frage nachgehen, welche Bedeutung Geschlecht und Familienbildern in der behördlichen Beurteilung von Fällen der Kindesvernachlässigung zukommt. Dabei möchten wir die Perspektive involvierter Mütter in den Fokus stellen sowie nach dem Zusammenhang mit deren sozial-struktureller Situation fragen.

Der Beitrag ist eingebettet in unser Forschungsprojekt „Fürsorgepraxis bei Kindesvernachlässigung. Diskurse zu Familie, Erziehung und Mutterschaft" des NFP 76, in welchem wir die Wirkmächtigkeit normativer Bilder von Familie, Erziehung und Mutterschaft auf die Fürsorgepraxis, insbesondere die Entscheidungsfindungsprozesse in Fällen von Kindesvernachlässigung, untersuchen. In unserem Projekt gehen wir der Frage nach, wie sich politische und mediale Diskurse sowie Expertendiskurse gestalten und inwiefern sich diese auf Entscheidungsprozesse auswirken, bzw. inwiefern Verantwortlichkeiten anhand von Geschlechterkategorien systematisiert werden und dadurch eine Kontinuität sozialdisziplinierender Mechanismen nachgezeichnet werden kann – analog zu historischen Zeiten, in welchen primär arme Familien und (ledige) Mütter bzw. Familien, die nicht bestimmten Normvorstellungen entsprachen, von Interventionen betroffen waren. Es zeigt sich dabei, dass Kindesvernachlässigung – historisch unter dem Stichwort «Verwahrlosung» – und die Bewertungen dessen, was als Vernachlässigung/Verwahrlosung gilt, abhängig von zeitgenössischen Diskursen und wissenschaftlichen Positionen sind. Historische Erkenntnisse, dass Interventionen an Bildern «guter Mutterschaft» und/ oder der «guten Familie» orientiert waren, spiegeln sich auch in einer aktuellen Untersuchung zu Familien wider, die aufgrund des Verdachts auf Kindesvernachlässigung mit Behörden in Kontakt standen: Alle befragten Familien leben unter prekären Lebens- und Arbeitsbedingungen. Während die ökonomische Situation der Familien und der (ledigen) Mütter jedoch marginalisiert wird, ist mangelnde Erziehung seitens der Behörde ein wichtiges Kriterium, den staatlichen Eingriff zu legitimieren (Vogel Campanello 2018; 2019). Angesichts dessen ist es ein zentrales Ziel unseres Projekts, die Wirkungsweisen der Fürsorgepraxis zu analysieren, um mögliche Ursachen für integritätsverletzende und -schützende Fürsorgepraxen zu identifizieren.

Keywords: Familienbilder, Geschlecht, Diskursanalyse, Kindesvernachlässigung

B.5   CHILDHOOD: POLITICS AND MORAL ECONOMIES IN TIMES OF GLOBAL CRISES

Daniel Pascal Stoecklin[1]; André Cardozo Sarli[1];

[1] University of Geneva, Center for Children's Rights Studies

Monday 28 June, 15:00 – 16:30

Global crises are events that tend to overtake the attention of political, economical, moral, philosophical discourses in spite of apparently less important matters.

The question is how actors react to such crises by reinforcing existing discourses, disrupting them in favor of

alternative narratives or even creating new ones. A particularly visible discourse is the humanitarian one (Fassin, 2011) which focuses on the mobilisation of compassion to "help" or "save" those who need it. Children are often at the very center of these concerns and their lives can be strongly influenced by these discourses and how they are being shaped by various actors.

The onset of "more pressing needs" - a social construct and one of the elements of transaction of the moral economy, a shift on the discourses and focus can easily divert programs and funding from a specific issue such as children in street situations to a "newer" regional or global worry, such as the child soldier. Thus leaving some of the target programs and their beneficiary, if not adapted, to face difficulties. This transformation has been explored in the literature (e.g. Poretti et al., 2014, "The rise and fall of icons of 'stolen childhood' since the adoption of the UN Convention on the Rights of the Child" and Burman, 1996, "Innocents abroad: Western fantasies of childhood and the iconography of emergencies").

With this paper session, we will delve into this topic and look at how moral economies (Fassin, 2011) and the politics of childhood are being (re)shaped in the face of global crises as the current coronavirus pandemic.

The three papers selected for this session are linked with different and interdisciplinary perspectives.

Keywords: Childhood, moral economy, politics, crisis

The Cambodian farmers' moral economy of education facing Sustainable Development Goal n°4

Steven Prigent, Bordeaux University, Faculty of Anthropology and Aix-Marseille University, Asian Research Institute

This communication will give an account of the "moral economy" shared by Cambodian farmers regarding the subject of children's education, by highlighting on one hand the importance that the parents place on filial debt, on Buddhist accomplishment of "merits" (guṇ), and on respect for the hierarchy of the ages, and on the other hand the educational prudence which they show with regard to children's sociability. When the children of Cheung Kok village go "vagabond" (toer leṅ), they are no longer moving on family territory, they no longer contribute to the family economy, they are no longer at school; they take part in a form of social life that is outside the three educational spheres. It is then very common, through educational prudence, to place a negative accent on the social time of "vagabondage" and this is particularly emphasised as far as

girls are concerned. I will intend to show that when children wander around, they occupy an uncertain moral margin and are almost outlaws regarding their parents. This communication aims at giving a "general view" of the Khmer peasant educational system, defined as a dispositif that orientates boys and girls' conducts - a dispositif that is made more complex through the international promotion of democratic educational and children's empowerment moral values.

Indeed, in the 1990s Cambodia would see massive investment of international solidarity in the field of education (among other sectors of development). The country, which had been isolated for nearly twenty years, ratified the United Nation's Convention on the Rights of the Child (UNCRC) and took up the international challenge of 'Education for All', launched at the Jomtien conference in 1990 and updated at Dakar ten years later, in the framework of the Millennium Development Goals 2000–15 (now the Sustainable Development Goal n°4, 2015-30). Since 2001, planning of the national 'Education for All' started to receive the backing of the Child Friendly Schools programme, initiated by UNESCO and then UNICEF and heavily subsidised by the Swedish Government (SIDA) to promote the move towards schooling and effective teaching in primary and lower secondary schools. Within the CFS framework, international programmes question local teaching methods that view a deferent and subaltern position in pupils as a prerequisite for learning. These new policies promote active learning, known as 'student-centred', by inviting schoolteachers to relinquish corporal punishment and provide benevolent child care, valorising the development of critical thinking, encouraging individual problem solving and cooperation between pupils in their studies, and setting up decision-making groups and pupils' associations. In other words, children are given pedagogical confidence. How do Cambodian farmers, who share their own moral economy of education, receive these global educational values ?

Keywords: Education, hierarchy, moral economy, Cambodia

Crisis and the value of public education: (home)schooling and its controversies during the COVID-19 pandemic in Switzerland

Michele Poretti, Haute École Pédagogique du canton de Vaud

Crises are moments of uncertainty, where the social order, the meaning of reality and the value of beings vacillate, moments ripe with questions and opportunities for critique (Cordero, 2017). As such, they are doubly fertile for sociological enquiry. One the one hand, they make visible the conditions of possibility of a certain order, namely by observing the interventions undertaken to restore it or to

build a new one (Latour, 2006). On the other hand, crises typically trigger countless controversies, compelling the actors to expose their moral and political justifications, while concurrently weakening previously taken-for-granted conventional norms (Boltanski, 2009; Boltanski & Thévenot, 1991). In this sense, the multiple crises (sanitary, social, economic,…) associated to the spread of the COVID-19 pandemic are particularly revealing of the political logic of late capitalist societies and of the moral economies (Fassin, 2009, p. 1257) of contemporary childhoods, that is, of the production and circulation of values, norms, emotions and obligations associated to the young.

Whilst children and young people's physical health has been relatively spared by the pandemic, the measures taken to contain its spread have deeply affected their daily lives. Like adults, they have been called, directly or through their parents, to unite in (intergenerational) solidarity to fight the coronavirus and respect "barrier gestures". In an unprecedented historical move, millions of children and young people have also been constrained, almost simultaneously, into homeschooling for several months, upsetting, despite teachers' efforts to ensure learning at a distance, their right to education, and highlighting the huge inequalities existing between children and young people of different socioeconomic backgrounds.

This paper aims to shed light on the moral economies of childhood and youth in Switzerland by mapping the transformations of schooling during the pandemic, as well as the associated controversies. Based on the analysis of official documents published by key stakeholders (e.g. cantonal governments, teacher training institutions, unions) and of media reports, as well as on ethnographic observations, it will compare the moral grammars of decisions targeting primary and secondary school pupils (respectively, 4-11 and 12-18 year-olds) in three cantons over a 12-month period (March 2020-February 2021). Switzerland is particularly well suited for such a comparative study, as each canton conducts its own public education policy.

The paper will explore, in particular, how the association between a highly legitimate biopolitical logic (Foucault, 1976), dominant conceptions of childhood and youth and the evolving knowledge about children and young people's role in the transmission of the virus translated into distinct moral judgements about the relevance of different forms of (home)schooling. It will also explore the effects of the pandemic on the legitimacy of public schooling and of the school form, leading, for instance, to reinstituting the teacher as the essential figure in the transmission of knowledge, to the prevalence of pedagogies of care and compassion, and

to the displacement of the school form, namely in the shape of outdoor education.

Keywords: Education, Covid-19, moral economies, justifications

B.6   CONDUCTING QUALITATIVE RESEARCH IN TIMES OF UNCERTAINTIES: METHODOLOGICAL AND ETHICAL CONSIDERATIONS

Livia Tomás and Ophélie Bidet; University of Neuchâtel, Institute of Sociology

Monday 28 June, 15:00 – 16:30

The health pandemic that erupted in 2020 has had a major impact on our research and particularly on the methods at our disposal for the collection of qualitative data. Qualitative research has been strongly affected from limited access to participants, restricted mobility and the uncertainty regarding the duration of the health crisis and the respective constraints. These circumstances provoked researchers to develop original strategies in order to advance ones' own research under the new conditions. Online interviews – whether conducted synchronously through VoIP (Voice over Internet Protocol) technologies such as Skype, Zoom, FaceTime and WhatsApp or asynchronously through e.g. online chats – have played a major role by providing an alternative ways to gain access to participants.

Although the set of literature on online interviews is increasing (Deakin and Wakefield, 2014; Janghorban, Roudsari and Taghipour, 2014; Salmons, 2015; Mirick and Wladkowski, 2019), only little is known about the impact of the virtual mode on the role of the researcher, on the participants, on the interview methods, on the type of data produced and its quality. In this panel, we aim to raise such questions and to discuss the methodological and ethical considerations made in this time of uncertainty that has accompanied us in 2020. We welcome papers that may include, but not limited to, the following topics:

- What are the advantages and disadvantages of using online interviews for qualitative data collection?

- How to evaluate the quality of data collected through online interviews?

- How to adapt interview guides and techniques when conducting online interviews?

- Has online interviewing changed the relationship between participant(s) and the researcher? How to critically question such changes?

- How to assess the impact of online interviews on the participants? How can researchers address these possible implications on the participant?

- How to guarantee participants' confidentiality and privacy when conducting online interviews?

Keywords: qualitative methodology, interviews, conference technology, research ethics

Covid 19: new challenges for field research and data gathering in qualitative research – a comparative exploration

Dr.Claudia Globisch[1]; Dr.Markus Gottwald[1]; Dr.Andreas Hirseland[1]; Daniel Kühn[2]

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The "gold standard" of qualitative social research is the open, spoken interview carried out face-to-face in co-presence. Co-presence plays a crucial role in establishing trust during the interview since the bodily shared situation allows for a different existential engagement in the interview situation providing "the most natural conversational setting, the strongest founda-tion for building rapport, and the best opportunity to observe visual and emotional cues" (Johnson et al. 2019)

Due to restrictions in line with Covid-19 policies which aim at diminishing socio-physical con-tact, qualitative research in ongoing or recently started field studies found itself confronted with new challenges affecting data collection and analysis. Besides questions concerning field access, technical requirements and data security, the demand to switch from face-to-face in-terview techniques involving physical co-presence to more distanced telephone- or video-in-terviewing raises questions concerning the process of generating data and subsequently the quality of data itself.

The presentation will discuss restrictions as well as new opportunities induced by the pan-demic's circumstances as they appear in different research contexts. Drawing on observations made during the course of two qualitative research projects targeting different groups in the field of social policy and poverty research - jobcenter professionals on the one hand, a hard-to-reach group of welfare recipients on the other – we address the following topics:

First, we will briefly discuss differences between face-to-face interviews conducted on the spot and technically mediated forms of interviewing via video and telephone. This comparison focusses on how – in principle – qualitative interviewing is shaped by the means of its technical transmission and how this influences the conditions of capturing (aspects of) social reality.

Secondlly, we will illustrate these reflections with examples taken from the field research men-tioned above. Not least, the look at interviewing as an interactive practice will reveal how technical transmission compared to on-site interviewing influences the interviewer-inter-viewee interaction, altering the role of the interviewer through technical requirements and the relation between "frontstage" and "backstage" (Goffman) in doing interviews.

Thirdly, we will discuss some of the implications considering the application of these different types of interviewing in relation to various research interests and methods considering the quality or richness of data which can be gathered by the different modes of interviewing. It seems, that technical transmission is more efficient in economic terms and might open the door to enlarge the coverage in field research, while on-site interviewing evokes more density and detail in the information/data gathered.

Using internet technologies for qualitative interviews: methodological and ethical reflections of two PhD candidates

Livia Tomas, University of Neuchâtel; Ophélie Bidet, University of Neuchâtel

Face-to-face interviews are still regarded as the "gold standard" of qualitative interviews, while online interviews are merely presented as a second choice or an alternative option. However, qualitative research has been strongly affected by the health pandemic that erupted in March 2020, highlighting the strengths and the possibilities that the use of internet technologies such as Skype, Zoom, WhatsApp, and Webex provide for qualitative scholars.

This paper is based on two ongoing qualitative research projects. First, the project "Transnational Ageing" that analyzes mobility patterns of Swiss retirees that are currently living in Spain. This project was confronted with a very limited access to participants, because the Swiss government strongly recommended to minimize contacts with people from the risk group (as e.g. people aged 65+) and to avoid travels abroad during the COVID-19 crisis. And second, a PhD research on the development of structures and centers for fasting practices located in France and in the French speaking part of Switzerland. Face-to-face interviews were conducted with experts working in such

structures and people practicing fasting. As crossing borders and scheduling personal contacts became eventually impossible during the COVID-19 crisis, also this project was confronted with difficulties in driving its fieldwork forward.

Drawing on their experience, the authors reflect on methodological and ethical issues in connection with the use of internet technologies for qualitative interviews. These reflections will revolve around 1) recruitment strategies, 2) logistical and technological issues, 3) ethics, 4) building rapport, 5) use of video, and 6) care of participants before and after the interview. The authors will show which changes they had to make in their projects to adapt to the new interview mode. Furthermore, they will share some strategies that worked well to deal with some well-known difficulties of online interviews.

B.7   SOCIAL INEQUALITIES AND ORDERS OF JUSTIFICATION IN THE HEALTH CARE SYSTEM

Rainer Diaz-Bone, University of Lucerne; Valeska Cappel, University of Lucerne

Monday 28 June, 15:00 – 16:30

Health care has become one of the most important economic and political spheres, in which issues of governance and social justice are core. Seen from the neopragmatist institutionalism of economics of conventions (in short EC), one can identify a plurality of institutional logics, which are the foundation how to evaluate health and justice. Therefore, economics of convention opposes a simple view of only one efficient way or only one possible just way how to organize health care. Instead EC studies the tensions and critiques, which rise out of the pluralist constellations of institutional logics. These institutional logics are also the foundations for knowledge production about health and its evaluation and interpretation. Digitalization and neoliberalism are changing health care massively. The upcoming danger is an erosion of the solidarity principle and a concentration of power/knowledge at private companies. Civil societies and parliaments tend to lose their influence in the deliberation about health care principles and lose access to digital data bases about human behavior and health practices.

The contemporary COVID19 pandemic has demonstrated the inequal distribution of risks. Social inequalities intensified, because disadvantaged occupational status groups and underprivileged class fractions suffer greater risk of infection. These are the groups, which are targeted by neoliberalist politics of transforming statist structures into market structures. Traditional collective structures (as industrial labor relations) and precarious new collectives (as creative class fractions, self-entrepreneurs) are being dissolved and the COVID19 pandemic contributes to the fragilization of their collective structures. Although the COVID19 pandemic has shown the importance of statist regulation and foresight, statist regulation is criticized because of the restrictions of individual freedom and public life.

The planned workshop will gather presentations, which study the institutional transformations of the health care systems in times of digitalization and the COVID19 pandemic. Seen from EC, digitalization and the COVID19 pandemic introduce more asymmetries and inequalities in the health care system and reduce the plurality of health conceptions and health care institutions.

The perspective introduced by economics of convention it to focus the empirical tensions and critiques, which are present in society. The claim is that EC is an empirical approach to the normative quarrels about justice and inequality the health care system is currently facing.

Trade-offs and conflicting goals in the digitization of health - Presentation of the anthology "Health - Conventions - Digitization".

Karolin Kappler, FernUniversität Hagen; Valeska Cappel, University of Lucerne

Regarding digitization, new technologies have emerged in the health system in recent decades. These technologies are changing organizational processes and general "thinking" and "doing" about health. The keywords telemedicine, eHealth, digital health, smart health and big data describe these new developments. In our anthology "Gesundheit – Konventionen – Digitalisierung. Eine politische Ökonomie der (digitalen) Transformationsprozesse von und um Gesundheit", we, together with 22 authors, show that these developments create new tensions and conflicts in the health system and in dealing with health. In the contributions to the anthology, the Economie des conventions (EC) was introduced as a pragmatic approach to analyzing trade-offs between technologies, definitions of health or justifications as well as conflicting goals in the health system. In our presentation, we will first give an overview over these central trade-offs and conflicting goals that have emerged across most of the contributions in the anthology, referring in our examples to their development during the current situation of the corona pandemic. Second, we will describe the trade-offs and conflicting goals in two selected and exemplary field, which we analyzed with the EC: The first study deals with how tensions and conflicts arise when using health apps in

everyday life (e.g. Corona warning app). The second analysis shows the conflicts that emerge in measuring moods and diets. Both examples refer to conventions and the regimes of engagement as central categories of the EC. Based on these findings, we will as a last step reflect on the consequences for social inequality, such as the discrimination of certain groups by data practices or disadvantages due to lack of transparencies.

Breaking through the Pandemic Incertitudes: From Hazy Health Care Instruction to Commensuration of Worths among Serbia's Young Professionals.

Stefan Janković, University of Belgrade; Milica Resanović, University of Belgrade

Rather cumbersome ontological situation initiated with the 2020 pandemic has created a great amount of unease within common worlds, particularly in terms of health risks and hazy healthcare instructions. A series of uncanny and confusing moments both have been sparked by possibly deterrent effects coming with infection and transmission risks, as well as by being abridged for effective tools such as standards and procedures for coping with the virus. Exactly this triangle formed between familiar engagements and resettling within pandemic reality, incertitude brought with infection risks and hazy healthcare procedures, along with overall discrepancies in civic response to pandemic, was a principal subject of our research. Namely, we intended to discern how the uncertainty brought with the puzzling intrusion of the COVID-19 was confronted by young professionals in Belgrade, Serbia, particularly having in mind their social status.

Based on 20 interviews conducted during the first months of the pandemic in the spring of 2020, our exploration traces both the attempts to consolidate the familiar environment anew into coherent arrangements and to commensurate worths as specific normative principles deployed in these operations. Inspired by pragmatic sociology and more specifically, Thévenot's concept of regimes of engagement, we first explore the adaptations evolving within familiar arrangements. Principally, we denote that confronting with the uncertainty embodied in a mute presence of the virus meant conducting a fragile politics of beings within this regime, molded through personal bonds, care and intimacy. Particularly, we describe how the hygienic "purifying" was guided not only by a fear of being contaminated, but also has induced a rather vigilant mode of communication with the "intruder" and "drifting" through hazy instructions. Later moment indicates a plurality of assessments of the healthcare itself: for this, highly educated cohort, it meant a critical assessment of instructions, a dose of distrust for medical experts due to fuzzy instructions given in the media

and the general reliance on DIY strategy, which involved exploration of "valid" procedures on the Internet.

Albeit this lack of referential stability was eventually consolidated into specific pandemic objectivity, surrounded with disinfectants and thresholds put in immediate spaces, a plurality of engagements also evolved into principal tension between this "protective shield" in which the domestic world was wrapped and the civic world. The second problem that we analyze therefore encompasses a commensuration of worth performed by our informants and their judgmental attitude towards actions that might harm the familiar arrangement. Namely, our findings show that this purifying politics targeted a situated, materialized endeavor in order to solve the basic tension: how to protect and solidify familiar environment by drawing upon an ethical corpus of "taking care of family". Thus, in conclusion we illustrate how this "pandemic deontology" involved a tense encounter with "aberrations" found in civic polity as these, assumedly, have distorted the common principle of equivalence. Specifically, we describe three major criticisms targeting the civic world: excessive hoarding of goods, improper wearing of masks and a lack of responsibility for others. Overall, these critiques targeting the civic world have both put to scrutiny the healthcare system in Serbia seeing it as unreliable, but also had an aim to protect it against excesses that would further harm it.

Hospitality, Migration and Mental Health. Engaging a pluralist perspective to study the treatment of migrant persons suffering from mental illness.

Giovanni Matera, EHESP French School of Public Health

In this presentation I will introduce an approach that draws on an innovative intersection between cultural sociology and the pragmatic sociology of hospitality developed by Joan Stavo-Debauge. New perspectives in pragmatic and cultural sociology draw on the classical sources with a more comprehensive outlook. The study of cultural boundaries, culture in interaction approach, neo-institutionalism and French pragmatic sociology have focused on patterns that connect individual action to cultural structures. Their common assumption is that actors do not put culture into action unconsciously or for hidden personal interest, but that they act through a plurality of patterns, grammars, institutional logics, repertoires or styles. I will discuss a research proposal that draws on my PhD thesis in which I applied the framework of French pragmatic sociology to the study of community psychiatry. This research proposal focuses on the "stranger" person who appears for the first time in an urban community and can be perceived as a newcomer ready to become a member. This is a unifying conception that can help organize social support as a

network to respond to the newcomer's needs. In the recent years mental healthcare has developed community treatment services that facilitate the inclusion of a mentally ill person. The COVID-19 crisis has drawn increasing attention to the multiple layers of difficulties which migrant persons can be faced with. Asylum seekers who are victims of forced migration have proved to be more likely to suffer from forms of mental illness. On its part, the COVID-19 pandemic is bringing new threats to both asylum seekers and persons suffering from mental distress. In case of an asylum seeker who suffers from mental illness, due to the bureaucratic functioning which tends to prioritize the attainment of a legal residency status and delay the objective of social inclusion, the overlap of community mental healthcare services and asylum support services can trigger a selection mechanism that does not actually fulfill the latter objective. Indeed, social inclusion requires the integration of social and medical services but also reinforces the role of the community-building capacity of the involved actors. From the newcomer's side, receiving specific mental health support is a right that legitimates a form of positive selection. In my presentation, I will introduce the following set of questions and formulate some hypothesis drawing from an ongoing preliminary research between Switzerland and Greece: what does a network of services do to maintain the objective of social inclusion and the person's right to be treated? Given the expectation that community members have the capability to learn from a form of social organization such as community psychiatry, that has proved beneficial, can this overlap of services be a means for an effective knowledge transfer, and be conceived as part of a grammar of hospitality? Can the overlap become both a determining factor for social inclusion and a therapeutic factor for the recovery of a migrant person suffering from a mental disorder?

B.8   WASTE AND MODERN SOCIETIES

Nadine Arnold, University of Lucerne; Christiane Schürkmann, Johannes Gutenberg University Mainz

Monday 28 June, 15:00 – 16:30 (Session 2 of 2)

In the light of fundamental socio-ecological transformations waste does not simply refer to leftovers, but rather to an urgent issue that calls for attention and action: Ecosystems, particularly oceans and seas are full of micro-plastic, rising CO_2 emissions produce greenhouse effects and global warming, nuclear waste challenges societies to find solutions for disposal of these toxic materials. In this context, modern societies more and more realize that "there is no away" (Morton 2013) for materials, substances and things that have become (ir-)relevant as waste. Waste thus

emerges as a phenomenon of material resistance and activity that requires treatment, governance, and ethical frameworks. Therefore, debates on sustainability emphasize the implementation of a 'Green New Deal' or alternatively strategies of 'degrowth' and waste emerges as a contingent phenomenon, involving processes of interpretation and meaning making.

Although people necessarily produce waste (George 2014), we know that consumer cultures producing trash are a modern phenomenon (Strasser 1999). This means human consumption drives the production and accumulation of wasted goods (Packard 1960), but we must also consider that humans and their lives themselves can become wasted as outcasts (Bauman 2004). The notion of human waste demonstrates the tremendous metaphoric power of waste (Farzin 2017), although referring to Mary Douglas' (1966: 36) structuralist perspective, waste is often discussed "as a matter out of place". However, waste appears to be an issue created by 'the moderns' (Latour 1993, Descola 2013) and in view of the changing state of the nature and its relationship with people, waste is turning into a globalized 'stress test'. Considering this societal relevance of waste, we encourage empirical and theoretical contributions from different sub-disciplines that will respond to the following:

- What is waste in modern times and who defines what has to be treated as waste and in which way? In other words, how are things, materials and artefacts classified as 'waste'?

- Which situated 'waste practices' embedded in routines and everyday life are developed by the 'moderns'? And what are the characterizing structures of waste management and governance and what are their societal effects on waste and society?

- Which conflicts and controversies emerge in the production, distribution and prevention of waste? How does waste challenge producers, consumers, and disposers and therefore societies at large? And what interventions are chosen to meet these challenges?

- Which theoretical perspectives are useful to study the materiality of waste as well as the construction of its meaning? And which methods are well-equipped to examine waste empirically?

Keywords: waste, society, socio-ecological transformation, modernity

Invisible Infracycles. Following plastic and aluminum along the recycling infrastructure and in ruined wastelands in Phnom Penh, Cambodia

Kathrin Eitel, Goethe-University Frankfurt

Cities, sewers, and oceans are drowning in synthetic waste. Plastic and aluminum fragment into debris and particles that successively become part of our environments, bodies, and our planet, accelerating climate change and amplifying the climate crisis in the Anthropocene. Within this context, waste workers as the Cambodian ed jais make their living out of it. In Phnom Penh, thousands of waste pickers collect recyclables from streets, corners, and households, preventing them from being burned or dumped in sewers. While they turn waste into something valuable again, these women re-integrate the fluttery material into a functioning recycling economy, which is characterized by ist 'informal' and bottom-up character.

This infrastructure has been proven to be rather structured around multiple cycles, what I call infracycles than along a causal-linear sequence of one supply chain. Following the circulating material 'waste' and the recurring practices of waste workers, as waste pickers, intermediaries, microbes, and animals alike exhibits multiple cycles that are part of communities of practices (Bowker and Star 1999), being relevant parts of the recycling infrastructure. But in ruined wastelands waste is also a monument of our capitalist consumer system and, at once, it rebels against it in form of leaking materials that ooze out of infrastructures or in the way waste workers handle it. Unfortunately, these specific ways under which recycling economies work (and not work) often stay invisible and unrecognized by political actors, additionally being in danger to be overseen by blind political implementations based on the circular economy model.

I argue that following the material waste methodologically and its trajectories which it undergoes unveil dispersed pericapitalist perspectives on a circular economy that can be approached differently ⬚ as integral and inclusive (Tsing 2017). It shows how waste workers and their situated history and background could be included in a model that is based on local-specific conditions, functioning adaptively and recursively to occurring changes in quotidian life (cf. Bateson (1987 [2017]).). The empirical example can further elicit how the model can be expanded to work integral insofar as it approaches a holistic understanding of systems whose limits are not set by (trans-)national borders or multilateral political agreements (cf. eg. EC 2020).

As the widened model of CE is adaptive to changes, it can do the tightrope walk between being a template, a model, serving to apply globally and to be able to consider and react recursively according to local-specific conditions. "Closing the loops" of product lifecycles as the European Commission (2015) depicts it demands us to take situated sociomaterial constellations of recycling into consideration.

Keywords: Infrastructure, recycling, pericapitalism, circular economy, Cambodia

Managing Modernity. Nuclear Waste as a Challenge for Nature and Society

Christiane Schürkmann, Johannes Gutenberg University Mainz

The question of storage and disposal of nuclear waste, particularly the so called high-level radioactive waste (HLW) can be identified as one of the most urgent socio-ecological challenges of our time. This waste affects societies at large in its immense requirements of finding and constructing sites for repositories in different nations operating with nuclear energy over the past decades.

The paper suggests a perspective on nuclear waste as a toxic object – an 'object of modernity' with critical implications. Referring to their potentially hazardous activity, toxic objects unfold an ambivalent character and create an area of tension: they are hybrid socio-chemical fabrications produced by an interplay of humans, materials, and technology – in this way they emphasize the hybrid character of "naturecultures" (Haraway 2003) or "Nature/Cultures" (Latour 2017). However, these objects also materialize the dualistic relationship between nature as an object that needs to be regulated and a human-related society as the regulatory authority. In this perspective, toxic objects can be described as products of the "Moderns" (Descola 2013; Latour 1993) and their ambition to establish industrialized, capitalized – and furthermore chemicalized – societies with an anthropocentric access to the world. In societies as these, nature is objectified and treated as a resource for economic growth and political power. Hereafter human agency is confronted with a material activity (artificial radioactivity) produced by modern societies.

Against the backdrop of this perspective, and based on participant observation in the field of nuclear waste management in Germany, the paper discusses 1) how nuclear waste is addressed as a consequence of having been modern by different actors such as scientists, politicians and citizens; 2) how 'nature' is involved in the process of finding a site for a repository – especially with regard to the question of identifying suitable host rocks depending on particular geological conditions (for instance argillaceous rock, rock salt, granite in Germany; argillaceous rock in Switzerland). In this way, HLW is conceptualized as a toxic object that empirically enforces the reproduction of separating material activity from human

action and a material related nature from a human related culture, respectively, even though it might be argued as a product of hybrid Nature/Cultures. At the same time, this waste questions the dualistic relationship of these two spheres with regard to its hazardous and unpredictable activity and by confronting 'modern societies' and their ability to act.

Keywords: nuclear waste, nuclear waste management, toxic objects, nature/culture, nature/society, modernity

Alternative Consumption, Sustainable Consumption and the Search of the Good Life: Practicing Zero Waste in Chinese Cities

Xinyu Zhan, University of Geneva

Over the last few years, citizens have grown to be more aware of the negative impact of waste and especially plastic waste, manifested in a global movement called 'zero waste'. This paper studies how citizens and movement 'leaders' understand and perform zero waste in Chinese cities, where consumerist lifestyles are in full bloom. I argue that practices of alternative consumption (such as un-consumption, collaborative consumption, reuse and upcycling) and sustainable consumption (such as buying sustainable products and services) – all central to the zero waste movement – could be understood as everyday resistance to the wasteful consumer culture in search of the 'good life' (O'Neill et al. 2018; Di Giulio and Fuchs, 2014). Using in-depth interviews with movement 'leaders' and participants, as well as online observation of movement networks in selected Chinese cities, I analyze how practices of zero waste are performed through shared meanings and competences, as well as collective constructions of alternative systems of material flow, inspired by theories of practice. The zero waste movement sheds light on how everyday concerns over survival and security (material value) and concerns over the environment and nature (post material value) could be combined and addressed in a vision of sustainability that puts the pursuit of the 'good life' in the center. The movement raises critical questions about the current paradigm of economic growth in China, and calls for further exploration of more sustainable models of development to deliver wellbeing to all within planetary boundaries.

Keywords: zero waste, lifestyle movements, sustainable consumption, wellbeing, practice theory, China

B.9   ÜBERWACHEN, PROFILIEREN, INTERVENIEREN. ZUR REGULIERUNG «SOZIALER MARGINALITÄTEN» IN ZEITEN DER UNGEWISSHEIT: GEGENWÄRTIGE PRAKTIKEN DES POLICING IN ÖFFENTLICHEN RÄUMEN

Esteban Piñeiro[1]; Nathalie Pasche[1]; Nora Locher[1]

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Monday 28 June, 15:00 – 16:30 (Session 2 of 2)

For session 1 >> Monday 28 June, 10:45 – 12:15

Seit ihren Anfängen befasst sich die Soziologie mit Fragen sozialer Abweichung und Kontrolle, mit anomischen Tendenzen und Strategien einer Herstellung gesellschaftlicher Ordnung. Herausragende Bedeutung kommt hierbei Dispositiven, Taktiken oder Praktiken der Überwachung sozialer Risiken und gesellschaftlicher Probleme zu, mitunter auch der Profilierung gefährlicher oder gefährdeter Personen, auffälliger oder störender Gruppen, um deren Verhalten letztlich regulieren oder steuern zu können. An der Schwelle zum 21. Jahrhundert präsentiert sich uns ein widersprüchliches Bild zum Umgang mit sozialer Abweichung und Marginalität. Während mit dem Schlüsselkonzept der «Sicherheitsgesellschaft» (Legnaro 1997) die öffentliche Ordnungs- und Sicherheitsproduktion sich nicht mehr primär auf als anstössig oder sozial auffällig wahrgenommenes Verhalten zu konzentrieren scheint – sondern auf eine gouvernementale Verwaltung des empirisch Normalen (Foucault 2006; Singelstein/Stolle 2008) – stellen Analysen zu einer «Kultur der Kontrolle» (Garland 2001) mitunter auch eine punitive Wende fest, die weiterhin auf gefährliche Personen oder Risikopopulationen abzielt. Diese «Politik der Marginalität» (Wacquant 2009) bearbeitet soziale Ausgrenzung weniger um Marginalisierte zu integrieren. Betrieben wird vielmehr ein «selektives Risikomanagement» (Lutz/Ziegler 2005) oder eine «Exklusionsverwaltung» (Bommes/Scherr 2000), um primär einmal die Bevölkerung vor Sicherheitsrisiken oder die Gesellschaft vor Ordnungsstörungen zu schützen.

Soziologisch lassen sich soziale Marginalitäten als Effekt von Überwachung und Profilierung verstehen, von darauf bezogenen (wohlfahrt-)staatlichen Regulativen, privaten oder zivilgesellschaftlichen Interventionen. Dabei werden sozial marginalisierte Personen oder Gruppen in unterschiedlichen Kontexten problematisiert, sei es im öffentlichen Raum oder Zuhause, bei der Arbeit, in der Schule oder auf Ämtern. Personen und Gruppen, die ins Visier einer staatlichen, zivilgesellschaftlichen oder auch privaten Überwachung geraten, werden als «Aussenseiter» oder «Randständige» problematisiert, als «Randalierer»

oder «Illegale» etikettiert. Nebst sogenannten «Drogensüchtigen» und «Alkoholiker*innen» finden sich darunter z. B. auch «Bettler*innen» oder «Obdachlose», weiter auch Personen mit «psychischen Krankheiten» oder «sozialen Verhaltensauffälligkeiten», mit «irregulärem Aufenthaltsstatus» oder jugendliche «Drop-outs».

Entwicklungen wie die Digitalisierung oder die 2020 ausgebrochene Covid-19-Pandemie eröffnen neue Möglichkeiten der Überwachung, deren Auswirkungen auf soziale Marginalisierte bisher noch wenig bekannt sind. Im Workshop sollen daher die unterschiedlichen Produktionsstätten gegenwärtiger sozialer Marginalitäten diskutiert werden, wobei die Vielfalt der involvierten Akteure*innen zu berücksichtigen ist. Denn Policing, Profiling oder Tracing und Formen des (präventiven) Regulierens oder Eingreifens finden sich nicht nur bei staatlichen Agenten der Sicherheits- und Ordnungsproduktion. Nebst Justiz und Polizei können auch Einrichtungen der Sozialverwaltung (Sozialhilfe, Arbeits- oder Jugendämter, KESB), der Gesundheitsversorgung (Krankenhäuser, Arztpraxen), Organisationen im Bildungsbereich (Schulen, Kindergärten) wie auch des Service Public (öffentlicher Verkehr, Stadtreinigung) eine zentrale Rolle spielen; Private (Sicherheitsfirmen, IT-Organisationen) und Unternehmen (Shopping Malls) ebenso wie auch Organisationen der Zivilgesellschaft (KITAS, Beratungsstellen, Vereine, NGO's). Entsprechend vielfältig und fragmentiert tritt das Herstellen und Managen sozialer Marginalitäten in Erscheinung.

Der Workshop lotet die Vielfalt gegenwärtiger Überwachungs- und Profilierungsformen aus und analysiert diese hinsichtlich einer Herstellung und Regulierung sozialer Marginalität. In dieser Session werden gegenwärtige Praktiken des Policing in öffentlichen Räumen ins Zentrum gerückt.

Keywords: Soziale Marginalität, Überwachung, Polizei, Sozialstaat, Soziale Arbeit

Policing in pandemischen Zeiten des 21. Jahrhunderts

Silvia Staubli, Universität St. Gallen und Universität Fribourg; Daniel Fink, Universität Lausanne und Universität Luzern

Die klassische Polizeiarbeit war geprägt durch den staatlichen Auftrag für Recht und Ordnung zu sorgen und wenn nötig, dies auch mit Gewalt durchzusetzen. Diesem staatlichen Gewaltmonopol inhärent war die legitimierte Autorität zu Befehlen und auf Seiten der Befehlsempfangenden zu gehorchen. Diese Form der Polizeiarbeit weicht jedoch immer mehr einer Pluralisierung

und Ausdifferenzierung der Aufgaben(felder) und einer Auslagerung in den privaten Sicherheitssektor. Eine solche Pluralisierung der Sicherheitsindustrie hat nicht nur Auswirkungen auf die tägliche Arbeit der Polizei, sondern auch auf die Vertrauensbildung. Vertrauen als ein Teil von Sozialkapital entsteht in Interaktionen, in einem Austausch von Leistung und Gegenleistung. Vertrauen ist deshalb wichtig, weil es die Grundlage von positiver Interaktion darstellt; eine erfolgreiche Zusammenarbeit zwischen Sicherheitsakteuren und der Gesellschaft setzt also gegenseitiges Vertrauen voraus.

In Zeiten der «Sicherheitsgesellschaft» (Singelnstein & Stolle, 2012) erfährt formelle soziale Kontrolle und Überwachung eine vermehrte Duldung; auch erreicht die Schweizer Polizei in Umfragewerten vermehrt hohe Werte was das generelle Vertrauen in sie betrifft. Dies kann aber nicht darüber hinwegtäuschen, dass eine zunehmende gesellschaftliche Hinterfragung von Autoritäten und von systemischen Ungleichheiten zu Kritik an und Boykott von Polizeiarbeit führt.

Mit der Pandemie kommt eine neue Herausforderung hinzu. Es gilt, neu eingeführte Pflichten wie das Maskentragen oder das Verhindern von grösseren Gruppenbildungen im öffentlichen Raum zu kontrollieren und wenn nötig auf Versäumnisse hinzuweisen. Während seit dem 1. Februar hierzu neue Strafen in Form von Ordnungsbussen zwischen 100.- und 500.- Fr. zur Anwendung kommen können, war vorher Dialogfähigkeit gefragt. Je länger zudem die vom Bundesrat verordneten, einschränkenden Massnahmen andauern, desto mehr regt sich der gesellschaftliche Widerstand; sei es in Form von öffentlichen Protesten von Corona SkeptikerInnen oder in Form von Jugendlichen, welche in Zügen Partys feiern. Während solche Ausbrüche von Seiten der Gesellschaft als abweichend kritisiert und stigmatisiert werden, liegt es im Aufgabenbereich der Polizei, einen angemessenen Umgang mit solchen «Marginalitäten» zu finden und dabei gleichzeitig die gesetzlichen Vorgaben durchzusetzen.

Dieser Beitrag beleuchtet die Komplexität solcher Interaktionen, indem untersucht wird, wie die Polizei ihre Arbeit in Zeiten der Pandemie wahrgenommen hat im Sinne von Herausforderungen aber auch Chancen. Hierfür werden Leitfadeninterviews mit PolizeikommandantInnen geführt.

Keywords: Policing, Vertrauen, Devianz, Pandemie, Schweiz

"... wollen nicht verstehen, was der Bürger als normal ansieht". Das Policing von Armut durch Gefahrenabwehrverordnungen und den Kommunalen Außendienst am Hauptbahnhof München

Roman Thurn, Institut für Soziologie der Ludwig-Maximilians-Universität München,

Die Kommodifizierung der Innenstädte geht einher mit einem wachsenden Bedarf an Kontrolle sichtbarer Armut. Durch Gefahrenabwehrverordnungen, architektonische Eingriffe oder die Etablierung kommunaler Sicherheitsbehörden wird häufig versucht, als störend wahrgenommene Personengruppen aus bestimmten urbanen Bereichen zu verdrängen. Dies soll im Vortrag am Beispiel der jüngeren Entwicklungen in München, insbesondere an den kriminalpolitischen Eingriffen in der Gegend um den Hauptbahnhofs (vor Beginn der Pandemie) illustriert und soziologisch als Form der securitization urbaner Räume interpretiert werden. Damit soll ein Beitrag zum Verständnis städtischer Kriminalpolitik unter spätmodernen Verhältnissen geleistet werden.

In München richtet sich die kriminalpolitische Aktivität gegen verschiedene, als deviant wahrgenommene Personengruppen, deren Lebensmittelpunkt in der Gegend um den Hauptbahnhof herum liegt. Aufgrund der Relevanz des Hauptbahnhofs nicht nur für den (über-)regionalen Verkehr und den Tourismus, sondern auch der angrenzenden Gastronomie, Hotelbetriebe und des Einzelhandels erhöhen beschwerdemächtige Akteure den Druck, die ‚geschäftsschädigende Klientel' verstärkt zu kontrollieren. Im Jahr 2014 wurde daher zunächst die „Allgemeinverfügung gegen besondere Formen des Bettelns in München" erlassen, um damit, unter Rekurs auf das antiziganistische Narrativ der Bettelmafia, „bandenmäßiges", „aggressives" und „organisiertes" Betteln im Innenstadt- und Teilen des Bahnhofsgebiets zu unterbinden. Im Jahr 2017 folgte der Erlass der Alkoholverbotsverordnung, welche das Beisichführen und Trinken von Alkohol in der näheren Bahnhofsgegend untersagt. Die Verordnung wurde zwar begründet durch das erhöhte Auftreten insbesondere von Rohheitsdelikten unter Alkoholeinfluss, doch sie zielte auf die Verdrängung einer bestimmten Gruppe; der sog. Stammsteher*innen. Die Verordnung wird also nicht konsequent umgesetzt, sondern hauptsächlich gegen jene vollstreckt, welche aus Perspektive der Behörden, aber auch der Anwohnenden und Gewerbetreibenden als ‚störend' wahrgenommen werden. Aufgrund dieser Selektivität, die der Verordnung implizit ist, lassen sich die Gefahrenabwehrverordnungen als Konstitution eines „Ausnahmezustands der Alltäglichkeit" (Legnaro/Kretschmann 2017) für die Betroffenen interpretieren: Sie wissen sich im Fokus der

Behörden. Die Verordnungen bedeuten einen „grauen Scheck" (Fassin 2017), welcher es den Sicherheitsbehörden ermöglicht innerhalb eines relativ offenen Rahmens (der lediglich durch die Definition der Örtlichkeit seiner Geltung bestimmt ist) gegen die als Angehörige bestimmter Randgruppen identifizierte Personen einzuschreiten. Für die Umsetzung dieser Verordnungen wurde im Jahr 2017 der Kommunale Außendienst (KAD) ins Leben gerufen. Der KAD ahndet Verstöße gegen die Grünanlagensatzung, die Ladenschlussverordnung oder die genannten Bettel- und Alkoholverbote. Zu den häufigeren Einsatzgründen gehören auch das unerlaubte Nächtigen Dritter und alkoholbedingte Störungen und Verschmutzungen. Der KAD leistet damit in der Praxis; der Wirklichkeit des Rechts die Selektion, auf die die Gefahrenabwehrverordnungen de facto zielen, auch wenn sie ihnen de jure nicht anzusehen ist. In dem Vortrag soll daher der Weg von der Problemdefinition durch beschwerdemächtige

Akteure über den Erlass der Gefahrenabwehrverordnung bis zu deren praktischer Umsetzung nachverfolgt und als securitization; als Versicherheitlichung urbaner Räume und sozialer Probleme verstanden werden.

Überwachen und Strafen – Die Waffenverbotszone auf der Leipziger Eisenbahnstraße

Anna-Maria Müller, Universität Leipzig

Der Text „Überwachen und Strafen – Die Waffenverbotszone auf der Leipziger Eisenbahnstraße" analysiert aus aktivistischer Perspektive die Gründe für die Errichtung der Waffenverbotszone und argumentiert für deren Abschaffung. Er zeigt an einem lokalen Beispiel, wie Maßnahmen autoritärer Sicherheitspolitik legitimiert werden und richtet sich an kritische Wissenschaftler*innen, Politiker*innen und Engagierte der Sozialen Bewegungen.

Anlass der Kritik ist die Beobachtung der etatistischen Kontinuität, Sicherheitsbehörden immer mehr Befugnisse, Ressourcen und Diskursmacht zuzusprechen. Grundrechtseinschränkungen werden mit dem Verweis auf eine vermeintlich höhere „Gefahr", als legitim und notwendig an die Bevölkerung vermittelt. Anhand der Waffenverbotszone im Leipziger Osten wird die Erprobung neuer Sicherheitstechnologien nachgezeichnet. Die Rechtsverordnungen des sächsischen Innenministeriums regelt, dass ein Bußgeld bis zu 10.000€ bzw. 1.000€ verhängt werden darf, wenn man Waffen oder „gefährliche Gegenstände" in der Zone mitführt, wobei Ausnahmen für bestimmte Berufsgruppen und Anwohner*innen gelten.

Zunächst diskutiert der Text die Rechtmäßigkeit der Sonderrechtszone. Es wird die Tauglichkeit der

Rechtsgrundlagen im alten und neuen Polizeigesetz geprüft, sowie auf die Verfassungsmäßigkeit „anlassloser" Polizeikontrollen durch die Konstruktion „gefährlicher Orte" eingegangen. Unter Bezugnahme auf empirische Daten zu den Kontrollen und dem Auffinden strafwürdiger Gegenstände wird die Geeignetheit der Maßnahmen grundsätzlich in Frage gestellt. Die Argumentation der Sicherheitsbehörden wird durch eine kurze Darstellung der Indikatoren für die „objektive Sicherheit" und sozialwissenschaftliche Erkenntnisse zu Kriminalitätsfurcht widerlegt. Die Autorin leitet daraus ab, dass diese Law-and-Order-Politik allein darauf zielt, staatliche Handlungsfähigkeit zu demonstrieren und Staatsmacht auszubauen, wobei nur Scheinlösungen für gesellschaftliche Probleme angeboten werden.

Im Mittelpunkt der Analyse steht, dass vom Kapitalismus hervorgebrachte soziale Missstände so in autoritärer Weise bearbeitet werden. Hergeleitet wird dafür ein Verständnis von „Gefährlichkeit", welches sich durch die neoliberalen Veränderungen im Umgang mit Kriminalität ergibt. Im Interesse einer innerstädtischen Segregation wird zwischen „Erwünschten" und „Unerwünschten" unterschieden und, wie auch in Leipzig, eine stadtpolitische Containment-Strategie verfolgt. So steht die Gentrifizierung der Viertel um die Eisenbahnstraße nicht im Widerspruch zur Einrichtung der Waffenverbotszone, sondern ist Teil eines Aufwertungsprozesses. Gerade der spezifisch geschichtlich-soziale Kontext der Eisenbahnstraße und die damit verbundenen rassistischen, klassistischen und anti-linken Diskurse um deren „Gefährlichkeit" spielen für die Legitimität der Waffenverbotszone eine herausragende Rolle.

Die Polizierung vermeintlicher Deviant*innen entlang verschiedener Achsen von Diskriminierung ist durch Personalisierung und Verräumlichung von „Kriminalität" möglich. Die Zulässigkeit verdachtsunabhängiger Kontrollen, institutionalisiert durch Polizei- und Aufenthaltsgesetze sowie die Waffenverbotszone, fördert diskriminierendes Profiling. Als ihr zugrunde liegende Herrschaftstechnik werden Exklusionsprozesse erkannt, die „Gefährlichkeit" durch „Markierung" bestimmter Menschen konstruieren, sodann repressiv kontrollieren und bestrafen. Dass gerade jene, für die Kapitalakkumulation unentbehrliche Exklusionsprozesse, wie Klassismus oder Rassismus, Kriminalität oftmals erst hervorbringen, wird durch die neoliberale Individualisierung von Armut und gesellschaftlicher Ausgrenzung verschleiert. Auch wird darauf hingewiesen, dass die diskriminierenden Kontrollpraxen der Polizei, wegen ihrer Entstehungsgeschichte und ihrem staatlichen Auftrag - die kapitalistisch-nationalstaatliche Ordnung zu schützen - strukturell in ihr verankert sind. Eine Verstärkung erfahren

diese durch psychologische Fehlschlüsse, sog. Ecological Bias und eine konservative bis rechte Hegemonie innerhalb der Polizei.

Abschließend fordert der Text als Alternative ein „Gesamtkonzept Soziale Sicherheit", welches an den materiellen Ungleichheiten ansetzt und Mechanismen zum Umgang mit diskriminierender Gewalt beinhalten muss. Dafür werden einige konkrete politische Maßnahmen vorgeschlagen.

Keywords: Soziale Sicherheit, Polizei, autoritäre Sicherheitspolitik, Überwachungstechniken, strukturelle Diskriminierung, Stadtpolitik

Social Policing in Aktion – Ordnungsproduktion jenseits der Polizei?

Nathalie Pasche[1]; Nora Locher[1]; Esteban Piñeiro[1]

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In den letzten Jahrzehnten lassen sich diverse Entwicklungen in der Konstruktion und Bearbeitung von Marginalitäten im öffentlichen Raum feststellen. Erstens zeigen Forschungen im angelsächsischen sowie im europäischen Kontext nebst repressiven Umgangsformen auch neuere Trends in Richtung weichere Kontrolltechniken. Begrifflichkeiten wie soft- oder therapeutic-policing weisen darauf hin, dass die soziale Dimension in der Bearbeitung von Ordnungsproblemen an Relevanz gewinnt. Insbesondere bezüglich öffentlich sichtbaren sozialen Problemen wie Obdachlosigkeit oder Suchtmittelabhängigkeit lassen sich nicht nur repressive Verdrängungspraxen beobachten, sondern auch sozialpädagogische Ansätze. Zweitens werden Policing-Aufgaben im öffentlichen Raum, konkret das Regulieren von Personen(gruppen), Verhaltensweisen, rechtlichen und Normverstössen, vermehrt auch von nicht-polizeilichen Akteuren wahrgenommen. Neue staatliche, privat(wirtschaftlich)e sowie zivilgesellschaftliche Organisationen gewinnen an Bedeutung. In der Schweiz nehmen Einrichtungen der aufsuchenden Sozialen Arbeit mit ordnungsdienstlichen Aufgaben (ASOA) eine zentrale Rolle beim Policing öffentlicher Räume ein, die bisher wenig wahrgenommen und kaum beforscht wurden. In unserem Beitrag analysieren wir die unterschiedlichen Praktiken des Social Policing dieser Organisationen.

Seit der Jahrtausendwende verbreitet sich in der Schweiz der Organisationstyp ASOA, der im weitesten Sinne sozialarbeiterische mit ordnungsdienstlichen Aufgaben kombiniert. Die Organisationen sind in öffentlichen Stadt- oder Gemeindeverwaltungen integriert und in der Regel

entweder dem Sozial- oder Sicherheitsdepartement unterstellt. Aktuell zählen wir in der Schweiz mindestens 17 Organisationen in urbanen Gebieten, verteilt in verschiedenen Kantonen – mit steigender Tendenz. Im deutschsprachigen Raum vorwiegend unter dem Namen «SIP» (Sicherheit, Prävention und Intervention) und im französischsprachigen Raum unter «CN» (correspondants de nuit) bekannt, gehen sie uniformiert auf «Patrouille», lösen «Nutzungskonflikte», intervenieren z.B. bei risikohaftem Drogenkonsum, Littering, Nachtlärm etc. Keine dieser Organisationen verfügt über polizeiliche Eingriffskompetenzen, die «Durchsetzung von Ordnung» wird dialogisch angegangen. Meist sind die Teams interdisziplinär zusammengesetzt und kommen u.a. aus den Bereichen Soziale Arbeit, Psychologie, Pflege und Sicherheit.

Die ASOA-Organisationen sind stark lokal verankert und unterscheiden sich entsprechend hinsichtlich den politischen, sozialen und historischen Kontexten. Problemkonstruktionen und zu bearbeitende Marginalisierte im öffentlichen Raum variieren je nach Organisation, dennoch lässt sich bei allen ein Social Policing feststellen. Scheinbar ordnungsdienstliche Aufgaben werden sozial übersetzt und bearbeitet. Im Beitrag wird auf die Praxis des Social Policing von ASOA-Organisationen eingegangen und anhand Fallbeispielen diskutiert, weshalb diese neuen Organisationen mittlerweile einen festen Bestandteil in der Schweizerischen Sicherheits- und Polizeilandschaft bilden.

Im Beitrag präsentieren wir Ergebnisse aus unserem laufenden Forschungsprojekt «In der Lücke zwischen Sozialarbeit und Polizei?», das vom Schweizerischen Nationalfonds finanziert wird (SNF-Projektnummer 178898). Im Zentrum stehen die bisher unerforschten ASOA-Organisationen mit dem Ziel, die unterschiedlichen, potentiell auch widersprüchlichen gesellschaftlichen Anforderungen und institutionellen Logiken zu rekonstruieren, die sich auf Ebene der jeweiligen ASOA-Organisation konstellieren (z. B. sicherheits- und ordnungspolitische, ökonomische, sozialpolitische, jugendpolitische, berufliche bzw. professionsbezogene). Unterschiedliche Forschungsmethoden und -daten wurden berücksichtigt: ExpertInneninterviews mit Leitungspersonen aller Organisationen und ethnografische Fallstudien zu drei ausgewählten Organisationen. In den Fallstudien kamen u.a. Teilnehmende Beobachtung, ethnographische Interviews und Dokumentenanalysen (Archiv, Webseite der Organisationen) zum Zug.

Keywords: Ordnungsdienstliche Soziale Arbeit, Policing; Sicherheit, öffentlicher Raum, Organisationssoziologie

B.10   SUSTAINABILITY AND SOCIAL JUSTICE

Katia Vladimirova, Institute of Sociological Research, UNIGE; Johanna Huber, Institute of Citizenship, UNIGE; Marlyne Sahakian, Institute of Sociological Research, UNIGE

Monday 28 June, 15:00 – 16:30 (Session 1 of 3)

The normative notion of 'sustainability' has social justice implications at its core. Environmental sustainability is often treated as a distributional issue, regarding how to better allocate the access to natural resources and how to assign responsibility for environmental impacts, and touches upon questions of procedural justice. Such perspectives shed light on who is involved in decisions regarding sustainability practices, processes and policies as well as who is excluded or included, and in what way. The questions of 'by whom' and 'for whom' sustainability applies also relate to how 'sustainability' is often considered to be an anthropogenic topic; more attention is needed on how humans and nonhumans are equally important actors in socio-ecological systems. Further, some of the solutions proposed for 'sustainable' change tend to involve the white upper-middle-class, and may lead to forms of elite environmentalism that render invisible or less significant the lower impact lifestyles of the world's under-priviledged groups. Furthermore, movements proposing sustainable solutions may be blind to racial and economic barriers faced by certain groups to participate in these solutions (Alkon and Agyeman 2011). Thus, sustainability as a concept must also extend beyond its environmental dimension, to recognize the ways in which societal contexts support the reproduction of societal-and-nature relations. This relates to the normative goal of sustainable wellbeing (Gough 2017), or how sustainability must include a consideration for theories of human wellbeing, and the wellbeing of nonhumans. This paper session welcomes contributions on how sustainability relates to social justice, across systems of provision, and in relation to labor issues, moral markets, and consumption practices. More specifically, we are interested in debates around questions of inequalities and social justice, in relation to sustainability, but also examples of what (collective) sustainability initiatives are emerging, their transformative possibilities, and the role of critical theories in uncovering further opportunities for socially just and environmentally sustainable change.

Spiritual Valuation of Urban Nature and Its Discontents

Irene Becci, University of Lausanne (Institute for the social scientific study of religion, FTSR)

This contribution intends to present parts of a research project aimed at mapping and analyzing the forms of caring for urban nature through eco-spiritual initiatives in Swiss cities. The project tackles such valuation processes both at a macro-institutional level (through the inclusion of directors of urban agriculture projects, botanical gardens, etc.) and at local and grass-roots level (community gardens, rituals in parks, etc.). A spatial approach will be central in order to consider how spiritualized urban natural space arises "from the activity of experiencing objects as relating to one another" (M. Löw, 2008: 26). The project hence approaches at various scales the material, practical, sensorial (K. Knott, 2015)., spatial and discursive dimensions of the processes through which urban nature is endowed with spirituality. It also takes the existence of a pre-social materiality, in particular plants, into account to build knowledge and representations. To consider the specific contribution of non-human elements in social situations offers the opportunity of a new insight into the urban "spiritual turn".

More precisely, I aim at discussing one particular aspect of such caring or valuation practices, that of the ambivalence they contain through references to holism and the analogic thinking (for instance through metaphors such as mother earth). Holistic views are widespread nowadays among environmental activists. Even the Marxist and feminist thinker Silvia Friderici (2018) concludes that, since capitalism – which she sees as the cause of the ecological, economic and cultural impoverishment of humanity – has divided our relation with nature, there is a need to re-enchant the world through re-gaining a sense of wholeness in ones live. Referring to Mary Douglas' warning about the implicit capacity of analogies to reinforce and naturalize socially constructed distinctions and hierarchies, I shall pay a particular attention to processes of institutionalization. It will ask what order is actually institutionalized or maintained through eco-spiritual urban practices? Spiritual semantics do in fact take their force from the capacity to link very intimate dimensions of human experience (the senses, emotions) to very large, elementary – cosmological – ones: the sun, the wind, the water, often through analogies. With worldwide media attention given to environmentalist activists from Western Europe such as Greta Thunberg, ecological issues are often framed as global and affecting societies universally. When German sociologist Ulrich Beck (1986) held the argument that 'Smog is democratic' suggesting that traditional social divisions such as race, class, ethnicity or gender, may be secondary, he provoked a series of critiques and responses from anthropologists

working on Eastern and Southern contexts in particular. Research has shown that a certain framing for environmental issues can reinforce existing lines of racial, social and economic inequalities. The project asks how the observed eco-spiritual urban activities relate to race, class, and gender issues in their utopian view of life.

Keywords: care for natural urban space, holism, eco-activism, greening, valuation, eco-spirituality

Development and Environmental Inequality in India: Towards a Sustainable Green Governance Model

Dr Chitra K P Assistant Professor Department of Social Work Central University of Tamil Nadu

Environmental crisis is a grave reality affecting populations across the globe, but the adverse impacts of the crisis in the form of loss of access to natural resources, loss of property and life due to climate change induced natural disasters, dispossession, forced migration, human rights violations etc. are mostly experienced by the marginalised communities. The populations who are already socially excluded due to structural inequities caused by the social dynamics of race, caste, ethnicity, gender etc. are more prone to the risk factors generated by environmental destruction. This susceptibility to environment burden due to the intersection of social, territorial and political ecology dimensions results in the continuous experiencing of environmental inequalities by the marginalised groups. The situation is no different in India and the existing structural inequities further the experiencing of environmental inequalities by marginalised and underprivileged communities across the country. While the exposure to ecological devastation and alienation is observed across the populations, the concomitant risks related to crisis in livelihood, health sectors etc is seen to accumulate at the bottom class or the marginalised communities. Differential access to environmental resources, unequal contribution of the people to environmental problems, differential exposure to environmental impacts, differences in the capacity of the people to influence environmental decision making, unequal effects of state policies etc contribute to generation and sustenance of environmental inequality. Poor environmental governance can also further environmental inequality since environmental decision making is very crucial for social and ecological justice.

In this context, the objective of the paper is to do a critical review of the phenomena of environmental inequality in India arising from the current developmental framework of the country. Indiscriminate land acquisition for development projects without considering the ecological and social value of the land being acquired has been continuing in India from

colonial times and has resulted in large-scale ecological devastation, displacement and loss of livelihood especially among the marginalised communities. The corporate land grabs facilitated by the state alienate traditional and agricultural lands from indigenous communities which affect inclusive development and violate constitutional rights. The paper will explore the intersections of structural factors like caste, ethnicity, gender, class etc. in relation to land acquisition for development and consequent generation and sustenance of social and environmental injustice with case references from Indian context. A critical analysis of the legislative framework for land acquisition in India will be undertaken in the paper. The paper will further look into the significance of developing a sustainable green governance model in India for addressing environmental inequalities and the characteristic features of the model. The material for the paper will be drawn from case studies, research articles, reports as well as policy and legislative briefs.

Keywords: Environmental Inequality, Intersectionality, Environment Policy, Sustainable Green Governance, India

Prefiguration and social justice in abolitionist animal advocacy: the case of French-speaking Switzerland

Irène Courtin, doctorante, département de sociologie, Université de Genève

Vegetarianism and veganism are on the rise, and although vegetarians and vegans are still a minority, food prescriptions are evolving toward less meat for both health and environmental reasons (Godin et al 2019). Veganism in particular has gained substantial media coverage. It is a lifestyle, but can also be understood as a political, social movement (Giroux et Larue, 2018; Véron 2016) turned towards social justice for both humans and non-humans. Veganism is closely tied with animal advocacy – an heterogeneous movement with regards to aims, strategies and ideological commitments. Among the debates around veganism and animal advocacy lies the question of political consumption as a relevant way toward social change: is this kind of engagement sufficient? Does it have to be combined with forms of collective experimentation, or with more classical repertoires of protest? Or, more critically, does it have to be criticized as a depoliticized engagement, even complicit with a capitalist food industry?

The concepts of prefiguration and prefigurative politics (Yates, 2015) invite us to go further by overcoming a strict divide between lifestyle and everyday life on the one hand, and collective action and contentious politics on the other hand. Rather, the dialectic of those relations within a social movement is revealed, as there is always a latent side to social movements (Melucci, 1996) less visible and more embedded in individual and collective everyday life. Regarding veganism and animal advocacy, these notions may evoke individual commitments through lifestyle, but also the collective engagement in alternative modes of production and consumption, and modes of living with non-humans. Building on the first results from a survey, this presentation discusses the relevance of prefigurative politics to analyze the diversity of practices in abolitionist animal movements and the various objectives behind them. Practices such as volunteering in an animal sanctuary (or creating and managing one), promoting a vegan lifestyle or engaging in political lobbying will be examined, among others, along with the articulations between them.

Preliminary results show that participation in these different practices has evolved in recent years in French-speaking Switzerland. The vegan lifestyle still occupies an important place in the lives of activists, but some of the most active collectives seek to bring about political change by addressing a wider audience. There has also been a partial reorientation: active engagement in illegal civil disobedience has resulted in strong repression, which may have contributed to the redirection of militant energy towards the construction of alternative spaces and political lobbying. Sanctuaries in particular are not only a means of saving animals, but above all an opportunity to experiment with other forms of coexistence, to develop forms of pedagogy or to host militant events. Based on (participant) observations, many activists are engaged in (or sensitive to) other causes, and thus the space for animal struggles overlaps with other struggles for social and environmental justice.

Keywords: veganism, animal advocacy, political consumption, prefigurative politics

Sustainability, Social Justice and Spatial Justice: A Stakeholder Approach on Mobility Justice

Aurore Flipo, LAET-ENTPE, University of Lyon; Nathalie Ortar, LAET-ENTPE, University of Lyon; Madeleine Sallustio, PACTE, University of Grenoble

Sustainable mobility issues in rural areas have so far been poorly covered in the French and European public debate, despite accessibility and mobility issues being determining factors in territorial inequalities, regional development and ecological transition. 30% of France's population lives in rural areas [1]. They face increasing scarcity and remoteness of everyday services, as well as employment areas that expand further than ever before [2,3]. As car-solo is the main travel mode, they are more likely to be in a situation of energy vulnerability [4] due to poor energy-efficient equipment and increasing energy costs [5].

Although daily mobility has long been included in debates on sustainable cities [8], until now, public policies on mobility in rural areas focused primarily on the issues of economic development and connection to urban areas [9,10]. The search for alternatives to the car is fairly recent and has been initially driven by social actors involved in the fight against isolation and social exclusion, for populations with difficulties in gaining access to a car, particularly the young, the unemployed, and the elderly [11–14]. Rural mobility has remained largely absent from politics as well as from social science research, despite it being a rising social demand. Indeed, several social movements and grassroots initiatives have appeared in the last 5 years on the issue of mobility in rural areas. Multiple new actors have emerged, including local authorities that have developed experimentations of alternatives to the car, encouraged by national funding schemes and agencies and by local advocacy networks. In this paper, we interrogate the nexus between sustainable mobility and social justice through the lens of local actors involved in the field of sustainable mobility.

This paper is based on preliminary findings of qualitative socio-anthropological fieldwork carried out in two rural departments of the Auvergne-Rhône-Alpes region: Drôme and Ardèche. Our objective is to question how the issue of sustainable mobility is discussed, transformed, constructed and also contested by multiple stakeholders at the local level. We argue here that analyzing stakeholders' strategies and discourses is key to understanding the social justice implications of the transition towards a more sustainable mobility in rural areas. In order to do so, we will build on the analysis of the discourses and strategies of multiple examples of local mobility actors (associations, local authorities, advocacy networks…), the conflicts and collaborations they have and the competing economic and social matters they put forward.

Keywords: territorial governance; sustainable mobility; rural areas; transportation; regional development; mobility justice; France

B.11 ANCHORING INTERNATIONAL ORGANIZATIONS IN THE STUDY OF ORGANIZATIONAL SOCIOLOGY

Leah R. Kimber, University of Geneva; Fanny Badache, Graduate Institute

Monday 28 June, 15:00 – 16:30 (Session 2 of 2)

This paper session aims to bring together scholars who adopt a sociological perspective to the study of international organizations (IOs). IOs have historically been studied by jurists and later by political scientists through the prism of theories in international relations (IR). In the past two decade, growing scholarship in IR has shifted the focus to analyzing IOs as actors in IR in their own right. To this end, scholars have not only developed new methodologies, traditionally used by anthropologists and organizational sociologists, but have also embraced sociology as a discipline and more precisely the field of organizational sociology. In this way, IOs have been studied as bureaucracies, as organizations within which various actors compete, which comply and produce norms and values. Nowadays, organizational sociology provides a fascinating basis to study IOs not only from within, but also with respect to their environment in a dynamic perspective.

An inter-organizational approach to the OECD: studying the interplay between national and international relations in the shaping of science policy

Cécile Crespy, Sciences Po Toulouse (LaSSP-University of Toulouse)

The OECD (Organization for Economic Cooperation and Development) constitutes a fruitful site to discuss the relevance of the organizational approach to the international organizations (IOs). Recent works (Barnett, Finnemore, 2004; Bauer et al., 2017) have underlined the interest to consider IOs as international public administration, and to unpack these IOs (Trondal, 2014) in order to understand much more their role in the shaping of public policy. As in many IOs, the shaping of transnational public policy is due to the interactions between many actors and components of the international bureaucracy within the OECD. In the case of the OECD, there is an involvement of the general secretary and the committees too. Indeed, committees are at the core of the process of the policy-making of the OECD. They are intermediaries spaces between the States and the OECD bureaucracy: the general secretariat. The members of the committees are representatives of the states and still belong to their national administration. They devote a part-time of their activity to the committee. So, they contribute to define and promote policy models. The fieldwork of this proposal is based on an ongoing research on the involvement of international organizations (such as the OECD) in the transnational shaping of science policy (governance and reforms) since the 1960s. The committee for science and technology policy (CSTP) is the core of our analysis. What can we learn about the relations between the national bureaucracy (foreign affairs and ministers for science and technology) and the international bureaucracy? The fieldwork is based on archival work, interviews – (former) members of the CSTP and general- secretariat, representatives of the state, and experts – and institutional

literature. Our aim here is to go further the framework of the epistemic communities (Haas, 1992) that is generally used to understand the relations among experts from various countries. We would like to consider another point of view and develop an inter-organizational approach (Thoenig, 2006) to capture relations between the OECD and several components of national bureaucracies, like power games and asymmetric exchanges. This paper wants to provide a better understanding of the transnationalization of science policy by unpacking the role of the OECD as a policy-maker, and the interplay between national and international representatives.

A contingency approach to alliance building: Partnerships among transnational NGOs and other development actors

Raymond Saner, Centre for Socio-Eco-Nomic Development (CSEND); Lichia Yiu, Centre for Socio-Eco-Nomic Development (CSEND)

Alliance building is part of influencing in the UN context based on convergence of interests and sources of power (reward, coercive, legitimate, referent, expert, resources). In addition, the context of the specific location, New York versus Geneva, also adds constraints and opportunities for partnering amongst the transnational NGOs. NGO participation in the UN has been formalized and NGOs are grouped in "Major Groups" (MG) s Stakeholder Groups (SG) s such as Women, Children and Youth, Indigenous Peoples, Non-Governmental Organizations, Local Authorities, Workers and Trade Unions, Business and Industry, Scientific and Technological Community, Farmers. Later on, additional stakeholder groups were added such as local communities, volunteer groups and foundations, migrants and families, as well as older persons and persons with disabilities. The 9 MGs and 6 additional SGs play an important role particularly during the annual High Level Political Forum (HLPF) held every year in New York organized by UNDESA with preceding regional SDG review conferences organized by the UN economic commissions. In contrast, NGO participation in SDG related activities in Geneva is different due to several factors: a) there is no equivalent political event like the HLPF, b) the UN office in Geneva is not directly organizing MGs or SGs and c) the presence of a multitude of International Organizations offers a more decentralized influencing opportunity depending the NGOs priorities e.g. trade (WTO), labour (ILO), health (WHO), environment (IPCC, UNEP) and other smaller agencies. The authors will compare the alliance building of NGOs in SDG related activities at the United Nations in New York and Geneva based on data collected from published

materials, documents, interviews and focus groups. The timeframe to be covered will be 2013 to 2015 and 2016-2018 covering three years prior to the signing of the 2030 Agenda in 2015 and a three-year period afterwards.

Sport organisations and the fight against doping: how to explain IOC's and WADA's social Performance.

Fabien Ohl, University of Lausanne; Bertrand Fincoeur, University of Lausanne; Lucie Schoch, University of Lausanne

In 2016, the Olympic Movement had to face a major crisis of state sponsored doping in Russia. This crisis raised suspicions about the International Olympic Committee (IOC) and the World Anti-doping Agency's (WADA) efficiency and integrity. The WADA and the IOC have even been held accountable for the "Russian crisis" and lost part of their credibility. Our research argues that their impaired credibility should not only be explained through their objective failure in preventing doping in Russia but can be mainly understood through an analysis of organizations' social performance (Alexander, 2011). This study relies on the analysis of a corpus of official policy documents from the IOC and WADA over the last decade, a corpus of 122 journal articles and several other media sources, and field-notes from our "participant-as-observer" role during several anti-doping meetings. To convince the audiences of their commitment to the fight against doping, WADA and the IOC collaborate to create a "team presentation" in which "impression management" is used to stage promises of a strong anti-doping doxa. However, IOC and WADA's social performance was ineffective, it did not convince for three reasons. First, the crisis revealed the gap between the promises of anti-doping and the widespread doping in Russia. Performances are vulnerable and complicated. Because of its scale, the Russian crisis disrupted the IOC's and WADA's dramaturgy, revealing their individual agendas and their rivalries over the control of the doxa, with the IOC seeking to protect its power and WADA trying to remain a "trust device." IOC and WADA trapped themselves within their own staged discourse because of their divisions and their outbidding promises of clean sport, which turned ineffective and even "toxic." It was detrimental to the overall anti-doping efforts and the subsequent credibility of these organizations. Second, it demonstrated the extent to which the Russian crisis fragilized the binding role of the sport doxa, reinforced the role of anti-doping stakeholders' specific ecologies and belittled cooperation between them to display a shared meaning of the situation. Third, embedded in a complex web of interactions and

interdependencies with other actors, WADA and the IOC were unable to perform a convincing 'social performance' and both were judged to be ineffective and untrustworthy. The results of the study show (1) the relevance of relying on Bourdieu's field theory to understand that sport organizations trapped themselves with their anti-doping orthodoxy; (2) the usefulness of Abbott's perspective to understand that sport organizations had difficulties to control the meanings, and to understand how meanings were reframed by the linked ecologies; (3) the importance of the diachronic dimension and the relative autonomy of the meanings of organizations' social performance.

Keywords: International organizations, sociology of organizations

The Architecture of Exclusion in UN Intergovernmental Negotiations

Leah Kimber, University of Geneva

The United Nations institutionalized civil society participation since the Earth Summit in Rio in 1992. Nine "major groups" each with a focused interest gather NGO representatives, academic and think tank researchers. Since then, they have been included in negotiation processes across the UN system to contribute and influence international frameworks. While these institutional mechanisms have been constantly evolving since 1992, the actual inclusion of civil society must be questioned. This paper draws from the sociology of organizations and interest group theory in political science, to analyze this process. Based on data collected from an ethnography while embedded in the Women's Major Group, I shed light on the dynamics of inclusion and hence of exclusion experienced throughout the creation of a text dedicated to disaster risk reduction led by the United Nations International Strategy for Disaster Reduction. The times of the group's formal inclusion and exclusion, and its strategies to overcome its relative exclusion impact the final ratified text. Based on this case study, the paper aims to address broader questions pertaining to the voices included in decision-making in the context of global governance.

Keywords: International organizations, sociology of organizations

B.12   BLOG CO-VIES20 – VIVRE (DÉ)CONFINÉ-E-S, PENSER EN COMMUN

Ben Amor Sélim[1]; Cerqui Ducret Daniela[1] ; De Pietro Célia[1]; Fernandez Mariano[3]; Kaufmann Laurence[1]; Kneubühler Marine[1]; Malbois Fabienne[1,2]; Meigniez Maëlle[1,2]; Moeschler Olivier[1] ; Oberhauser Pierre-Nicolas[1]; Peccoud Nicole[4,5]; Scheidegger Justine[1]

[1]Institut des Sciences sociales, Université de Lausanne;

[2]Haute école de travail social et de la santé Lausanne (HETSL|HES-SO)

[3]Université Nationale de La Plata, Buenos Aires

[4]Haute école de travail social de Genève (HES-SO)

[5] Haute école de travail social de Genève

Monday 28 June, 15:00 – 16:30

En réduisant drastiquement les possibilités de réunion publique en coprésence, les diverses mesures prises pour endiguer la pandémie de la covid-19 fragilisent les différents espaces-temps communs (salles de cours, séminaires de recherche, comités éditoriaux, etc.) qui, d'ordinaire, nous permettent de réfléchir à ce que « faire société » veut dire. De fait, en situation de crise sanitaire, la notion même de société a perdu de son évidence. Se délier, s'isoler et se protéger des autres s'imposent comme des lignes de conduite à suivre, et les individus et la société qu'ils composent sont appréhendés d'abord comme les membres potentiellement menaçants d'une population dont les comportements doivent être régulés. Dans un tel contexte, il est nécessaire de se pencher sur la façon dont le coronavirus SARS-CoV-2, alors qu'il bouleverse nos manières d'interagir et de ressentir, est susceptible de défaire ce par quoi nous tenons ensemble, de creuser les inégalités et d'amplifier les injustices, mais aussi de transformer le cours habituel de nos relations (dans la famille, au travail, dans la rue, etc.) en un domaine appauvri, dans lequel la « vie nue » semble supplanter « la vie bonne » et où règnent des passions tristes, la peur et la colère en particulier.

Réunissant un ensemble d'enseignant-e-s chercheur-e-s gravitant autour de l'Université de Lausanne, de la Haute école de travail social de Genève et de la Haute école de travail social et de la santé de Lausanne, le blog CO-VIES20 s'est constitué en avril 2020 pendant le confinement destiné à freiner ladite « 1e vague ». Ce blog vise à réfléchir à la période inédite et pleine d'incertitudes que nous traversons à l'aide des prises réflexives et des agrafes conceptuelles que les sciences sociales ont développées pour faire sens du monde social. Ouvert aux sociologues (anthropologues, etc.) aguerri-e-s comme aux étudiant-e-s, CO-VIES20 sert aussi, en pluralisant les voix et les points de vue, à suivre

au plus près notre expérience individuelle et collective afin de documenter la mémoire de la pandémie et de mieux comprendre ce qui nous arrive, que ce soit en relatant une expérience, en décrivant une situation, en partageant des images ou en proposant un éclairage.

Cette double visée de documentation et de compréhension contribue à faire du blog CO-VIES20 un espace de recherche participative à distance qu'il nous semble utile et salutaire de présenter et de mettre en discussion. Faire vivre ce type d'espace nous semble en effet plus que jamais essentiel à l'heure où les outils numériques pénètrent en force la recherche et l'enseignement académiques et où il est devenu difficile de penser en commun.

Les membres de l'équipe éditoriale du blog CO-VIES20 sont à la fois les organisateurs du panel et les personnes qui prendront la parole durant le panel afin de présenter le blog

Dialogue 1 : Entre sociologie publique et recherche participative : les « devoirs de cité »

Kaufmann Laurence, Université de Lausanne (Suisse); Fernandez Mariano, Université Nationale de La Plata (Argentine)

La présentation du blog se déroulera sous la forme d'un triptyque. Chacune des trois présentations du blog s'effectuera à deux voix au moins, dans l'idée d'instaurer un dialogue entre les orateurs et les oratrices, la prise de parole de l'un-e venant, comme dans le dialogue herméneutique cher à Hans-Georg Gadamer (cf. Vérité et méthode, 1976 [1960]), nourrir la prise de parole de l'autre, dans un aller et retour en principe sans fin et propice au surgissement d'idées nouvelles. Chaque dialogue dure vingt minutes et sera complété par une discussion élargie de dix minutes avec les autres membres du blog et le public. Modération des dialogues : Malbois Fabienne, Université de Lausanne & Haute école de travail social et de la santé Lausanne - HETSL|HES-SO (Suisse).

Dialogue 2 : Du texte à l'image et de l'analyse au partage : les formats et les rubriques de la « publication blog »

Kneubühler Marine, Université de Lausanne (Suisse); Ben Amor Sélim, Université de Lausanne (Suisse)

La présentation du blog se déroulera sous la forme d'un triptyque. Chacune des trois présentations du blog s'effectuera à deux voix au moins, dans l'idée d'instaurer un dialogue entre les orateurs et les oratrices, la prise de parole de l'un-e venant, comme dans le dialogue herméneutique cher à Hans-Georg Gadamer (cf. Vérité et méthode, 1976 [1960]), nourrir la prise de parole de l'autre, dans un aller et retour en principe sans fin et propice au surgissement d'idées nouvelles. Chaque dialogue dure vingt minutes et sera complété par une discussion élargie de dix minutes avec les autres membres du blog et le public. Modération des dialogues : Malbois Fabienne, Université de Lausanne & Haute école de travail social et de la santé Lausanne - HETSL|HES-SO (Suisse).

Dialogue 3 : Réunir des étudiant-e-s, des chercheur-e-s et des acteurs-trices de la société civile par le blog : vers de nouvelles relations de coopération ?

De Pietro Célia, Université de Lausanne (Suisse); Meigniez Maëlle, Haute école de travail social et de la santé Lausanne (HETSL|HES-SO) & Université de Lausanne (Suisse)

La présentation du blog se déroulera sous la forme d'un triptyque. Chacune des trois présentations du blog s'effectuera à deux voix au moins, dans l'idée d'instaurer un dialogue entre les orateurs et les oratrices, la prise de parole de l'un-e venant, comme dans le dialogue herméneutique cher à Hans-Georg Gadamer (cf. Vérité et méthode, 1976 [1960]), nourrir la prise de parole de l'autre, dans un aller et retour en principe sans fin et propice au surgissement d'idées nouvelles. Chaque dialogue dure vingt minutes et sera complété par une discussion élargie de dix minutes avec les autres membres du blog et le public. Modération des dialogues : Malbois Fabienne, Université de Lausanne & Haute école de travail social et de la santé Lausanne - HETSL|HES-SO (Suisse).

d'écriture et de publication – relations de coopérations renouvellées – formation – lien entre sciences sociales et cité

16:30 – 17:00

BREAK

17:00 – 18:30

KEYNOTE 1

NEW ENGINES OF HOPE AFTER THE AMERICAN DREAM: FINDING RECOGNITION IN THE NEW GILDED AGE

Michèle Lamont, Professor of Sociology and of African and African American Studies Robert I. Goldman Professor of European Studies, Harvard University

In the context of COVID, growing inequality, and political polarization, I am writing a book that diagnoses some of the current challenges facing Americans and offers a way forward. This is achieved by drawing on survey data and interviews with boomers, Gen Zs, and leading "agents of change," who are producing new narratives in entertainment, comedy, advocacy, religion, art, journalism, impact investing, and other fields of activity.

Neoliberal scripts of self, based on criteria emphatically centered on material success, competitiveness, individualism, and self-reliance, are increasingly associated with poor mental health across classes. Agents of change offer alternatives: they are promoting narratives of hope that emphasize inclusion,diversity, sustainability and authenticity – as part of an increasingly salient "politic of recognition" that broadens cultural citizenship and thus affects exclusion and inequality.

I aim to understand how their influence takes shape through "recognition chains" that mobilize philanthropy, new social movements, social media, and more. Drawing on collaborative papers, I also analyze how Gen Zs make sense of growing inequality and COVID, and find/produce hope during this period of high uncertainty by drawing on available cultural repertoires.

Moderators: Milena Chimienti & Graziella Moraes Silva

TUESDAY 29 JUNE, 2021

09:00 – 10:30

KEYNOTE 2

ALWAYS UNCERTAIN: PRECARITY AND THE PATH TO ECOLOGICAL JUSTICE

Amita Baviskar | Ashoka University and Institute of Economic Growth, New Delhi (India)

Insecurity, the defining condition of subaltern classes, has intensified in the last three decades. Economic liberalisation, resource degradation and climate change have made lives and livelihoods more precarious, pushing people into desperate straits such that older forms of collective action seem irrelevant and impossible. In these dark times, where does hope lie? I shall address this question by drawing on research in urban and rural India. I shall argue that ecological justice has always been a precarious cause, and recognizing this requires us to rethink our theories of collective action and social change.

Moderators: Aditya Bharadwaj & Marlyne Sahakian

10:30 – 10:45

BREAK

PAPER SESSIONS C

C.1 ARTICULATING FOOD, PLACE AND SOCIAL JUSTICE IN THE CONTEXT OF GLOBAL HEALTH AND ENVIRONMENTAL UNCERTAINTIES

Edmée Ballif, University of Cambridge and University of Kent; Irene Becci Terrier, University of Lausanne; Alexandre Grandjean, University of Lausanne

Tuesday 29 June, 10:45 – 12:15 (session 2 of 2)

The human relationship to food and nutrition is a highly complex one influenced by multiple social, ethical and symbolic factors. With the increased awareness of the ecological crisis and even more under the current health pandemic, issues about food production, trade and consumption have gained attention and renewed food justice mobilizations. Many current food trends promote locality and placeness as an answer to the double ethical issue of the struggle against environmental degradation and against social injustice, since they value human labor and refer often to equality, in particular gender equality. Simultaneously, some food movements meet criticism for relying on globalized food circuits, ignoring environmental and social issues in the global south and/or reproducing social, racial or gender inequalities. Moreover, the current pandemic made food scarcity more visible even in the richest cities, fueling larger debates on the redistribution of wealth and access to food. This panel proposes to explore how food trends and movements define social justice and articulate it with place (local vs. global scales). Examples could include organized food movements (like slow food or the promotion of "terroir"), promotional and patrimonial certification strategies (like organic labels, regional food labels), current trends in food production (like permaculture or biodynamics) or individual lifestyles (such as veganism or locavorism) and issues relating to food (in)security. Indeed, how do food movements and trends articulate food, place and social justice in times of uncertainty? How do food discourses and practices promote different notions of locality and placeness? How are ethical issues in regard to food debated inside food movements and more generally in the public sphere? How do these discourses relate to structural, environmental or societal changes? This panel will prioritize empirically-grounded contributions and is meant to allow sub-disciplines of social sciences to gather together from multiple perspectives (such as the sociology of health and medicine, of religions, of migrations or urban sociology).

Food aid systems and social justice in Switzerland

Laurence Ossipow and Anne-Laure Counilh, Haute École de Travail Social de Genève, University of Applied Sciences and Arts Western Switzerland (HETS/HES-SO)

Based on our research on food aid in Switzerland[1], we propose to question the definition of "social justice" by the authorities, and its translation into rules, support, action and representation. These definitions influence the complete food aid structure: first, who can receive food aid (the difference between conditional aid based on income and residency; and unconditional or emergency aid with no income or residency criteria). Second, the social justice understanding affects the selection of supply channels (recovery of food waste from supermarkets, donations from civil society, wholesale purchases and contracts with local farms), and finally, it influences the funding systems (private/foundations or public/government).

Furthermore, the role of volunteers in food aid and the interactions with beneficiaries; reveal numerous onsets to social inequalities. Some organizations cater food package or prepared meals to poor people who have to make do with what is being offered ("beggars cannot be choosers"), while others tend to consider them as clients with small/tight budgets, who are nonetheless free to make their purchases (paid solidarity grocery stores). However, these types of food aid organizations implicitly classify or typify the "good" (e.g., families with children) and the "bad" (those suspected of abusing the system or indulging in welfare). Every kind of food aid system is useful in emergencies, particularly in times of a pandemic but not all consider food aid as a human right, linking it to philosophy and actions that can – in the end – guarantee the right to food, employment and reduce poverty.

These questions will have been addressed with rich firsthand empirical material collected between September 2019 and May 2021 in eight distinct food aid organizations (food banks, social restaurants, food package and paid solidarity grocery stores) in Geneva and Fribourg. The data has been collected using varied anthropological methods (internship and volunteering in food aid organizations, participant observation and interviews with volunteers, beneficiaries, social workers and managers) and has been analyzed using qualitative data analysis software.

[1] Refer to Ossipow Laurence, Counilh Anne-Laure, Cerf Yann en collaboration avec Aude Martenot et Juliette Renevier (2020). Indigence en pays d'opulence, REISO, Revue d'information sociale, mis en ligne le 2 juillet 2020, https://www.reiso.org/document/6117; Counilh Anne-Laure et Ossipow Laurence (2020). Des saisons pour les pauvres ? Une valorisation secondaire, in C. Adamiec, M.-P. Julien et F. Régnier (dir), L'alimentation au fil des saisons. La saisonnalité des pratiques

alimentaires, p. 157-170. Tours : Presses universitaires François-Rabelais de Tour.

On-farm slaughter in Switzerland: Feeding sustainable omnivorous societies

Lisa Märcz, Nele Langebraun and Michael Gibbert, Faculty of Communication, Culture and Society, Università della Svizzera italiana, Switzerland

Current food trends and movements are not only based on social and environmental issues but also particularly because people become more and more aware of the horrible conditions that most nonhuman animals have to endure in the food industry. As Hartmann & Siegrist (2019) have pointed out, "The enjoyment of meat and simultaneous disapproval of hurting animals create an ambivalent relationship with meat consumption", which includes not only production and distribution of a product per se, but especially the birth, the raising and nurture - respectively tracking and killing - and eventually the slaughter of a nonhuman animal. Factory farming evokes more and more people to turn vegetarian or vegan or to develop a conscious nutrition plan for which they select so-called "ethical" resources. But putting animals as products on a scale that goes beyond the issue of animal rights, it quickly becomes obvious that the consumption of meat, milk, and eggs concerns the largest economical and ecological problems we currently face on the planet: climate change, human health and hygiene, diseases, the exploitation of resources and fragmentation of land, the occupation of space, and food quality. Food production crucially depends on a variety of natural resources – healthy soil, water, ecosystem services, and genetic resources. Using these resources in an abusive manner creates problems for food security (UNEP, 2016) but none of them fit inside the concept of economic efficiency that has dictated food production in recent decades (Spaargaren et al. 2013). Consequently, while our societies have become increasingly wealthy, our natural wealth has decreased drastically in recent decades (Dasgupta, 2021).

A practice that addresses all of these issues is on-farm slaughter. In Switzerland some farms are already experienced in having their cattle killed and slaughtered either on open pasture or on farm ground, and its demand is growing. With it come many advantages as it avoids the long and stressful transport to slaughter houses — which not impacts the mental and physical health of livestock but further impairs meat quality as a result of increased adrenaline secretion, and contributes to carbon emissions. Further, factory farming is a mode of production which is only efficient and beneficial in a very narrow sense – it destroys natural resources and natural capital, it provides poorly paid jobs with a high probability of accidents, and it

produces a quantity which eventually becomes industrial food waste. With a focus on on-farm slaughter and other practices of sustainable farming we look into relationships between human consumers and nonhuman products, and how farmers make sense of the concepts of resources and efficiency in food production. Our empirical work in situ covers the entire process of animal husbandry of Swiss farms in the context of food security for humans and a sustainable and ethical farming for the environment. By ethnographic fieldwork on farms through interviews, participant observation and analytic observation of events we will provide insight into alternative ways of meat production which potentially secure future nutrition in omnivore societies.

Dasgupta, P. (2021). The economics of biodiversity: The Dasgupta review. Retrieved from https://www.gov.uk/government/collections/the-economics-of-biodiversity-the-dasgupta-review

Hartmann, Christina and Michael Siegrist (2020). Our daily meat: Justification, moral evaluation and willingness to substitute. In: Food Quality and Preference 80 (2020) 103799 Spaargaren, G. (ed. ., Oostreveer, P. (ed. ., & Loeber, A. (ed. . (2013). Food Practices in Transition: changing food consumption, Retail and Production in the Age of Reflexive Modernity. In Food Practices in Transition: Changing Food Consumption, Retail and Production in the Age of Reflexive Modernity. https://doi.org/10.4324/9780203135921

Autonomy through interdependencies in food networks: confronting farmers' cooperatives and alternative food networks

Jérémie Forney, Institut d'ethnologie, University of Neuchâtel, Switzerland

Farmers' autonomy has been amply discussed by rural sociologists for decades. Numerous examples of collaborations between farmers have been described, with the argument that collective action would result in collective processes of autonomization. This set of scholarships defines more or less explicitly autonomy in opposition to the individual independence that lays at the core of dominant definitions of farmers as free entrepreneurs. As phrased by Emery (2015), the pursuit of a collective level of autonomy points to the fact that the contrary of "independence" is not interdependence, but unilateral dependence. This literature has however focused on a rather corporatist understanding of farmers' autonomy, being in the context of classical farmer cooperatives or (e.g. Gray and Stevenson 2008) or in more marginal movements, in the interstices of food systems (e.g. van der Ploeg 2008). The focus was always on how groups of farmers were empowered, as a homogenous professional group, within an economic system dominated by powerful actors. In a way, it is as if farmers' autonomy was only about farmers themselves. In parallel, the study of alternative food networks has developed and boomed, opening up the discussion of autonomization in food systems and reframing it more

diversified processes and heterogeneous assemblages (e.g. Goodman & al 2011). This paper explores more in detail this reframing of the process of collective autonomization in agri-food systems. To do so, I will draw on two contrasted examples in the Swiss context. First, "Notre Panier Bio", will illustrate the Local Contract Farming movement ("Agriculture contractuelle de proximité" in French, which is the Swiss interpretation of Community Supported Agriculture). This case study will allow me to emphasize the necessity of accepting constraints to produce collective autonomization processes. Second, I will present the collaboration at a regional level that developed around a cheese brand (Schabziger) in the canton of Glarus. This collaboration between a regional farmer organization and an industrial cheese factory will open a discussion on collaboration and interdependencies within industrialized food chains. The confrontation of these two very different cases around the question of autonomy in food systems first requires a redefinition of autonomy in agriculture that opens to other, non-farmer, actors and reconnects with food, as both the symbol and the material enactment of autonomy a a part of more just food systems.

Crafting the 'Anthropocene': Swiss biodynamic wine-crafting and the aesthetics of post-humanism

Alexandre Grandjean, University of Lausanne, Switzerland

In the year 1999, a dozen of independent Swiss wine-crafters ('vignerons') have familiarized themselves with the agronomical guidelines of biodynamic farming. This esoterically-driven and practitioner-based agronomy stands as a low-tech, Do-it-yourself and 'deeply' ecological strand of the organic farming movement. It also fosters a strong legacy upon the project of a 'spiritual science' purported by Rudolf Steiner and further on by the anthroposophical movement (McKanan 2018). In 2020, the number of vignerons engaged with biodynamics in Switzerland has officially quadrupled since the change of millennial. Through formal and informal networks of acquaintances, Swiss vignerons have however domesticated and neutralized the 'strange strangeness' of biodynamics' alchemical treatments, as well as of the esoteric teaching of anthroposophical stakeholders. In part through biodynamics, Swiss vignerons have called upon a 'retrieval of naturalness', innovated on modes of valuation as well as have promoted new environmental and gustative aesthetics to envision their professional ethics and their wines (Pineau 2019). Doing so, they have transposed private alternative and holistic self-care practices such as homeopathy, naturopathy, meditation and neo-shamanic 'vision questing' to their workplace. They have also adopted popular iconographies and languages of the 'selves' and of

'authenticity' that are common in transnational so-called 'New Age' cultures (Becci, Farhamand & Grandjean 2020).

In this presentation, I argue that the growing involvement of vignerons with organic and biodynamic guidelines is part of a wider 'post-human' turn (Tsing 2015, Lien & Pàlson 2019). However, the aesthetics surrounding this posture acknowledging upon the 'more-than-human' dimension in wine-crafting is mainly grounded in a cosmopolitan, social and pragmatic critic of agrochemistry and intensive farming. Indeed, the growing visibility shed upon the risky uses of chemical herbicides, fungicides and pesticides since the 1970's have gradually socialized Swiss vignerons to new assets given on the soil (the rhizosphere), the vineyard's biodiversity, as well as an the role and placeness ('genius loci') of spontaneous yeasts on fermentation – all of which being encompassed by the branded and ontological notion of 'terroir' (Teil 2012). Interestingly, these localized and often sentient features upon the 'more-than-human' are articulated with a broader apprehension of the 'Anthropocene' and its conveyed moral values. For instance, and as a first glimpse of my presentation, one of my informant used this term to name one of his yearly cuvée (vat). He notably stated about it on his website: 'Human activities INFLUENCE the evolution of our planet in the first place, and it is time we take our RESPONSABILITIES.

C.2   LA PAROLE DES PUBLICS DANS LES DISPOSITIFS DE PROTECTION DES MINEURS ET DES MAJEURS (XIX[E]-XX[E] SIÈCLES)

Arnaud Frauenfelder, HES-SO/HETS; Cristina Ferreira, HES-SO/HESAV; Joëlle Droux, UNIGE; Marco Cicchini (UNIGE).

Discutante : Anne-Françoise Praz (UNIFR)

Tuesday 29 June, 10:45 – 12:15 (Session 1 of 2)

Dans le cadre du projet de congrès de la société suisse de sociologie 2021, ce workshop entend interroger le rôle que joue l'écoute des destinataires de la protection sociale sous contrainte à partir de perspectives sociohistoriques d'analyse de l'Etat et de la justice « par le bas », à la lueur de contextes historiques et institutionnels diversifiés.

L'atelier proposé est structuré autour de différentes interrogations. A quels régimes de sensibilité publique ou préoccupations répond cette volonté d'écouter les justiciables et les publics concernés ? Quels sont ces dispositifs d'écoute et qui sont les agents (institutionnels, professionnels) qui les mettent en œuvre ? Comment ces dispositifs sont-ils accueillis et saisis par les destinataires

concernés ? Enfin, quels rôles jouent-ils dans l'administration des désordres familiaux, juvéniles et sociaux et de leur régulation sociale ?

Les communications proposées portent sur différentes thématiques associées à l'assistance sous contrainte. Ainsi du domaine tutélaire où auditionner les personnes majeures relève d'une obligation légale en Suisse depuis la fin du XVIIIe siècle jusqu'à nos jours. Cette exigence soulève des difficultés qu'il convient de mettre en lumière sur la longue durée, notamment à partir de mises à l'épreuve du rituel d'audience. Entre tribunal, domicile privé ou établissement institutionnel, comment s'opère le choix des lieux de l'audition et avec quelles conséquences ? Chez les magistrats, comment entendre des justiciables atteints de troubles psychiques, les faire participer aux procédures et rendre ainsi effectif leur « droit d'être entendu » ? Ou au contraire, comment évaluer l'inadmissibilité de leur audition en faisant intervenir l'expertise médicolégale ? Pour leur part, comment les personnes dont la prise de parole est sollicitée au sujet de pans pénibles de leur existence, investissent le moment de l'audience ?

Ces questionnements sont aussi pertinents pour la protection des mineurs, en relation avec l'histoire récente des politiques qui la concernent. Celle-ci fait l'objet depuis les années 1960 de dynamiques d'apparence contradictoire caractérisées par la montée en force des droits de l'enfant et par la judiciarisation croissante de la protection des mineurs. Cette dynamique favorise une prise possible par les publics concernés sur des institutions soucieuses de travailler désormais davantage « avec » autrui (plutôt que « sur » autrui). Comment cette injonction à la collaboration est-elle entendue et mise en pratique ? Les différentes sphères concernées (instances administratives, autorités tutélaires, juridictions civiles ou pénales) s'y adaptent-elles avec les mêmes temporalités et les mêmes modalités ? Et par ailleurs, cette évolution ne représente-t-elle pas aussi un instrument de nouvelles contraintes ? Dans quelle mesure par exemple cette capacité sociale à répondre à la participation telle que les différences instances de la protection la conçoivent, peut-elle être mobilisée dans les décisions prises pour récompenser ceux qui la respectent ou pour sanctionner ceux qui n'y parviennent pas (parents, mineurs) ?

Privilégiant un dialogue fécond entre sociologie et histoire, cet atelier entend tout particulièrement privilégier des communications fondées sur la présentation de matériaux empiriques récoltés sur la base de méthodologies qualitatives diverses (entretiens, analyse documentaire, analyse de dossiers, observations ethnographiques).

« Le droit d'être entendu » : normes et pratiques dans les procédures d'interdiction au XIXe siècle (Genève et Vaud)

Marco Cicchini, Université de Genève - Damoclès, PNR 76 (projet Porret-Ferreira)

L'obligation d'entendre les personnes majeures qui subissent une procédure d'interdiction est gravée dans le marbre des lois civiles cantonales au XIXe siècle. Ainsi, avant l'adoption du Code civil suisse de 1907, les autorités compétentes doivent déjà « interroger » ou « entendre » les personnes à interdire, car possiblement atteintes dans leur santé mentale, faibles d'esprit, prodigues, voire vivant dans l'inconduite ou l'ivrognerie. Comment se dessine alors, dans ce moment inaugural de l'État de droit, le « droit d'être entendu » ? Car au-delà de l'obligation légale – et dont le respect est très variable durant la période étudiée –, les modalités pratiques de l'audition des personnes concernées échappent, pour l'essentiel, à toute forme d'encadrement réglementaire ou officiel.

Pour les périodes antérieures au XXe siècle, l'histoire de la tutelle en Suisse n'a fait l'objet que de rares travaux. Cette communication s'appuie sur l'étude des sources des justices civiles genevoises et vaudoises au XIXe siècle. Elle entend mettre en lumière la diversité des expériences de la rencontre entre l'appareil judiciaire et le justiciable, à partir des propos consignés par les greffiers dans les pièces de la procédure. L'analyse de ce matériau archivistique permet d'évaluer, au-delà du formalisme juridique et de la légalité des pratiques, le poids effectif de la parole des personnes concernées par l'interdiction. On cherchera plus particulièrement à identifier les éléments de rupture et de continuité susceptibles de faire écho aux pratiques actuelles.

En premier lieu, on s'intéressera aux conditions matérielles de la rencontre. Entre la personne interrogée et les représentants de la justice, l'échange est en partie déterminé par le lieu de rencontre qui est un premier marqueur de la capacité de l'individu concerné à se gouverner lui-même. Que l'audition ait lieu au tribunal, en institution ou au domicile oriente déjà l'issue de la procédure. Gestuelle, présentation vestimentaire, soin de sa personne et de son environnement font l'objet d'un examen attentif qui, avant même la prise de parole, signalent la défaillance ou au contraire la maîtrise de soi.

L'interrogatoire est ensuite mené à partir de questions plus ou moins récurrentes qui concernent l'identité, la capacité à gérer ses affaires ou à se gouverner soi-même. Les gens de justice, informés par le dossier et les pièces qui constituent la requête d'interdiction, pointent les éléments précis de la biographie déviante ou extravagante. Face aux

questions orientées par des attentes sociales et morales, les « dénoncés » adoptent des attitudes variées qui vont de l'amende honorable au refus de s'exprimer, de la parole délirante à l'opposition argumentée. Comment les réponses sont-elles considérées par les autorités judiciaires ? Quelle place accorder aux différences de registre langagier qui distinguent l'homme de loi du simple citoyen ?

Un autre élément que nous voudrions interroger concerne la place occupée par l'expertise médicale en marge de l'audition de la personne concernée : au XIXe siècle, recourir au médecin pour constater la maladie mentale n'est pas obligatoire (bien que recommandé et de plus en plus fréquent), ce qui confère à l'interrogatoire un rôle majeur dans la procédure d'interdiction.

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Mesures de coercition à des fins d'assistance dans le canton du Tessin. La parole des mineur.es interné.s à l'Hôpital psychiatrique de Mendrisio (1945-1981)

Marco Nardone, Université de Genève

L'intervention proposée vise à présenter l'étude de la parole des mineur.es interné.es à l'Hôpital psychiatrique de Mendrisio (Ospedale neuropsichiatrico cantonale – ONC) entre 1945 et 1981. L'étude se base sur les dossiers personnels des archives de l'ONC – accessibles pour la première fois à la recherche scientifique – et a l'intention d'analyser la manière par laquelle la parole des mineur.es interné.es est représentée, ainsi que la mesure dans laquelle elle est écoutée.

Les mesures de coercition à des fins d'assistance antérieurs à 1981 concernant les mineur.es dans le canton du Tessin n'ont été étudiées que de manière fragmentée. Si les études effectuées jusqu'à présent ont concerné en général les changements paradigmatiques des politiques publiques d'assistance, la professionnalisation du travail social, les innovations de certains instituts (ré)éducatifs, ainsi que les transformations de la société tessinoise à l'œuvre dès les années 1960, ils n'existent pas de recherches spécifiques sur les mesures prises à l'encontre des mineur.es. En ce qui concerne l'institut étudié, les recherches existantes se limitent à raconter l'histoire de sa fondation et de son développement institutionnel, sans traiter ni des internements sous contrainte ni des internements des

mineur.es. Et pourtant, l'ONC est un des lieux utilisés par les autorités tessinoises afin du placement extrafamilial.

L'intervention proposée est liée à la thèse de doctorat en sociologie que je réalise dans le cadre du PNR 76 – Assistance et coercition[1] (« projet Cattacin »). Lors de l'atelier que vous offrez, j'aimerais pouvoir présenter une analyse de la parole des mineur.es interné.es à l'ONC entre 1945 et 1981. Les dossiers personnels, produits par les psychiatres, ne contiennent que rarement la parole des mineur.es interné.es. Il n'y a pas de traces de recours ou de demandes de libération relevant d'une procédure standardisée, ce qui indique le grand pouvoir de la direction et des autorités responsables des décisions d'internement. Néanmoins, certains dossiers contiennent des lettres et d'autres documents produits par les mineur.es eux.elles-même (ego-documents) qui représentent leur parole. Il s'agit de documents très variés, des lettres de contrebande montrant des tentatives de surmonter le contrôle institutionnel, aux lettres formulant différentes requêtes adressées à la direction; des lettres censurées visant à donner des nouvelles aux proches, aux autobiographies demandées par les psychiatres. Dès lors, il est intéressant de chercher à répondre aux questions suivantes : quel est le contenu de ces ego-documents ? De quoi parlent-ils ? À qui sont-ils adressés et pour quelles raisons ? Comment la parole des mineur.es interné.es est-elle reçue et traitée par la direction de l'ONC, par les autorités responsables de l'internement ou par d'autres personnes impliquées ? Les réponses aideront à mieux comprendre à la fois le contexte institutionnel hautement contraignant de l'ONC et l'agentivité des mineur.es en tant qu'acteur.trices agissant de manière stratégique dans l'intention de poursuivre des buts précis.

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« Je ne suis pas un fou… Je sais ce que je dis et ce que je fais » Agentivités et trajectoires de « psychopathes » internés à l'hôpital psychiatrique (1940-1970)

Mikhaël Moreau, Collaborateur scientifique Ra&D FNS, Haute Ecole de Santé Vaud (HES-SO)

Érigée au tournant des XIXe et XXe siècle à la jonction des concepts du criminel-né et de la dégénérescence (Germann 2004), la figure du « psychopathe » sédimente les craintes autour d'un « ennemi de la société ». Inamendable et dangereux, le psychopathe est justiciable de mesures de défense sociale et noue durablement la problématique d'une prise en charge des délinquants anormaux où s'intriquent dispositifs thérapeutiques et punitifs. Considérés comme des dégénérés antisociaux et incurables du fait de leur faiblesse constitutionnelle (selon l'École française) ou du caractère (selon l'étiologie germanique) (Wulff 2008), les psychopathes incarnent aux yeux des spécialistes une menace pour la société par leurs prédispositions morbides criminogènes. De surcroît, ils représentent un péril pour les institutions en raison de leur caractère vicieux, pervers, comploteur et amoral. L'étiquette « psychopathe » charrie ainsi dès son émergence des représentations négatives mêlant considérations médicales et morales (Germann 2020). Elle tend à produire un enfermement identitaire qui réduit l'individu à son statut psychopathologique. Ce faisant, elle ouvre cependant aussi un champ d'affrontement; déniant le statut de fou et revendiquant celui de citoyen comme les autres détenteurs de droits, des personnes qualifiées de psychopathes – souvent issues des milieux populaires - ont effectivement lutté contre une catégorisation dont elles estiment les conséquences funestes.

Ma communication se propose de faire entendre ces « voix de l'infamie », en se fondant sur un corpus de dossiers d'hommes diagnostiqués comme psychopathes et internés pénalement ou administrativement en tant qu'alcooliques à l'hôpital psychiatrique de Cery dans le canton de Vaud, entre 1940 et 1970. En effet, les dossiers comportent parfois des écrits (échanges épistolaires, requêtes et plaintes adressées au médecin-directeur), mais aussi les traces de paroles prononcées par ceux qui sont internés, rapportées par des acteurs impliqués dans l'internement. Sources d'informations sur le vécu ordinaire au sein de l'hôpital (travail, congés, visites), ces écrits personnels et ces dits rapportés donnent par ailleurs à lire les attentes, les espoirs ou la résignation de personnes qui vivent une contrainte au quotidien. Celles-ci déploient des tactiques de résistance, de négociation ou de conformation pour influer sur leur devenir, changer le regard obstinément méfiant porté sur elles et finalement se réapproprier leur existence.

Perçus comme des manipulateurs et des simulateurs, les internés dits psychopathes doivent faire montre d'une docilité qu'éprouvent les médecins dans une durée dilatée à proportion de leur degré d'incorrigibilité et de dangerosité. Tout acte de revendication ou de résistance, toute velléité de révolte ou tentative de négociation étayent la psychopathologie du point de vue des psychiatres. S'ils se conforment à leurs attentes, ils suscitent la méfiance et sont suspectés de revêtir le « masque de la normalité », selon l'expression consacrée par le célèbre psychiatre américain Hervey Cleckley (1903-1984). Afin de bénéficier d'un préavis de libération favorable de la part des experts, ils doivent donner des garanties, en acceptant de signer un engagement d'abstinence, de subir une castration, d'être placés sous tutelle ou de se soumettre à un contrôle psychiatrique ambulatoire.

Conduite à l'aune des trajectoires institutionnelles et des parcours de vie connus, l'analyse révèle finalement la pesanteur du diagnostic de psychopathie, tant dans le déroulé des mesures que dans l'évaluation psychiatrique des internés.

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C.3 IMPACTS OF FINANCE & FINANCING OF IMPACTS

Lena Ajdacic, University of Lausanne; Felix Bühlmann, University of Lausanne; Fabien Foureault University of Lausanne; Noé Kabouche, University of Neuchatel & Sciences Po, Paris; François Schoenberger University of Lausanne

Tuesday 29 June, 10:45 – 12:15 (Session 2 of 3)

Since the 1970s, financialization of economic life has turned finance, financial behaviors and financial mechanisms into omnipresent companions of our everyday life. Financialization is defined by Krippner (2005) as a "pattern of accumulation in which profits accrue primarily through financial channels rather than through trade and commodity production". This evolution goes along with a massive spread of investment activities into social life, involving citizens in financial schemes (Boussard, 2017; Carruthers & Arriovich, 2010) and granting financial institutions a growing influence in domains such as politics, culture or health alike. In this workshop, we would like to discuss the concept of financialization and the impact finance has on governments, firms and individuals.

On the one hand, we shall examine the impacts of financial activities on our societies (Arrighi, 1994; Tregenna, 2009; Godechot, 2012; Lazarus, 2020). What influence does finance have on politics and policy making, for instance in the domains of taxation, housing or welfare? How does financialization transform business, corporate governance and organization of the economic processes (Davis, 2009; Baker & Smith, 1998)? How does financialization influence the distribution of wealth, risks and income? How does finance affect social justice and social equality (Lin & Tobias Neely, 2020)? From the aftermaths of financial crises on households to the inequalities of remuneration within financial institutions, we are interested how finance impacts our lives.

On the other hand, we would like to examine the concept of impact, but backwards, by focusing on a movement of finance that aims at investing in positive social impacts. Sustainable finance denotes practices that link social and environmental justice to financial activities, through authority of state and regulation (Chiapello, 2015; Knoll, 2015, 2019), as well as through action of NGOs (Soule, 2009) or private initiatives, with responsible investments (Sparkes & Cowton, 2004). Today, the actors of this sector claim that the financial sector has a major role to play in the main social challenges of our time, advocating for the spread of social and ecological investments, for instance known as microfinance, ESG investing or impact investing (Barman, 2015; Gregory, 2016; Höchstädter & Scheck, 2015).

For this workshop we welcome contributions from all theoretical and methodological approaches. Our aim is to create a dialogue between research papers that focus on one or both aspects of this proposal. This discussion shall enable us to think about the place and the role of finance in the current issues related to social justice in Switzerland and beyond.

Keywords: financialization, morality and markets, sustainable finance, inequalities

Crise et mortalité bancaire en Suisse (1850-2000) : les paradoxes d'une « financiarisation heureuse ».

Thibaud Giddey, University of Lausanne and Malik Mazbouri, University of Lausanne

La place financière suisse, telle que s'est développée au cours du 20e siècle, est souvent présentée comme un environnement singulièrement stable et solide, qui échapperait aux crises et aux restructurations. Les acteurs dominants de cette place – les banquiers privés, les banques cantonales et les grandes banques commerciales – cherchent en effet à affirmer leur prépondérance en présentant leur propre développement, dans une vision téléologique, comme des success story à l'abri des soubresauts de l'histoire. Ce papier cherche à remettre en question cette vision en analysant l'évolution de la démographie bancaire en Suisse entre 1850 et 2000. En examinant les entrées et surtout les sorties de la statistique des établissements bancaires, nous identifions plusieurs périodes de crises et des restructurations. Proposant une nouvelle série statistique, l'article utilise la démographie bancaire historique comme une porte d'entrée pour comprendre plus largement les phases de transformation de la place financière. En repérant et en analysant la fréquence des crises bancaires, il s'agit également de comprendre comment les autorités politiques et monétaires y réagissent, et à quels coûts. Ce faisant, l'article intègre le concept de financiarisation dans une perspective critique et de longue durée et montre comment les milieux financiers disposent, en Suisse, d'un pouvoir d'influence significatif sur l'Etat, l'économie et la société.

Educational credentials and the Access to the US Financial Elite. Has the Prestige of Elite Universities Increased Over the last 30 Years?

Felix Bühlmann (presenter), François Schoenberger, Lena Ajdacic and Fabien Foureault, University of Lausanne

In the literature, scholars argue that over the last decades the competition for elite jobs has intensified. To achieve prestigious, well-paid and powerful positions in the US economy, in particular in its financial sectors, it would have become ever more important to possess credentials from the most prestigious educational institutions – to the detriment of the length or the content of the education, which would have become increasingly subsidiary. Beyond academic competences, alumni networks and upper-class polish, these "super elite universities" (Rivera, 2011) would convey a specific signal to employers. In this contribution, we statistically test this claim by raising two core issues: a) Does the prestige of these super elite universities raise over time? Does a degree from Harvard, Yale, Princeton or Stanford (Rivera's top four) become more important in the US financial sector during the period 1990 to 2018? b) Does education play a different role for recruiting and promotion in the finance industry compared to other industries? Is the prestige of universities more important in Wall Street firms than in Main Street firms? In order to answer these questions we combine a Boardex based sample of top executives recruited at the major US banks between 1990 and 2020 (n=805) with a large sample of US top executives in the years 2005 and 2018 (n=5034) – including a fine-grained categorisation of financial industries and a diverse selection of non-financial industries. Our descriptive longitudinal results show, against our initial hypothesis, that degrees from elite (and super elite) universities do not become more important in the period 1990 to 2018 in financial top management – we can even observe a slight decline of the importance of those degrees. However, a series of logistic regressions comparing the educational credentials of top executives show that the prestige of universities is more important in the financial sector than in the non-financial sector. In particular within "interactional" types of finance with the highest compensations, such as private equity, degrees from elite universities are highly valued. We conclude that education, in particular an affiliation with a super elite university is more important in finance than in non-financial sectors. However, we do find no evidence that this gulf between financial and non-financial elites has widened over the last 30 years.

Keywords: Finance, elite universities, cultural capital, USA

An impact? Which impact? The blindness of finance to its effects on companies

François Schoenberger, University of Lausanne & École des hautes études en sciences sociales | EHESS, Paris

"It's no longer his problem. He sells his shares and that's it. The fund is the only one responsible. If they can't see that they're killing the company, that's their problem. » Managing Partner of a Swiss boutique

The aim of this paper is to examine the factors that make investment bankers blind to the social impacts of M&A on companies. An investment bank is responsible for advising a seller or a buyer in a corporate transaction. Valérie Boussard had already shown that the way banks are organised makes bankers ignore employees: their offices are all in beautiful neighbourhoods, they are exclusively friends with each other and, on a strictly professional level, they commonly see the company solely as an abstract and quantified object (and therefore free of any qualitative consideration).

However, the compelling social homogeneity of investment bankers has not yet been analysed. A very large majority of bankers come from the upper class, in particular from the business upper class and liberal professions. In this contribution, we thus hypothesize that the fact that bankers come from these privileged regions of the social space induces shared ways of representing the social world in which the interests of employees have no place. The question raised by this paper is therefore the following: do the social characteristics of bankers explain their disregard for the interests of employees?

To answer this question, we draw on three sources of material. Firstly, a one-year ethnography in an investment bank in Switzerland, secondly, eighty interviews with investment bankers (and other professionals involved in corporate transactions), and thirdly, thirty interview s conducted with business school students at the time of their entry into working life and just before.

We will see that the professional socialization described by Valérie Boussard is allowed and reinforced by the social characteristics of bankers who share a conservative representation of the social world where the legitimacy of social hierarchies is so obvious that it cannot be questioned. Therefore, they share a financial ethos in which the company belongs solely to shareholder so that corporate profit should belong to them only. In this perspective, employees have no say. More fundamentally, bankers share perception schemes of the social world that divide what is important (therefore desirable or, conversely, subject to indignation) from what is insignificant (i.e.

employees' interests). These dispositions come first from the family, then are reinforced by school socialization and, only at the end of the chain, by professional socialization. Thus, not everyone can become an investment banker; this profession is the consequence of a harmonious combination between dispositions and a professional space structured by the financial ethos (which materialises in norms, tools and conventions). Consequently, the theoretical contribution of this communication is to show that tools and conventions ("non-humans") do not act in themselves; they only exist as tools at the service of individuals desiring certain things.

Keywords: finance, corporate finance, ethnography, working rich

Survival debts versus accumulation debts: financialisation and social inequalities in Switzerland

Morvant-Roux Solène, University of Geneva; Bertoli Max-Amaury, University of Geneva; Gelman Abel Claudio, University of Geneva; Saiag Hadrien, University of Geneva

Relying on a theoretical background developed in contexts of "peripheral" capitalism that sheds light on the plurality and intermingling of different types of debts, the article sheds light on a very unequal distribution of debt according to social affiliations in the Swiss context. Certain categories of the population are confined to 'problematic' survival debts, while 'accumulation' debts concern the most privileged. The centrality of debt in employer-employee and homeowner-tenant relationships contributes to feeding and freezing social hierarchies at the same time as it reinforces the vulnerability of those, Swiss and non-Swiss alike, who, in order to get out of paying off their debts, end up accumulating unprotected employment and housing.

Keywords: debt, financialisation, inequalities, households, Switzerland

C.4   SOCIAL JUSTICE IN TIMES OF UNCERTAINTY: PERSPECTIVES FROM HEALTH AND MEDICAL SOCIOLOGY

Chair: Stéphane Cullati and Raphaël Hammer, for the RN-SHM

Tuesday 29 June, 10:45 – 12:15 (Session 1 of 2)

In contemporary societies, uncertainty is part of the lives of individuals, regardless of where and when they live. Societies, communities, and other social institutions are meant to reduce the uncertainty of lives by offering protection, education, work, and especially health and access to healthcare. Uncertainty can be a driver for the life course, a motivation to surpass oneself, a source of change or an obstacle to initiative but, also, a factor of ill health. Growing up in unstable families (divorce, property taken away, violence, poverty, etc.) can direct children on socially disadvantaged life course pathways, and ultimately to poorer health. Uncertainty at work cause psychosocial stress to employees and workers. Uncertainty about future pensions received at retirement can increase anxiety and worries. And, recently, the onset of the COVID-19 pandemic has plunged our societies into great uncertainties, both in the short term at the sanitarian level and in the medium and long term at the social and economic levels.

Just and egalitarian societies can mitigate the negative impact of uncertainties on the lives and health of individuals. Recent trends in contemporary societies showed both increase of living standards and security, but also increase of social and health inequalities, which have been accentuated by the COVID-19 pandemic in 2020. Is the impact temporary or structural? Are inequalities at the micro, meso and macro level cumulating? The health care system itself and the medical and health personnel have also been under pressure, pointing to vulnerability of hospitals.

Moreover, suddenly arrived, the COVID-19 pandemic has been concurrently studied by the scientific community and managed by public health authorities while in the media spotlights. The convergence of this viral epidemic with an "infodemic", or "digital epidemic", is not trivial. Media and social media are saturated with information, potentially reassuring, but also contradictory and generating uncertainty. Controversies that have aroused in the public debate about wearing a mask and potential treatments for example have also emphasised scientific uncertainty and the importance of lay population trust in expert authorities.

SESSION 1: COVID-19: perspectives from health and medical sociology

"If you stay inside the stress thing, you of don't stand a chance": Stress perception of older employees during corona times

Ursula Meidert, Selina Egger & Verena Klammroth-Marganska; Zurich University of Applied Sciences, School of Health Professions, Institute of Occupational Therapy

Background: Employees often face job-related stress. Persistent stress can be harmful for both physical and mental health. Furthermore, stress affects job performance and may lead to absence from work, thus imposing not only a disruption on a personal and institutional level but also financial burden on society. During corona-times ordinary work life has for many employees been disrupted. This empirical study focus on stress perception of older employees, and their coping strategies. Furthermore, it explores how stress changes during their working career and how they perceived stress during their life course and during the corona crisis.

Method: A moderated online-focus group of 90 minutes was conducted with 5 participants. All participants were 50 years of age or older and were mature in their career. Participants were recruited through notices on websites, direct mailings to companies and mailing lists as well as personal contacts. The interview was conducted in December 2020 during the second corona wave in Switzerland. The interview was recorded and transcribed, its content analyzed with content analysis.

Results: Participants stated that external control of work-tasks and the responsibility for others as well as unplanned tasks/incidents on top of already high work-load created stress. Not all participants were affected the same through the corona crisis. While some had an increase in tasks and demands, others felt no change. Moreover, already stressful situations got worse through additional work, various communication channels due to home-office situation and disruption of the usual workflow.

Own attitude towards work, such as need for recognition, to achieve something in life and perfectionism were powerful motives for participants that lead them in the past frequently into stressful situations or prolonged times under pressure and stress. On the other hand, they felt that prolonged stress was a sign of time, as they felt a faster pace and increased demands, tight deadlines and a general shortage of time at work than it used to. On the other hand, others felt more relaxed now than when they started their career as they felt they already achieved something in life and could better let things be. However, participants stated to need more rest and longer recovery time than they used to.

Participants value the possibility to reflect on stress and share personal experiences especially during times when many employees are bound to work at home.

Conclusion: While for some the corona crisis lead to additional stress, most factors related to stress were either in the personal mind set and/or preceded the corona situation.

Keywords: Stress perception, older employees, life course perspective, corona times

Social sciences and social justice in the complex equation of measures against COVID-19 - the case study of France in 2020

Cyril Pervilhac, Dr. PH., MPH, Retired (ex-WHO Geneva, HIV/AIDS Department)

As observed across the world in recent months, the COVID-19 pandemic continues to underscore the inadequacies of our health systems and global inequities, particularly among more vulnerable populations. Only a few publications point to the importance of social sciences to address these issues despite vast experience in overcoming epidemics and pandemics on the African continent over the past four decades proving their vital contribution, perhaps most notably in fighting HIV/AIDS and Ebola. Hard sciences with

bio-medical sciences still largely dominate the equation of the response.

This case-study of France gives some answers as to how social sciences such as anthropology, sociology and psychology can play a more prominent role in the response to the COVID-19 pandemic to balance the equation towards more social justice. Social science researchers need to go beyond carrying out research and publishing their findings; they need to seize better and more pro-actively the opportunities they are offered and incorporate social science insights into problem-solving.

Using an empirical approach, we reviewed for France two national evaluation reports and their data: a mid-term report of an independent scientific team led by the Hôpitaux Universitaires de Genève (HUG), and a policy-oriented report at Senate level, released, respectively, in October and in December 2020. We also benefitted from additional secondary sources, and hands-on experiences of epidemics and pandemics in Africa.

Our detailed findings provide evidence of a lack of use and weight of social sciences in the formulation of national policies, in the national evaluation to overcome injustice, and, as per additional quantitative data, in the tailoring and improvements of key preventive measures (i.e. basic hygiene measures and mental health). To advance social justice, we also address cross sectoral issues such as vulnerable populations, communities and civil society, and communications. We suggest how to overcome these shortcomings for the present and future pandemics in France, applicable worldwide, and we offer practical conclusions for each domain analyzed.

In conclusion, the culture of preparedness for a pandemic ought to be revisited. We need a new approach that expands to include more than the traditional focus on epidemiological surveillance and early detection of outbreaks, establishment of rapid responses, and dissemination of data, knowledge and technology. We need to reframe prevention and global health issues as a fundamentally social process where understanding the communities' needs and acceptance to the measures using social sciences is central to the solution. Pursuing these early findings, further research should exploit detailed data from secondary sources of information beyond those used for evaluation here, including plans, committee reports, detailed strategies and measures implemented. In addition, there is a need for collection of primary information, with interviews of those responsible in various domains. Some avenues for research for doctoral candidates in social sciences are paved here.

Our hope is that our findings will contribute to a new paradigm of global health that benefits from the full spectrum of social sciences and makes social scientists more effective partners in bringing greater social justice to the populations in need.

Gesundheitsfachpersonen und die digitale Technik

Michael Gemperle, Susanne Grylka-Baeschlin, Jessica Pehlke-Milde, Verena Klamroth, Thomas Ballmer, Brigitte Gantschnig, alle Departement Gesundheit, Zürcher Hochschule für Angewandte Wissenschaften

Auf bisher unvergleichliche Weise erfuhren telemedizinische digitale Hilfsmittel (Videokonferenz etc.) während der Corona-Pandemie einen Boom. Ganz besonders betroffen sind davon personenbezogenen Dienstleistungen und der Gesundheitsbereich. Im Gesundheitsbereich avancierten digitale Medien innert Kürze zu möglichen Hilfsmitteln für die ansteckungssichere Erbringung von Leistungen, und bereits heute herrscht die Meinung vor, dass dies erst der Anfang einer eigentlichen Digitalisierungswelle im Gesundheitswesen sei. In welchem Verhältnis die digitalen Hilfsmittel zur Arbeit von Gesundheitsfachpersonen und deren psychosozialen Bestandteilen (Betreuung, Beratung etc.) stehen, ist jedoch noch wenig bekannt.

Der vorgeschlagene Beitrag interessiert sich am Beispiel der Berufsgruppe der Hebammen für die Erfahrungen, die Berufsfachleute des Gesundheitssektors mit der Behandlung auf Distanz gesammelt haben, und wie sie den Einsatz digitaler Medien bewerten. Die Berufsgruppe der Hebammen ist deswegen interessant, da sie dem persönlichen Kontakt und der Beziehungspflege im beruflichen Handeln ein hohes Gewicht zukommen lässt. Die empirische Grundlage stellt eine online-Umfrage unter Mitgliedern des Schweizerischen Hebammenverbandes während des Lockdowns im Frühling 2020 dar (N = 630).

Erste Ergebnisse der Auswertung der Antworten auf die offenen Fragen nach den wahrgenommenen Vor- und Nachteilen der Behandlung auf Distanz zeigen, dass Hebammen sich gegenüber digitalen Medien trotz der aussergewöhnlichen Lage insgesamt wenig euphorisch zeigen. Zwar erkennen viele in der Behandlung auf Distanz durchaus Vorteile. Diese Vorteile beziehen sich neben der Möglichkeit, die Klientenbeziehungen aufrechtzuerhalten und Beratungen dennoch durchzuführen, jedoch besonders auf die Arbeitnehmerdimension (vgl. Schumann et al. 1982): Verringerung der unbezahlten Arbeitsbelastung durch die einfachere Klärung von niederschwelligen Fragen und Wegfall der grösstenteils unbezahlten Reisezeit. Im Gegenzug dazu verweisen die genannten Nachteile vor

allem auf die Produzentendimension (vgl. Schumann et al. 1982): Viele Hebammen sehen sich in ihren Möglichkeiten, erforderliche Untersuchungen, Interventionen und Therapien durchzuführen eingeschränkt und sogar in ihrer Fähigkeit beschnitten, die Situation in ihrer Komplexität überhaupt zu erkennen und einzuschätzen. Weitere statistische Analysen zeigen, dass das Behandeln auf Distanz während der Corona-Pandemie mit abnehmendem Alter und mit zunehmenden Möglichkeiten, die Leistungen abzurechnen, eher positiv erlebt werden. Hier zeigen sich diskussionswürdige Unterschiede innerhalb der Berufsgruppe, die nicht nur auf die starke Situationsgebundenheit der Bewertungen digitaler Medien und auf «gegensätzliche Ideologien der Berufsarbeit» (Hunter 2004), sondern möglichweise auch auf unterschiedliche berufliche Dispositionen verweisen.

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C.5 QUÊTES INCERTAINES DE MOMENTS ET D'ESPACES DE BONNE VIE : EXPÉRIENCES CROISÉES DE FEMMES ET FAMILLES IMMIGRANTES, DE BÉNÉVOLES ET PROFESSIONNEL.LE.S DE LA SANTÉ ET DU SOCIAL

Perrenoud Patricia, Haute Ecole de Santé Vaud/Haute Ecole Spécialisée de Suisse Occidentale; Rapp Elise, Haute Ecole de Santé Vaud/Haute Ecole Spécialisée de Suisse Occidentale

Tuesday 29 June, 10:45 – 12:15 (Session 2 of 2)

For session 1 >> Monday 28 June, 10:45 – 12:15

Dans les régions francophones et anglophones du Nord de l'Europe et de l'Amérique, la bonne vie est fréquemment posée en des termes de liberté, d'autonomie, de responsabilité et de réalisation de soi. Cette vision individualiste, néolibérale, est interrogée depuis plusieurs décennies en sciences humaines et sociales, car elle ne tient compte ni des inégalités sociales, ni des visions plus collectives de la vie et du développement humain. Cette session propose d'explorer les expériences de femmes et de familles immigrantes habitant ces régions et d'interroger tant ce qui facilite que ce qui interfère avec l'accès à des instants et des espaces de bonne vie. Sur différents terrains de recherche, l'idée d'une bonne vie n'apparaît en effet pas comme un état stable, un objectif qui pourrait s'atteindre par différentes stratégies, mais plutôt comme un résultat temporaire, parfois fugace, émergeant de différentes

conditions matérielles ou sociales et de la rencontre avec d'autres, femmes et familles immigrantes, bénévoles ou professionnel.le.s de la santé et du social. Comprenant des interventions émanant de chercheur.e.s en sciences sociales et d'acteurs et actrices du milieu associatif, la session illustrera comment les statuts de séjour, l'accès au logement ou à l'emploi, la relation aux outils numériques ou le maintien des liens familiaux, contribuent à l'expérience d'une plus ou moins bonne vie de femmes et familles immigrantes.

Au-delà de grandes catégories telles celles du logement ou de l'emploi, la session propose également un abord microsocial d'une quête plus ou moins explicite, plus ou moins facilitée, d'une bonne vie, en analysant des éléments concrets partagés par des femmes, des familles, ainsi que des bénévoles et des professionnel.le.s de la santé et du social. Différents discours, expériences et pratiques, qui questionnent les visions culturelles occidentales de l'autonomie, contredisant en particulier l'utilisation de cette notion en tant qu'indicateur de l'expérience d'une bonne vie ou de la réalisation d'un accompagnement professionnel et bénévole efficace. Enfin, entre trajectoires de vie, capabilités, rencontres fortuites et pratiques émergentes, la session questionne les quêtes de moments de bonne vie en marge de la standardisation des procédures des soins de santé et de l'aide sociale, et en considérant la superdiversité des femmes et des familles immigrantes.

Keywords: immigrant women, transnational families, interdependence, structure, agency,

English version

UNCERTAIN QUESTS FOR TIMES AND PLACES OF GOOD LIFE: EXPERIENCES OF IMMIGRANT WOMEN, FAMILIES, AS WELL AS VOLUNTEERS AND HEALTH/SOCIAL CARE PROFESSIONALS

In French and English-speaking regions of Northern Europe and America, a good life is frequently associated with the ideas of freedom, autonomy, responsibility and self-realisation. This individualistic and neo-liberal stance has been questioned for several decades in the social sciences, as it does not account for social inequalities nor acknowledges collective representations of life and human development. This session proposes to explore the experiences of immigrant women and families living in these regions and to question both what facilitates and what interferes with access to times and places of good life. Research fieldworks and social action initiatives unveil that a good life does not equate to a stable state, which could be

achieved through an array of strategies. Rather, it is often a temporary state, emerging from material or social conditions; from being there in the company of other social actors. The session will include presentations by social scientists and by actors from the associative sector. It will discuss how circumstances such as residence status, access to housing or employment, to digital tools for the maintenance of family ties, contribute to or undermine immigrant women's and families' experience of a good life.

Beside broad categories such as housing or employment, the session also examines easier and harder paths to times and places of good life from a microsocial stance, by analysing concrete situations shared by women, families, as well as volunteers and health/social care professionals. Different discourses, experiences and practices, which question western cultural visions of autonomy, contradicting in particular the use of this notion as an indicator for the experience of a good life or for the realisation of an effective professional and voluntary support. Finally, between life trajectories, capabilities, chance encounters and emerging practices, the session discusses the quest for times of good life beyond the standardisation of health and social care; and acknowledges the superdiversity of immigrant women and families

Fun and Pleasure in Beauty Salons: Everyday lives of South Asian migrant women in the UK

Dutta, Ndandita, PhD (cand) at University College London

What does a beauty salon mean for migrant women from South Asia in the UK? It is unimaginative to think of a beauty salon simply as a commercial space where the aesthetic and therapeutic needs of a client are met by the beautician. Beyond its functional use, women make meaning of the space of the beauty salon in ingenuous ways which can only be understood through frameworks of fun and pleasure. From relishing fried snacks to listening to Bollywood songs together, from seeking advice on marital problems and social security to sharing gossip about in-laws, women use beauty salons in creative ways. Drawing on my ethnographic research in two beauty salons in London run by first-generation migrant women from India, Pakistan and Nepal, this paper investigates how the optics of fun and pleasure alter our understanding of space by retrieving the multiple meanings the space of the beauty salon holds for migrant women.

In so doing, this paper will focus on the embodied and collective aspects of fun and pleasure. No doubt the lives of South Asian women in the UK are embedded in power relations of gender, class and race, and steeped in anxiety heightened by the pandemic, but they are not devoid of fun and pleasure. What kinds of fun, pleasure and intimacy are enabled in a beauty salon? Here, I consider fun and pleasure on their own terms instead of reading them as acts of resistance against systems of oppression given the normative, neoliberal and consumerist nature of beauty salons. The objective behind using the lens of fun and pleasure is to discard the binary of 'serious' and 'frivolous' where only the serious is deemed worthy of generating knowledge (Anjaria and Anjaria, 2020: 233). This also reveals the disjuncture between the daily lives of South Asian women and the theoretical frameworks that researchers often use to study them. Moreover, this paper will also look at what the study of everyday life reveals about transnational networks and multiculturalism among migrant women.

Keywords: Immigrant women, care work, transnational networks

The Happiness-Integration Nexus: The case of Transnational Families

Gerber, Roxane, University of Geneva, Switzerland, NCCR – On the move; Ravazzini, Laura University of Neuchâtel, Switzerland, NCCR – On the move

Switzerland has one of the highest levels of subjective well-being and happiness score in the world. However, ambivalently, immigrants in Switzerland show a low level of well-being in comparison with immigrant population in other European host countries. This ambivalence might be because projects regarding family life are often hardly compatible with migration plans. It is commonly believed that migration is associated with an increase of well-being and a better life in the host country. However, migration is a strenuous process that involves not only economic, but also mental and affective costs, especially in the case of involuntary migration and separation of the family. In line with globalization, increasing mobility and the development of new ways of communication, in the last decades, new forms of family configuration have emerged, and one of them is the "transnational family". This paper focuses on the life satisfaction of immigrants living in Switzerland, and in particular, of those who live long-distance transnational relationships with other family members. We investigate the nexus between self-reported life satisfaction and integration using the Migration-Mobility Survey (MMS). This new data allows accessing information on recently arrived immigrants and their family relationships, even across borders. We apply longitudinal analyses over two waves of the MMS to establish in which way the relationship between integration and subjective well-being goes for recently arrived migrants in general and for migrants living in transnational arrangements in particular.

nccr – on the move. The Migration-Mobility Survey (MMS). https://nccr-onthemove.ch/research/migration-mobility-survey/

Keywords: Transnational family, migration, Migration-Mobility Survey

Transnational temporary care workers in Germany: structural stressors und individual answers

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Background: Ten thousands of East European women and men live and work as "live-ins" in private households in Germany, caring for the elderly. The so called 24-h-care workers work (nearly) around the clock, often without right to leisure time and within unclear legal conditions. The transmigrants usually live several months per year in Germany and in their home country. Living and traveling between different countries does not only come along with organisational problems – currently visible in restricted exit and entry to Germany for these care workers due to the Corona pandemy (Schwiter, 2020). Women and Gender Studies refer to a multitude of inequalities of live-ins, e.g. a lack of social protection or emotional and care inequality with regard to the instance that caregivers may give less attention to their own relatives in favour of caring for strangers (Lutz, 2018). An intersectional point of view indicates that these care workers, (trans)migrants, (mostly) women can be affected by diverse stressors: Studies refer to the vulnerability of nurses in professional caring settings of elderly towards stress and burnout (e.g. Cameron & Brownie, 2010). Furthermore, migration itself can be seen as a critical life incident associated with possible negative consequences for mental health (Sieben & Straub, 2011). Consequently, health research often focuses on stressors and strains; the health care sector being governed by a "pathogenetic paradigm" (Pelikan, 2017, p. 261). Research in the field of foreign domestic workers, with a special interest in health promoting factors, is still scarce. Aim & Method: This study is guided by a salutogenetic viewpoint, which asks for factors that promote care workers` health. Instead of neglecting or relativising inequalities and strains the research uses them as starting point for the search for possible individual and collective agency. In 15 semi-directive interviews, conducted between April and October 2020, 14 female and 1 male care workers were asked which stressors and strains they face and how they cope with potential challenges. Data were analysed using content analysis. This study takes a look at individual and interpersonal resources. Preliminary results: Next to mentioning difficulties within their work, the interviewees explain how they developed tactics to address the challenges they are faced with. They highlight how they value their work, including the relationship with the person they care for and mention the chance to financially fulfil personal wishes or those of family members. Their discourses presents a more diverse and positive picture of work and life than often depicted in literature. Following Metz-Göckel et al. (2009) migration, I argue that migration can be understood as a resource. This study supports the opinion of social scientists who claim that the pursuit of self-development by care workers living in structural inequalities should also be accounted for (Satola, 2019; Schirilla, 2015). The results can also be read as individual answers to the quest of a good life and complement Western perspectives of preconditions and ways of a good life.

Keywords: Immigrant women, care work, structure, agency

C.6 SPANNUNGSFELDER UND UNGEWISSHEITEN IM ERWACHSENENSCHUTZ: AKTUELLE EMPIRISCHE STUDIEN ZUM SYSTEM DES ERWACHSENENSCHUTZES IN DER SCHWEIZ

Aline Schoch[1]; Martina Koch[1]; Gaëlle Aeby[2;] Lukas Neuhaus[1], Marion Pomey[3]; Cornelia Rüegger[1]

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Tuesday 29 June, 10:45 – 12:15 (Session 1 of 2)

For session 2 >> Tuesday 29 June, 15:00 – 16:30

Dem Erwachsenenschutz sind verschiedene «Ambivalenzen» (Kelle/Dahme 2020) inhärent, beispielsweise das Spannungsfeld zwischen (fremdbestimmtem) Schutz und Selbstbestimmung (Becker-Lenz et al. 2019) bzw. zwischen Freiheit und Betreuung (Häfeli 2011) oder zwischen einer Logik der Vereinbarung und einer Logik der Anordnung (Koch et al. 2019). Dies führt zu Ungewissheiten und zu Unsicherheiten nicht nur bei den betroffenen Personen und Familien, sondern auch bei den Fachkräften, die im Erwachsenenschutz tätig sind. Wie werden solche Spannungsfelder in der Praxis ausbalanciert und ausgehandelt?

Zurückzuführen sind diese Ungewissheiten und Spannungsfelder unter anderem darauf, dass der Erwachsenenschutz durch eine Vielzahl unbestimmter Rechtsbegriffe geprägt ist, beispielsweise durch Begrifflichkeiten wie Gefährdung, Schwächezustand, Schutzbedürftigkeit oder Urteilsfähigkeit. Aus

rechtssoziologischer Sicht bedürfen diese unbestimmten Rechtsbegriffe erst einer Überführung in die Rechtswirklichkeit, was Auslegung, Anwendung und Aushandlung beinhaltet. Auch in dieser Hinsicht ist der Alltag der Fachkräfte von Unsicherheiten und Ungewissheiten sowie einem erheblichen Ermessensspielraum geprägt. Des Weiteren zeigt sich, dass dies für die betroffenen Personen problematische Implikationen haben kann: Oft ist für sie nicht ganz nachvollziehbar, inwiefern die Fachkräfte bei ihnen eine Gefährdungssituation oder einen Schwächezustand konstatieren. Insofern sind die ungewissen Rechtsbegriffe auch umkämpfte Wirklichkeiten; es zeigen sich Kämpfe um Deutungen beispielsweise hinsichtlich dessen, was unter Verletzlichkeiten verstanden wird und was ein 'gutes Leben' mit einem (potenziellen) Schwächezustand ausmacht. Zu fragen sein wird daher, welche Deutungen sich wann durchsetzen und inwiefern auch die betroffenen Personen zu Deutungshoheit gelangen können.

Die Anzahl empirischer Studien zu den Auswirkungen der Gesetzesreform des Kindes- und Erwachsenenschutzrechtes 2013 sowie zur Arbeit der damals neu geschaffenen Kindes- und Erwachsenenschutzbehörden (KESB) und weiterer organisationaler Akteure in diesem Feld sind überschaubar. In dieser paper session möchten wir aus soziologischer Perspektive anhand aktueller empirischer Studien den Ungewissheiten nachgehen, die sich durch Spannungsfelder und unbestimmte Rechtsbegriffe im Erwachsenenschutz zeigen.

Keywords: Erwachsenenschutz, Ungewissheiten, Ambivalenzen, unbestimmte Rechtsbegriffe, Aushandlung, Schweiz

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Power and care relations surrounding adults under protection

Anne Perriard, Haute école de travail social de Genève, (HETS/HES-SO)

For English version: see below

Dans le système des âges, l'adultéité constitue la norme en vertu de laquelle les autres âges sont évalués. Elle représente ainsi un statut de pouvoir auquel sont attachés des droits, des ressources et de l'autorité. Les personnes sous régime de protection sont ainsi des adultes à qui l'on retranche des droits normalement attribués aux individus de cette catégorie d'âge. D'autres personnes majeures sont mandatées par l'Etat pour s'occuper de certains actes de leur vie, lesquels touchent à des dimensions multiples : administratives, relationnelles, sanitaires ou encore juridiques.

Dans un premier temps, cette communication s'appuiera sur des sources historiques pour rendre visibles des changements de cadrage et d'interprétation concernant les régimes de protection et ses publics en Suisse et au Québec dans le courant du 20e siècle. Incapables, idiots, interdits, déficients ou inaptes, les appellations désignant ces groupes sont multiples et mouvantes dans le temps. Elles permettent ainsi de comprendre les processus qui hiérarchisent des groupes sociaux et dessinent des « adultéités subalternes » dans deux régions du Nord Global. Elle saisissent également les modifications dans les relations de pouvoir qui lient ces adultes au statut diminué (Eyraud, 2012) aux personnes qui prennent soin d'elle.

Dans un deuxième temps, cette communication proposera une analyse des discours des personnes accompagnant les individus sous régime de protection – les proches et les professionnel·le·s du travail social - pour révéler la complexité des expériences et des pratiques découlant de ce dispositif. En appréhendant les émotions comme révélateur du social et de l'asymétrie des rapports de pouvoir entre les individus et les institutions, cette analyse révèle les doutes et les tensions qui encadrent des pratiques oscillant entre la volonté de respecter la liberté individuelle et celle de protéger des catégories perçues comme vulnérables. De plus, partant du postulat que la vulnérabilité et l'interdépendance sont des états inhérents à la vie humaine(Fine & Glendinning, 2005; Fineman, 2000), elle montre les effets sociaux sur les personnes des normes d'autonomie et d'indépendance qui sous-tendent les dispositifs des régimes de protection en Suisse et au Québec.

Les données mobilisées dans le cadre de cette communication sont tirées d'une recherche postdoctorale financée par le Fonds national suisse de la recherche et

intitulée : « Une analyse intersectionnelle de l'adultéité : deux études de cas » .

English version

In the age system, adulthood is the norm by which other ages are assessed. It thus represents a status of power to which rights, resources and authority are attached. Persons under protection are thus adults who are deprived of rights normally attributed to individuals in this age group. Other adults are mandated by the State to take care of certain acts in their lives, which affect multiple dimensions: administrative, relational, health or legal.

Initially, this communication will draw on historical sources to reveal changes in the framework and interpretation of protection regimes and their audiences in Switzerland and Quebec during the 20th century. Incapable, idiotic, prohibited, deficient or incompetent, the names designating these groups are multiple and changing over time. They thus help us understand the processes prioritizing social groups and draw "subordinate adulthood" in two regions of the Global North. They also capture changes in power relations that link these adults with diminished status (Eyraud, 2012) to those who care for them.

Secondly, this paper will analyze the discourses of those who accompany individuals under protection - family members and social work professionals - to reveal the complexity of the experiences and practices arising from this arrangement. By apprehending emotions as revealing the asymmetrical power relations between individuals and institutions, this analysis reveals the doubts and tensions that frame practices that oscillate between the will to respect individual freedom and the will to protect "vulnerable" categories. Moreover, starting from the premise that vulnerability and interdependence are inherent states of human life (Fine & Glendinning, 2005; Fineman, 2000), it shows the social effects on individuals of the norms of autonomy and independence underlying the protection regimes in Switzerland and Quebec.

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Zum Stellenwert der Selbstbestimmung im Erwachsenenschutz

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Ausgangslage des Nationalen Forschungsprogramms NFP76 ist das Spannungsfeld zwischen Fürsorge und Zwang, in dem sich Behörden bei der Anordnung von Massnahmen bewegen. Ein wesentlicher Aspekt dieses Dilemmas ist das Spannungsfeld zwischen Selbstbestimmung und Fremdbestimmung. In unserem Teilprojekt «Erhaltung und Förderung der Selbstbestimmung im Erwachsenenschutz» legen wir den Fokus auf empirisch feststellbare Praktiken im Umgang mit Selbstbestimmung im Erwachsenenschutz und erarbeiten Instrumente zur kritischen Reflexion zuhanden der Praxis.

Gesetzliche Grundlage für die Tätigkeit von Beiständ*innen und Behörden im Erwachsenenschutz ist das 2013 als Bestandteil des Schweizerischen Zivilgesetzbuches (ZGB) in Kraft getretene revidierte Erwachsenenschutzrecht. Das Gesetz enthält mehrfach Bestimmungen in Bezug auf die Partizipation und den Einbezug der Sichtweisen der betroffenen Personen. Zudem schreibt Art 388 Abs 2 ZGB vor, dass Selbstbestimmung «so weit wie möglich erhalten und [ge]förder[t]» werden muss. Was bedeuten diese rechtlichen Vorgaben in der Praxis? Wie deuten Behörden und Beiständ*innen die rechtlichen Bestimmungen? Welche Routinen gibt es diesbezüglich und wie haben sie sich im Laufe der Zeit (und unter altrechtlichen Vorgaben) entwickelt? Zur Klärung dieser Fragen untersuchen wir die Praxis aus drei Zeitepochen (1960er, 1980er und seit 2013) in drei verschiedenen Behördenorganisationen in unterschiedlichen Regionen der Deutschschweiz. Bei der Interpretation des Materials gehen wir nach objektiv-hermeneutischer Methodik vor. Den Fortschritt der Analysen diskutieren wir mit einem Beirat, der aus Vertreter*innen von Organisationen der Praxis zusammengesetzt ist.

Einige grundsätzliche Überlegungen zu zentralen Begrifflichkeiten sollen den Ausgangspunkt unseres Beitrags bilden. So ist beispielsweise zunächst zu erörtern, was in den beiden diskursbestimmenden Disziplinen Recht und Soziale Arbeit unter dem Begriff der Selbstbestimmung überhaupt verstanden bzw. ob und wie der entsprechende

Diskurs interprofessionell geführt wird. Weiter sollen empirische Fallbeispiele besprochen werden, anhand derer sich wesentliche Anforderungen an die Beistände und die Behörden rekonstruieren lassen, z.B. eine distanzierte Haltung gegenüber der öffentlichen Moral, eine dem Fall angemessene Risikobereitschaft oder die Fähigkeit, das den behördlichen Massnahmen eingeschriebene Eskalationspotenzial zu reflektieren. Schliesslich stellt sich auch eine professionstheoretisch relevante Frage bei der vom Gesetz (ZGB Art 400 Abs 1) geforderten «persönlich[en] und fachlich[en]» Eignung von Beiständ*innen: Wie soll diese ganz konkret sichergestellt werden? Am Workshop wollen wir diese und weitere vorläufige Resultate und Thesen unseres Projekts präsentieren und einen Ausblick auf mögliche Empfehlungen zuhanden der Praxis geben.

Zwischen hoheitlicher Rechtsprechung und sozialer Dienstleistung. Empirische Ergebnisse zum organisationalen und individuellen Selbstverständnis in ausgewählten Kindes- und Erwachsenenschutzbehörden in der französischsprachigen und der Deutschschweiz

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Die Kindes- und Erwachsenenschutzbehörden sind gemäss Christoph Häfeli, einem der «Väter» des (neuen) Erwachsenenschutzrechts, materiell ein Gericht, dessen Handlungen an rechtsstaatliche Verfahrensgrundsätze gebunden sind (persönliche Korrespondenz vom 14.12.2020). Fassbind bezeichnet die KESB als «Sozial-Krisen-Management-Intervention-Service-Center» (Bertschi/Maranta 2015) und stellt damit den Dienstleistungscharakter der Behörde in den Vordergrund. Die Arbeit der KESB erscheint hier in einer Serviceorientierung im Dienst der schutzbedürftigen Menschen. Die Verschränkung der beiden Logiken sind im Kindes- und Erwachsenenschutzrecht angelegt und prägen das Handeln der Professionellen. Dieser Doppelfunktion und dem damit verbundenen hohen Anspruch an die KESB begegnete der Gesetzgeber mit der interprofessionellen Besetzung der Entscheidbehörde, um das nötige Wissen für deren komplexe Aufgaben direkt im Spruchkörper vertreten zu haben.

Dieser Beitrag interessiert sich für dieses Spannungsfeld zwischen gerichtlichen bzw. gerichtsähnlichen Verfahrensabläufen und sozialer Intervention im Sinne des Entwickelns von nachhaltigen und tragfähigen Lösungen für die Probleme der schutzbedürftigen Personen. Wie verstehen Professionelle in unterschiedlichen Kindes- und Erwachsenenschutzbehörden ihren Auftrag in diesem Spannungsfeld? In welche Logiken schreiben sie ihr Selbstverständnis ein? Welchen Umgang finden sie angesichts dieser hybriden Anforderung für ihr professionelles Handeln? Anhand empirischen Datenmaterials aus einem von 2015-2019 durchgeführten Forschungsprojektes in fünf Kindes- und Erwachsenenschutzbehörden in den zwei grossen Sprachregionen der Schweiz, werden diese Fragen diskutiert. Das organisationsethnographisch angelegte Forschungsprojekt interessierte sich aus einer professionssoziologischen Perspektive (v.a. Abbott 1988) für die Umsetzung der im Gesetz geforderten «Interdisziplinarität» der seit 2013 bestehenden (neuen) Kindes- und Erwachsenenschutzbehörden sowie im Besonderen für die Rolle der Sozialen Arbeit in diesem interprofessionellen Gefüge.

In Bezug auf die Orientierung zwischen «hoheitlicher Rechtsprechung» und «sozialer Dienstleistung» arbeitet der Beitrag aus den Daten vier Dimensionen (räumlich, symbolisch, sprachlich und prozedural) heraus, in welchen sich das Spannungsfeld im professionellen Handeln konkretisiert und offenbart. Im Rahmen des gesetzlichen Auftrags der KESB öffnen sich Handlungsoptionen, z.B. im Hinblick auf die räumliche und personelle Inszenierung von Anhörungen, welche durch ihre Logiken und damit verbundenen Zweckorientierungen situativ den Interaktionsrahmen bestimmen. Die Entscheidungen zwischen verschiedenen Handlungsmodi sind zum Teil feldspezifisch erklärbar durch die Heterogenität der Verfahrenstypen (u.a. Kindes- sowie Erwachsenenschutz; Eingriff gegen den Willen der betroffenen Person sowie mit deren Einverständnis), welche unterschiedliche Anforderungen mit sich bringen. Überwiegend scheinen jedoch organisationskulturelle und strukturelle Determinanten sowie individuelle Präferenzen und Sinnzuschreibungen die Wahrnehmung der möglichen Optionen und die Auswahl zwischen diesen zu bestimmen. Die unterschiedlichen Positionierungen zu den skizzierten Handlungsentscheidungen werden zum Teil in kollektiven Reflexionen innerhalb der Organisation thematisiert, zum Teil als individuelle Präferenzen akzeptiert und toleriert. So entsteht eine Vielfalt an professioneller behördlicher Praxis, welche den Kindes- und Erwachsenenschutz in der Schweiz kennzeichnet.

Hausbesuche im Kindes- und Erwachsenenschutz zwischen Privatheit und Öffentlichkeit

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Hausbesuche bei Familien oder Einzelpersonen werden in der Sozialen Arbeit seit über hundert Jahren gemacht, unter anderem im Vormundschaftswesen und in der Armenpflege (Hancock/Pelton 1989; Winter/Cree 2016). Obschon Hausbesuche teilweise fachlich umstritten sind, werden sie auch heute noch eingesetzt und gelten in gewissen Bereichen wie beispielsweise dem Kindesschutz als weitgehend unumgänglich (vgl. u.a. Ferguson 2009; Peter et al. 2016). Die Funktion des «Augenscheins» durch Hausbesuche wird vielerorts als relevant erachtet und soll im Kindesschutz die Einschätzung von Kindswohlgefährdungen und im Erwachsenenschutz die Ermittlung eines Schwächezustands unterstützen.

Dabei stellen Hausbesuche, insbesondere unangekündigte, einen staatlichen Eingriff in die Privatsphäre Betroffener dar (vgl. u.a. Urban-Stahl 2015). Im Akt des Hausbesuches findet ein staatlich mandatiertes Eindringen in privaten Wohnraum statt, womit die Grenze zwischen privat und öffentlich verschwimmt (vgl. Wolff 1983; Bastian/Schrödter 2014, 292). Hausbesuche bedürfen deshalb einer Aushandlung, „wo die Grenze zwischen Arbeitsort und Wohnumgebung verläuft, aber auch, wie man sich an diesem Arbeitsort zu benehmen hat, der zugleich ein privater Wohnort ist" (Müller 2017, 299).

Anhand von qualitativem Datenmaterial (insb. historische sowie gegenwärtige Akten und Interviews mit Fachkräften sowie vereinzelte Beobachtungsprotokolle) möchten wir rekonstruieren, wie Fachkräfte die Schwelle zu privatem Raum überschreiten, wie dieses Überschreiten ausgehandelt wird, welche Vorstellungen von öffentlich und privat sich finden lassen und inwiefern die Dualität von Privatheit und Öffentlichkeit im Akt des Hausbesuchs in Frage gestellt wird. Das Datenmaterial entstammt dem laufenden Forschungsprojekt «The home as a site of state intervention», das im Rahmen des Nationalen Forschungsprogramms (NFP) 76 «Fürsorge und Zwang» durchgeführt wird und Hausbesuche im Kindes- und Erwachsenenschutz in den Zeiträumen 1960 bis 1980 sowie 2000 bis 2020 untersucht.

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Keywords: Kinder- und Erwachsenenschutz, Hausbesuch, Aushandlungsprozess, privater Raum

C.7 ENGAGING PLURALIST PERSPECTIVES IN CIVIC INTERVENTIONS: NEOPRAGMATISM AND SOCIAL RESEARCH»

Rainer Diaz-Bone, University of Lucerne; Kenneth Horvath, University of Lucerne; Guy Schwegler, University of Lucerne; Simon Schrör, Weizenbaum Institute in Berlin, Humboldt University

Tuesday 29 June, 10:45 – 12:15 (Session 1 of 2)

More and more sociological theorizing and methodological strategies set out to highlight pluralities in the social world. Recent pragmatist and neopragmatist approaches have played a key role for deciphering such pluralities and outlining their relevance for understanding social orders and the dynamics of their transformation (e.g. situational analysis, relational sociology, actor-network theory, economics and sociology of convention; see Barthe et al. 2013; Corcuff 2011; Nachi 2006). Compared with older and more traditional research paradigms (e.g. positivism, neofunctionalism, rational-choice approach), these contemporary sociological perspectives on the question of plurality refrain from any definite judgment regarding what counts as good, right, or fair. In this sense, one could be led to believe that the practice of "critique" is left to social actors alone. Any attempt of social researchers to intervene in a given social context would therefore become harder both to articulate and to legitimize.

At the same time, we recognize an increasing request for scientific knowledge by civic actors and agencies in the face

of unfolding societal crises and against the background of a growing awareness of social inequalities and institutional deficiencies (accelerated in times the COVID19 pandemic). Already in classical pragmatism, social research was regarded as a resource to be applied and tested for its capacity to improve societal institutions. Neopragmatist sociology continues the pragmatist position to link science to a common good and focuses the tensions of different ways of engagement and critique (see the book series "Raisons pratiques" at EHESS, Paris and "Soziologie der Konventionen" at Springer VS.). In contrast to classical pragmatism, however, neopragmatist sociology is aware of the close interrelation of science and society articulated in the concept of "performativity" of the sciences (Michel Callon): the social sciences perform society. Therefore, social research cannot be restricted to an analytical standpoint only, but is itself entangled in the plurality of empirical normativities, being, among others, coined by epistemic values which correspond to different views of "the social."

We would like to present research approaches and methodologies that explore and display perspectives and possibilities for interventions and social experimentations in light of their embeddedness in pluralities. Applying the neopragmatist approach, the contributions will discuss ways of designing social research for situations which are structured by a plurality of everyday rationalities to decide on matters of "truth" and "justice" (i.e. orders of justification). In situations like these, scientific actors (knowingly or not) ally with civic agencies to mobilize, apply, test, and adopt knowledge, which enables informed civic intervention.

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Invoking controversy, deciphering normativities: the method of "qualitative experiments" and the objectives of critical social research after the pragmatic turn

Kenneth Horvath, University of Lucerne

French pragmatic sociology (including the Sociology of Conventions and the Sociology of Critique) suggests a novel understanding of what it means to do critical social research. Boltanski uses the notion of "complex positioning from within" to capture the challenges that this understanding implies: Being always already embedded and effective in the social world they critically engage with, scholars can no longer claim a superior and/or transcendent epistemic standpoint for critiques of the social world. Apart from profound epistemological and ontological questions, this understanding also raises an important methodological question: How to do non-affirmative (= critical) research while at the same time taking the critical capacities of social actors seriously? This paper discusses whether and why the quasi-interventionist method of qualitative experiments offers a possible answer to this question. It outlines the key idea of qualitative experiments and illustrates how this research approach can be put into practice using an ongoing study on the discriminatory dynamics of digital education as an example. Digital education is a fitting example because it is beset with implicit and explicit normativies on all levels (implying permanent critical involvement by social actors themselves) as well as linked to wide-reaching consequences for the distribution of educational opportunities and life chances (warranting the demand for doing critical social research). In the presented project, participants involved in digital education meet in discussion workshops where they work on tasks designed to invoke open, concrete and critical dispute about big data and algorithmic sorting in education. This procedure follows the idea of focusing on situations of conflict and controversy as privileged entry points for social analysis, but acknowledges that these controversies sometimes do not occur "naturally", for example in settings that are marked by strong professional ethics, social desirability, or multiple black-boxing. The challenges of constructing suitable tasks which further concrete judgement as well as critical reasoning will be discussed. The paper closes with a discussion of how qualitative experiments may allow to achieve both: empirically explicating normative orientations of social actors and strengthening the position of critique in the social world.

Venturing into pandemic cultural policy conflicts.

Anke Schad-Spindler, University of Vienna; Stefanie Fridrik, University of Vienna; Oliver Marchart, University of Vienna; Friederike Landau, Radboud University Nijmegen

This presentation intends to take cultural politics in Austria during the COVID-Pandemic as a focal point to explore the integration of Adele Clarke's Situational Analysis in researching and analysing political negotiation processes framed by democracy theory with reference to Chantal Mouffe and Oliver Marchart. It is a follow up of previous research on cultural governance in Austria as well as on the analysis and assessment of cultural policy conflicts of the submitting authors, and a part of the research project "Agonistic Cultural Policy (AGONART) Case Studies on the Conflictual Transformation of Cultural Quarters" that started in December 2020. The COVID crisis brings to light not only

the economic vulnerability of the cultural sector once audiences and ticket revenues are no longer flowing in, but also the crisis of legitimacy, manifesting in contestations over public and political recognition, comprehension and empathy, worthiness and relevance. Starting to venture into conflicts in a time of acute and open-ended crisis likely means being confronted with both individuals and organisations in turmoil and under existential threat. This entails also the need for reflective positioning as researchers. How to proceed in the research, whom to give voice in interviews, which case studies to select, how to deal with emotions, how to react to demands to ally, take sides or mediate? What expectations to raise in terms of the outcome of the research e.g.in terms of providing 'solutions'? How to open forums for knowledge mediation processes in a time in which any form of physical gathering is potentially dangerous? In sum, venturing into pandemic cultural policy conflicts not only offers a stimulating research terrain but also demands a (self-) conscious research approach. In the context of the workshop, we want to share and discuss our methodological considerations and first empirical experiences in terms of using Situational Analysis as a sensitizing guideline to follow directions and perspectives that reveal difference(s) (in power, among others), complexity and heterogeneous positioning. This heuristic is combined with a conflict-attuned approach to cultural policy. Conflict is not seen as something destructive per se, but – as suggested by the Greek term agon (rule-governed contest) – as a necessary and productive moment of politics in the frame of what Mouffe calls "agonistic pluralism." Possibly, new ways of dealing with conflictual situations can be tried out as the pandemic not only creates new urgencies but affects also the conditions and modes of gatherings. In this sense, instead of aiming at 'solutions', our research focus on negotiation processes could contribute to making cultural policy conflicts approachable and discussable.

A different theory, a different culture? Considering ontologies of cultural production in light of performativity

Guy Schwegler, University of Lucerne

From a neopragmatist perspective, the concept of performativity distinguishes how the social sciences perform society instead of just describing it. One focal point for the approach are the performative effects of the disciplines' theoretical models: theories can be used as blueprints for the social. Prominently, these effects have been described for economic models in relation to markets. In this presentation, the concept of performativity will be used to approach the role of sociological theories within the world of cultural production. Three points will be added to the

workshop's broader theme of a pluralist perspective: (1) The presentation clarifies the process of intermediation that introduced sociological theories into the world of cultural production. Instead of a request from actors formulated towards science, the need for scientific knowledge is described as emerging from a situation with plural and overlapping worlds. (2) The performative effects of sociological theories are then understood as installing a "quality", affecting the ontology of cultural production. This conceptualization follows the logic of the so called "Convention Theory" (Soziologie der Konventionen/EC). It not only enables one to translate the understanding of performativity beyond economics, but also to grasp the multitude ways in which theoretical concept are used. (3) Ultimately, the contingency of performative effects is stressed: depending on a respective theory, the qualities that are justified and stabilized within cultural production might differ substantially. Through the three points, the presentation highlights a two-folded engagement of its underlying research: On the one hand, considering the contingency of performativity together with other social effects (like distinction or field dynamics) problematized possible claims for legitimacy by actors. On the other hand, the presentation discusses what performatives effects the theoretical perspective of one's own research might haven on cultural production.

C.8 LES CHEMINS NUMÉRIQUES D'ACCÈS AUX DROITS ET PRESTATIONS SOCIALES À L'AUNE DE LA JUSTICE SOCIALE

Bickel, Jean-François, HES-SO – Haute école de travail social Fribourg

Tuesday 29 June, 10:45 – 12:15 (Session 1 of 2)

A l'instar de nombreux espaces de la vie professionnelle, citoyenne et quotidienne et d'une multitude d'actes y compris les plus ordinaires, l'accès aux droits et prestations sociales est aujourd'hui médié par les outils numériques, qui deviennent de plus en plus incontournables et omniprésents, telle une évidence qui n'est pas ou plus discutée. C'est précisément à une mise en discussion de cet impératif normatif de digitalisation de l'accès aux droits et aux prestations sociales, et plus largement de la relation à l'État et aux services d'intérêts généraux (publics, privés ou associatifs), que cette session entend contribuer.

Les quatre communications retenues s'attacheront, à partir d'approches théoriques et terrains d'enquête divers, à :

- Scruter les processus (techniques, matériels et symboliques) au travers desquels la

dématérialisation de l'administration et des services d'intérêts généraux fait obstacle à l'accès aux droits et prestations, exacerbe les inégalités et favorise le non-recours ;

- Analyser la manière dont l'injonction normative **d'usage du numérique et la figure de l'usager·ère** numérique qui l'accompagne (in)visiblisent certaines situations, expériences, compétences, pratiques et reconfigurent les relations d'aide / accompagnement **entre professionnel·e·s et publics ainsi que les** rapports entre l'État et ses services et les destinataires de l'action publique ;

- Examiner à quelles conditions et de quelles **manières les professionnel·le·s et/ou les publics** peuvent s'approprier les nouveaux chemins numériques pour favoriser l'accès aux droits et prestations et pour renforcer les capacités d'agir et à faire entendre son expérience et sa voix.

Ces communications proposeront toutes des théorisations s'appuyant sur des recherches empiriques, certaines encore en cours, tout en renvoyant à une diversité de méthodes de recueil et d'analyse et des types de données. Chemin faisant, elles contribueront également au thème général du Congrès : ainsi, elles discuteront de ce que la dématérialisation de l'administration et des services « fait » à la justice sociale en même temps qu'elles l'a questionneront à l'aune de différentes théories de la justice sociale.

Mots-clés : dématérialisation de l'administration et des services, non-recours aux droits et prestations, (in)visiblisation, (in)capacitation, professionel·le·s et publics du travail social

Performativité des figures normatives de l'usager et production d'inégalités d'accès aux services dématérialisés d'intérêts généraux

Périne Brotcorne, Université Catholique de Louvain

L'objectif de la communication est de prolonger la réflexion sur la normalisation de la figure de l'usager numérique (Schou et Pors, 2019) à l'œuvre au cours de la conception des services d'intérêts généraux et ses effets sur l'amplification de certaines formes de non-recours aux droits. Plus précisément, elle vise d'abord à identifier les traits saillants de cette/ces figure(s) de l'usager numérique véhiculées par les discours des acteurs de la conception (qualités, compétences, dispositions à entrer en relation avec les outils numériques, places et rôles lors de l'usage) et traduites matériellement dans des « scripts » ou « programmes d'action » (Akrich, 1993) des offres de

services. Elle vise ensuite à saisir comment ces biais inscrits dans les différentes dimensions (symboliques/sociales et techniques/matérielles) du dispositif sociotechnique sont vecteurs de pouvoir et concourent, en ce sens, à façonner des inégalités d'accès aux services et dans leurs usages, sanctionnant ainsi celles et ceux ne veulent pas ou ne sont pas en mesure de se conformer aisément à cette/ces nouvelle(s) figure(s) normative(s) dominante(s).

Pour éclairer les relations entre le processus de normalisation de la figure de l'usager numérique à l'œuvre lors de la numérisation des services et les parcours inégaux d'accès aux droits sociaux, cette communication s'appuie sur une étude de cas multiple menée au sein de trois institutions d'intérêt public en Belgique francophone, opérateurs de services dans des sphères essentielles du quotidien : la mobilité, la santé et la vie administrative. Entre 2018 et 2020, une quinzaine d'entretiens été menée auprès de parties prenantes du processus de numérisation des services dans chaque étude de cas (n=44). Ces données ont été complétées par six entretiens individuels auprès d'acteurs de la conception de services numériques bancaires, services privés d'intérêt général. Parallèlement, des récits de pratiques de vie ont été recueillis par le biais de 54 entretiens individuels semi-directifs approfondis auprès d'usagers toutes catégories sociales confondues. Une attention particulière a été portée aux expériences de (non) usages, d'usages contrariés des services numériques d'intérêts généraux ci-dessus et à leurs conséquences sur la reconfiguration des parcours d'accès aux droits sociaux.

Les résultats émergents de l'analyse rendent compte de visions normatives de l'usager dans le travail de conception qui conduisent à la fois, à invisibiliser les diverses formes de vulnérabilité face à l'utilisation du service en ligne, à évincer les critiques les plus radicales à son endroit et à minorer les formes de prescription des contraintes techniques sur le travail à charge des usagers. De ces projections biaisées des qualités d'usagers potentiels découlent des trajectoires inégales d'utilisation des services étudiés qui, à leur tour, amplifient certains types de non-recours aux droits en particulier : ceux par non connaissance ou non proposition, non demande et/ou par abandon des démarches en cours.

Keywords: Normalisation, invisibilisation, inégalités, non-recours

Entre devoir d'agir et pouvoir d'agir : Les usagers face à la dématérialisation

Mickaël Le Mantec, Université de Picardie Jules Verne

Depuis les années 1990, on assiste à un glissement des politiques sociales en France qui reposent désormais sur deux principes : un principe d'individualisation qui permet à

l'individu de choisir librement les services qui lui seront délivrés et/ou le prestataire qui les lui délivrera (Guézennec, 2012), renforçant ainsi sa responsabilité individuelle; deuxièmement, un principe d'activation qui vise à lier le versement de prestations sociales à des obligations, notamment en matière de recherche d'emploi ou d'insertion (Divay, 2012).

Parallèlement à cette évolution du modèle social, la France s'est engagée dans une politique d'e-administration depuis la mise en place du PAGSI1 en 1998 qui se soldera par des services 100% dématérialisés à l'horizon 2022.

Le service public de l'emploi n'a pas été épargné par ces évolutions, puisqu'il propose désormais un accompagnement digitalisé des demandeurs d'emploi. Dans un contexte de réduction des espaces physiques de service public (Mazet, 2019), l'accès aux droits et aux démarches de recherche d'emploi repose essentiellement sur l'autonomie des individus et sur leurs capacités à se saisir des technologies et des dispositifs de services en ligne qui leur sont proposés.

Cette communication propose d'analyser les formes de capacitation et d'incapacitation des usagers à agir dans un environnement de services digitalisés. Les données empiriques sont issues d'une enquête par entretiens réalisée auprès de personnes en situation de précarité sociale et professionnelle en recherche d'emploi. Les résultats montrent que si le manque d'accès aux équipements et de compétences numériques constituent des obstacles aux démarches en ligne (actualisation des situations, recherche d'emploi…), l'ergonomie des services en ligne et leurs configurations techniques peuvent également générer des formes d'incapacitation et de non accès aux droits. Ils soulignent également le rôle que jouent les espaces de médiation numérique dans l'accompagnement des publics pour répondre à ce « devoir d'agir ».

Cette communication pose plus largement la question de la responsabilité des institutions dans l'accompagnement des publics qui se déplace vers les usagers, pour lesquels l'autonomie est vécue comme une injonction à devoir agir sans systématiquement pouvoir agir (Le Mentec, 2020). Ces dispositifs risquent ainsi de renforcer les inégalités entre les publics autonomes et ceux qui le sont le moins.

Keywords: Emploi, dématérialisation, compétences numériques, inégalités numériques, pouvoir d'agir

C.9   ARTS AND CULTURE IN TIMES OF CRISIS

Research Committee Sociology of Arts and Culture (RC-SAC – Foko-KUKUSO):

Olivier MOESCHLER,University of Lausanne; Miriam ODONI, University of Neuchatel; Loïc RIOM,University of Geneva/Mines Paristech; Samuel COAVOUX,Orange Labs/SENSE; Valérie ROLLE and Thibaut MENOUX,University of Nantes; Guy SCHWEGLER,,University of Lucerne

Tuesday 29 June, 10:45 – 12:15 (Session 1 of 3)

The Covid-19 crisis has deeply affected the production, distribution, and consumption of culture. Early on in the unfolding of the crisis, governmental and other institutional reactions across the world might have prioritized conventional sectors of the economy more than the arts. However, it soon became clear that the situation of artists and cultural workers as well as their venues could not be neglected, especially in the face of the renewed intensification of the crisis or the "second wave" of autumn 2020. The cultural sector's own immediate responses to the imposed restrictions, such as the shift towards digital strategies, also lead to new and perhaps unintended consequences on a larger scale, such as live concerts through social media, virtual museums, digital access to books or libraries, broadcasted concerts on balconies, etc. At the same time, not only did the various authorities and producers re-evaluate culture, but so did audiences. The inequalities, uncertainties and precariousness often already inherent to culture have multiplied and become even more visible. During the SSA Congress 2021, the Research Committee Sociology of Arts and Culture (RC-SAC, or Foko-KUKUSO) would like to undertake discussions on the shifts currently taking place in the arts and the cultural sector as regards social justice, and particularly in uncertain times. Our main interest concerns the reshufflings of the cultural sector that stem from the Covid-19 crisis. Research that tackles the changes that arts and culture undergo in light of other crises (economic crisis, climate crisis, political crisis etc.) is also possible.

What is art good for again? Cultural organizations' boundary work in times of crisis

Paul Buckermann (Thematic Research Network 'Validity of Knowledge', Heidelberg University)

How do cultural organizations and professionals justify controversial claims for reopening exhibition spaces during the COVID-19 pandemic 2020/21? How do their

argumentative frameworks interrelate knowledge about the institution of art as both an autonomous sphere and a positive resource for society as a whole? This paper shares findings on the visual arts and invites discussions concerned with literature, theatre, music etc. and respective organizational infrastructures.

Navigating autonomy and heteronomy of the arts in complex ecologies, cultural organizations and professionals need to justify the relevance of art and the relevance of its public offline display to influence political decisions and public opinion in a heated debate. Therefore, cultural organizations actively bring forward positive effects of the arts that not directly root in art-specific logics. Obviously, promoting political, economic, psychological or educational benefits of the arts relates to multiple pressures of instrumentalization. While cultural organizations are permanently dealing with these "tensions of mission" (Zolberg), this paper is particularly interested in how organizations and professionals specifically sell art to society without selling out art to "hostile worlds" (Velthuis) in highly critical situations. Based on empirical analysis of argumentative frameworks for visual art, the paper reconstructs epistemological foundations and epistemological conflicts that underlie the public discourse on culture during COVID-19.

The paper theorizes art museums and other exhibition venues as organizations in "trading zones" (Galison), in which different resources are interchanged between agents with different interests that root in diverse value spheres. Sociological questions on organizational processes crossing symbolic boundaries directly link to questions on autonomy of the art in general and on its institutional infrastructures in particular. Involved in "boundary work" (Gieryn), cultural organizations and professionals not only mobilize multiple resources for whole art worlds but also need to shelter evaluative and classificatory criteria of these very worlds against external logics. The professional discourse on art's genuine logics and its contribution to the common good, individual well-being, political culture etc. is particularly interesting regarding sociological approaches that understand autonomy of the arts as the result of a successive emancipation from political, religious, academic or economic constraints (Bourdieu, Luhmann, Bürger). On a general level, the paper argues that permanent organizational work on symbolic boundaries is crucial for the institution of art, its internal structures and evaluative logics that are all respectively embedded in a complex society. To systematize this constellation (for further investigations, too), the paper combines concepts from sociology of the arts, organizational theory, sociology of science, and sociology of knowledge.

The paper presents empirical results based on qualitative analysis of public statements of organizations, networks, and professionals for visual art in Switzerland, Germany, and France. These findings relate to general questions like: What are the arts' positive impacts on society and individuals propagated by cultural professionals? Which common knowledge and myths about the arts are mobilized to make valid justifications of disputed claims? How are demarcation and promotion of art intertwined within these justifications? Which role do organizations and professionals play for the institution of art and its autonomous structures in complex social ecologies?

Keywords: Art; Controversy; Museums and exhibition venues; Autonomy/heteronomy

Arts and Culture in Times of Crisis in Portugal

Maria Teresa Lacerda (NOVA FCSH, INET·MD - Instituto de Etnomusicologia · Centro de Estudos em Música e Dança, Lisboa, Portugal)

The cultural sector has been characterised by precarious work, job insecurity and a lack of social protection (Freee Art Collective, 2013; Monnier, 2009). According to the Cena-STE data, in Portugal, only 12% of culture workers have an open-ended contract, and 70% maintain a second profession. The Cultura em Luta (Culture in Protest) platform considers this situation should be changed with greater State investment, which is why, in 2015, it launched the motto "1% for culture".

However, this goal remains to be achieved and, six years and a pandemic later, only 0.21% of the total expenditure of the 2021 State budget was allocated to the cultural sector. The arrival of the COVID-19 pandemic has worsened the situation: between March and April 2020 alone, the Associação de Promotores de Espectáculos, Festivais e Eventos (Association of Promoters of Shows, Festivals and Events) registered the cancellation or postponement of 27 000 shows. The GDA (Management of Artists' Rights) adds that, on average, for each cancelled or postponed show, 18 artists, 1.3 production professionals and 2.5 technicians are left without income. The government's response soon followed and involved a combination of cross-cutting measures for various industries and others specifically designed for the cultural sector. On March 26, Decree-Law No. 10-I / 2020 was published, which defined that cultural activities should not be cancelled but rescheduled within a maximum period of one year, and Decree-Law No. 10-G / 2020, that established the Simplified Lay-off Regime. On March 28, 2020, the call for the Linha de Apoio às Artes (Emergency Support Line for the Arts) opened. Still, organizations, professionals in the cultural sector and academics remained apprehensive about the future. (Gama

2020; Nofre et al. 2020). The climate of uncertainty dragged on until June 1, when the Government implemented the Deconfinement Plan, which allowed the reopening of concert halls and music venues under strict hygiene and safety standards. However, this brief respite for the cultural sector only lasted until October. Since then, the country has oscillated between "state of emergency" and "state of calamity", with measures constantly changing, sometimes hampering, sometimes preventing, the planning of events in the short and medium-term. According to Cena-STE data, 80% of the planned cultural activity was cancelled and postponed without a new specific date. On January 13, 2021, the Council of Ministers determined the closure of all cultural spaces. The following day, the Minister for Culture, announced a new set of measures, notably: 1) the Programa Garantir a Cultura (Guarantee Culture Program), which provides for universal and non-competitive support of 42 million euros; 2) DGARTES allocated 35 million euros for sustained support and 8.4 million to 368 entities that were not supported in 2020; 3) Social support of 438.81 euros for each cultural worker; 4) Support for non-professional artistic structures.

This paper aims to provide a sociological analysis of the cultural policies proposed or applied in Portugal during the coronavirus pandemic, based on press analysis, government publications, and preliminary surveys developed by unions and associations.

Keywords: Cultural policies; Portugal, Covid-19, Artist's statute

Interdependencies – culture with active participation of older people

Magdalena Popławska (Sociology Faculty, Adam Mickiewicz University (AMU), Poznań, Poland)

The text will focus on the cultural and social needs of older people who deal with various kinds of disabilities or limitations, and require active assistance from formal and informal carers – which introduces a category of "dependence" into the socio-scientific discourse. In discussing the issue, the author refers to two examples of projects organised by Zamek Culture Centre, a cultural institution located in Poznań (Poland). In 2019, this cultural centre conducted a study of the needs of dependent older people as cultural participants, gaining insight not only into the opinions of older people, but also employees of elderly assistance centres of the Wielkopolska region. In 2020, during the COVID-19 epidemic, Zamek Culture Centre organised a series of expert workshops devoted to working with the older people. Participants of said workshops included employees of cultural institutions, as well as employees of institutions and organisations dealing with the

therapy and rehabilitation of the elderly. The workshops contributed to the publication of educational and training materials targeted at the personnel of cultural institutions and organisations. The author presents the effects of the described projects from the perspective of one of the researchers conducting qualitative research who participated in "idea-generating" workshops, co-edited and co-authored training materials. This presentation is meant to contribute to reflections on the "educational turn" in culture – the proposition that pedagogical practices have been growing more and more significant in the context of curatorial and artistic strategies (O'Neil, Wilson 2010). The research on the needs of dependent seniors, as well as subsequent research and education activities carried out by Zamek Culture Centre were all cross-sectoral in their approach, integrating various ways of learning and conceptual categories (cultural constructs of old age, distinctions between cultural animation and therapy). The cross-sectoral character of the research made it possible to highlight such approaches to older people's participation in culture which emphasise the importance of non-discursive elements, e.g. touch and movement.

In the context of the COVID-19 crisis, the cultural needs of dependent older people coincide with the need for physical distancing, but also with the growing problem of loneliness and exclusion from socio-cultural life. The author characterizes cultural education as a practice based on inclusiveness, the relational nature of cultural participation, and the transformative assumptions of critical pedagogy (Giroux 1997; Krajewski 2013, 2014). In a broader context, the discussed topic is related to the production of alternatives to directing the cultural offer to unspecified and undefined groups of recipients, which is, in turn, linked to the fact that after the political transformation of the 1990s Polish cultural institutions have lost their direct connection to local communities (Kosińska 2019). The presented results indicate the need to make culture more accessible and to make artistic practices more democratic, without fetishizing marginalised groups, but with the awareness of various dependencies and crises that occur during different stages of human lives.

Keywords: Culture; Art and therapy; Older people; Poland

DIFFÉRENCES RÉGIONALES EN MATIÈRE D'OFFRES DE FORMATION, DE CONDITIONS D'ADMISSION ET DE PARCOURS DE FORMATION EN SUISSE : SOURCES, GOUVERNANCE ET IMPACTS

REGIONALE DIFFERENZEN IN DEN BILDUNGSANGEBOTEN, ZULASSUNGSBEDINGUNGEN UND BILDUNGSVERLÄUFEN IN DER SCHWEIZ: URSPRÜNGE, GOVERNANCE UND FOLGEN

Regula Julia Leemann, Pädagogische Hochschule FHNW; Irene Kriesi, Eidgenössisches Hochschulinstitut für Berufsbildung

Tuesday 29 June, 10:45 – 12:15 (Session 1 of 2)

Ces dernières années, les différences régionales ou cantonales en matière d'offres de formation, de conditions d'admission et de parcours de formation ont fait l'objet croissant de débats et d'analyse. Différentes problématiques ont retenu l'attention, dont l'hétérogénéité des offres concernant « l'éducation et l'accueil des jeunes enfants (EAJE) », les disparités de répartition des élèves entre formation générale et professionnelle dans les filières post-obligatoires, les déséquilibres régionaux des offres de formations professionnelles supérieures ou les diverses conditions d'admission aux hautes écoles cantonales. L'objectif de ce workshop est d'étudier les phénomènes de différences régionales dans la formation en Suisse à la lumière de trois aspects : (1) les sources et les causes, (2) la gouvernance et (3) les impacts sur l'individu et la société, en particulier pour la justice sociale.

Dans un système de formation fortement fédéralisé, le premier aspect s'intéresse aux réglementations politiques dans le champ des offres de formation et des conditions d'admission à l'échelle cantonale, à leurs racines historiques et aux réformes. Il englobe également les distinctions socioculturelles sous-tendant la valence des différentes formes de formation ou de l'accueil extra-familial, mais aussi les structures économiques et les évolutions sociodémographiques dans les différentes régions. Quels éclairages une perspective inspirée des sciences sociales apporte-t-elle sur les disparités régionales et cantonales quant aux offres de formation et à leur accès ?

Le second aspect examine le pilotage des diverses offres de formation dans les régions. On prendra ici en compte les compétences, marges d'action, objectifs, stratégies et justifications des acteurs et actrices du pilotage. Quelles approches des sciences sociales permettent de comprendre la coordination de l'action des acteurs dans la 'production' des offres et des accès inégaux en matière de formation ? Quels conflits et controverses de la politique éducative et de la société peut-on reconstruire ?

Le troisième aspect porte sur les impacts des disparités régionales dans les possibilités de formation. En se plaçant sous l'angle de la justice éducative, et par conséquent aussi de la justice sociale, on se demandera dans quelle mesure ces différences se traduisent par des inégalités de perspectives éducatives et de parcours de formation en fonction du lieu de résidence des jeunes et, le cas échéant, comment elles peuvent renforcer ou amortir les inégalités éducatives corrélées à des critères sociaux dans les entités sociogéographiques étudiées. Quelles structures de formation régionales favorisent les parcours débouchant sur l'obtention d'un diplôme du degré secondaire II ou du degré tertiaire ? Quels facteurs accroissent les inégalités genrées ou sociales en matière de formation dans les différents cantons ? Dans quelles conditions les spécificités régionales déterminant les choix de formation renforcent-elles ou atténuent-elles les inégalités des chances en période de crise ?

Auf Deutsch :

In den letzten Jahren sind die zwischen Regionen und Kantonen unterschiedlichen Bildungsangebote, Zulassungsbedingungen und Bildungsverläufe vermehrt thematisiert und problematisiert worden. Dies betrifft u.a. Differenzen im Angebot der «Frühkindlichen Bildung, Betreuung und Erziehung (FBBE)», Diskrepanzen in der Verteilung der Schüler*innen im nachobligatorischen Bereich auf die Allgemeinbildung und Berufsbildung, regional ungleiche Angebote im Bereich der höheren Berufsbildung oder unterschiedliche Zugangsbedingungen zu den kantonalen Hochschulen. Das Ziel dieses Workshops ist es, solche Phänomene regionaler Differenzen von Bildung in der Schweiz bezüglich drei Aspekten zu untersuchen: (1) den Ursprüngen und Ursachen, (2) der Governance, (3) den gesellschaftlichen und individuellen Folgen, besonders auch für die soziale Gerechtigkeit.

Der erste Aspekt betrifft im stark föderal organisierten Bildungssystem die politischen Regulierungen bezüglich Bildungsangeboten und Zulassungsbedingungen auf kantonaler Ebene sowie deren historische Wurzeln und Reformen. Im Weiteren sind soziokulturelle Differenzen in Bezug auf Wertigkeiten von unterschiedlichen Formen der Bildung oder von familienexterner Betreuung, aber auch wirtschaftliche Strukturen oder soziodemografischen Entwicklungen in den Regionen zu berücksichtigen. Wie können aus einer sozialwissenschaftlich inspirierten

Perspektive solche regionalen und kantonalen Differenzen im Angebot von Bildung und im Zugang erklärt werden?

Der zweite Aspekt fragt nach der Steuerung der regional unterschiedlichen Bildungsangebote. Dazu sind die Zuständigkeiten, Handlungsspielräume, Zielsetzungen, Strategien und Rechtfertigungen der steuerungsrelevanten Akteure in den Blick zu nehmen. Welche sozialwissenschaftlichen Zugänge erlauben es, die Handlungskoordination zwischen den Akteuren in der 'Herstellung' der ungleichen Bildungsangebote und -zugänge zu verstehen? Welche bildungspolitischen und gesellschaftlichen Konflikte und Dispute können rekonstruiert werden?

Der dritte Aspekt interessiert sich für die Folgen regional differenter Bildungsmöglichkeiten. Insbesondere ist aus der Perspektive von Bildungsgerechtigkeit und damit auch sozialer Gerechtigkeit zu fragen, inwiefern diese Differenzen zu Ungleichheiten in den Bildungschancen und Bildungslaufbahnen in Abhängigkeit vom Wohnort führen und ggf. Bildungsungleichheiten nach sozialen Merkmalen in den untersuchten soziogeografischen Einheiten verstärken oder abschwächen. Welche regionalen Bildungsstrukturen befördern Bildungslaufbahnen, die zu einem erfolgreichen Abschluss auf Sekundarstufe II oder Tertiärstufe führen? Welche Faktoren führen zu einer Vergrösserung von Bildungsungleichheiten nach Geschlecht oder Herkunft im interkantonalen Vergleich? Unter welchen Bedingungen verschärfen regionsspezifische Bildungsmöglichkeiten in Krisenphasen die Bildungsungleichheit bzw. schwächen diese ab?

Parcours scolaires, réformes éducatives et offre de formation dans trois cantons en Suisse romande. Une analyse longitudinale

Georges Felouzis, Université de Genève; Samuel Charmillot; Université de Genève

Cette proposition se situe dans l'axe 3 de l'appel à projet portant sur l'impact des différences régionales de formation sur la justice sociale. Elle est basée sur une recherche soutenue par le FNS (SNF 100019_156702) sur les réformes de l'enseignement secondaire obligatoire dans trois cantons suisses. Dans les années 2010, trois cantons ont réformé l'organisation du secondaire 1 (de la 9e à la 11e) dans la perspective affichée de limiter les inégalités d'apprentissage et d'orientation. Le canton de Genève est passé d'un système comportant deux filières à un système à trois filières. Le canton de Vaud a remplacé un système à trois filières par un système à deux filières. Le canton du Valais à généralisé un système de classes hétérogènes avec groupes de niveaux à l'ensemble des établissements.

Cette diversité des politiques éducatives pour organiser l'enseignement secondaire obligatoire sera analysé ici dans ses conséquences. Quel type d'organisation des filières dans le secondaire 1 produit quelles inégalités d'apprentissage, de parcours scolaire et de diplômation ?

Les recherches sur l'impact des modes de regroupement des élèves au sein des écoles s'accordent sur le fait que les systèmes filiarisés ne sont pas particulièrement efficaces et tendent à renforcer les inégalités entre élèves (Woessmann, 2009). Pour Gamoran et al. (1995), regrouper les élèves dans des filières homogènes en fonction de leur niveau académique devrait permettre de mieux prendre en compte les différences académiques entre pairs, notamment en proposant un enseignement adapté. Toutefois, cette logique a ses limites, car la sélection des élèves en fonction de leur niveau académique tend à produire une sélection selon des critères sociaux et culturels (Felouzis & Charmillot, 2017).

Au plan empirique, nous mobilisons une approche quantitative centrée sur le suivi de cinq cohortes d'élèves : deux cohortes avant la réforme (Genève et Vaud) et trois cohortes après la mise en œuvre de la réforme (environ 25 000 élèves en tout).

L'objectif est de comparer ces cinq cohortes sur le plan des parcours des élèves au secondaire 1 et de la ségrégation inter-classe et inter-établissement. Il s'agit d'abord d'explorer le lien entre le type de système, le degré de ségrégation de chaque système et les parcours des élèves.

Nous analysons ensuite, à partir de régressions multiples et logistiques, l'impact des parcours et du degré de ségrégation sur deux dimensions de la scolarité : les compétences à la fin du secondaire 1 et les orientations dans le secondaire 2.

Nous établissons d'abord que les systèmes les moins ségrégatifs sont aussi les moins inégalitaires en termes d'acquis scolaires. Nous montrons ensuite que la tendance dans les deux cantons où une comparaison temporelle est possible est à plus d'orientation dans la filière gymnasiale dans le post-obligatoire. Enfin, une analyse en fonction des acquis en fin de primaire montre que les élèves les plus impactés par l'organisation du secondaire 1 sont les élèves moyens-faibles et d'origine sociale modeste.

Keywords: Parcours scolaires; secondaire 1; réformes éducatives; comparaison cantonale; analyse longitudinale

Pilotage d'une réforme structurelle du secondaire 1 à Neuchâtel : les marges d'action des directions d'établissement

Kilian Winz Wirth, Université de Genève

Problématique

Le gouvernement du canton de Neuchâtel (Suisse) a entamé une profonde réforme structurelle du secondaire 1 en 2014. Cette réforme poursuivait plusieurs objectifs, mais principalement celui de proposer un système moins inégalitaire avec une justice sociale plus grande. Initialement, le système scolaire était organisé en trois filières : filières à exigences élevées (dite maturité), filière à exigences moyennes (dite moderne) et filières à exigences basses (dites préprofessionnelle). Avec les réformes, les politiques ont adopté un système de classes hétérogènes avec des groupes de niveau dans certaines disciplines; autrement dit, un système d'intégration à la carte (Mons, 2007).

Nombreux sociologues de l'éducation (Lessard & Carpentier, 2015; Mégie, 2014) ont mis en lumière un découplage important dans le cadre de réformes structurelles. En s'inscrivant pleinement à la suite des travaux de Lipsky (1980) et le pouvoir discrétionnaire des acteurs, cette communication met en lumière les marges d'action et les façons dont les directions d'établissement se réapproprient les directives politiques. Dans le cadre de cette communication, nous répondrons aux questions suivantes : comment les directions d'établissement (acteurs locaux) se réapproprient le cadre directif d'une réforme structurelle ? Comment ces individus justifient leurs actions et quelles sont leurs stratégies ? Dans quelle mesure les contraintes institutionnelles et l'identité d'établissement pèsent sur les choix des directions scolaires ?

Corpus

Pour cette étude, une septantaine d'entretiens semi-directifs ont été menés avec différents acteurs éducatifs entre janvier et mai 2019. Pour cette communication, nous mobilisons la dizaine d'entretiens réalisés avec des directions scolaires. La cohorte regroupe divers établissements scolaires aux profils socioéconomiques variés. Les entretiens ont été analysés avec le logiciel AtlasTi en procédant à une analyse thématique.

Résultats et éléments de discussions

Les résultats des analyses ont montré d'importantes différences de pilotage et d'implémentation de la réforme : les sources explicatives sont plurielles. Tout d'abord, le contexte socio-économique dans lequel l'établissement est

intégré conditionne fortement la mise en œuvre. : Dans un contexte urbain avec un environnement décrit comme défavorisé et une population de l'établissement en proie à des difficultés financières, la direction a décidé de privilégier certains aspects de la politique tout en ne mettant pas en œuvre d'autres mesures pensées lors de la fabrication de la politique. Dans un autre établissement rural comptant un faible nombre d'élèves, la direction n'adopte pas certaines mesures les jugeant pas adaptées au contexte qui est le leur.

Cette communication met en lumière qu'en matière de gouvernance et pilotage d'une réforme structurelle, d'importantes disparités sont présentes au sein même d'un seul canton; cette diversité et ces marges d'action interrogent sur les disparités en matière d'offre de formation pour les élèves.

Keywords: Politiques éducatives; réforme structurelle; directions scolaires

Kantonale Unterschiede in der Governance der Transition Primarstufe - Sekundarstufe I

Sandra Hafner, Professur für Bildungssoziologie, Pädagogische Hochschule FHNW

Thema

Seit Längerem werden in der Schweiz die kantonal unterschiedlichen Anteile von Jugendlichen in den Bildungswegen der Sekundarstufe II (Gymnasium, Fachmittelschule, berufliche Grundbildung) medial und bildungspolitisch thematisiert. Da nicht von kantonal variierender Leistungsfähigkeit ausgegangen werden kann, verweisen die unterschiedlich grossen Anteile von Jugendlichen in diesen Bildungswegen auf kantonal ungleiche Bildungschancen (SKBF, 2018, S. 141).

Die unterschiedlichen Anteile von Jugendlichen in den Bildungswegen der Sekundarstufe II werden massgeblich durch den Übergang von der Primar- in die verschiedenen Leistungsniveaus der Sekundarstufe I vorstrukturiert, die unterschiedliche Zugangschancen in die Bildungswege der Sekundarstufe II bieten (Buchmann et al., 2016). Der Übergang Primarstufe - Sekundarstufe I steht daher im Fokus dieses Beitrags. Er nimmt die kantonal unterschiedlichen Übertrittsquoten beim Übergang von der Primarstufe in die Sekundarstufe I aus einer institutionellen Perspektive in den Blick und fragt nach der Steuerung bzw. den Verteilungsregeln und -prozessen dieser (kantonal variierenden) Transition.

Zielsetzung und Fragestellung

Der Beitrag untersucht aus einer Governance-Perspektive anhand von zwei Kantonen, wie die Transition Primarstufe - Sekundarstufe I gesteuert bzw. reguliert, organisiert und legitimiert wird. Konkret wird nach den (a) kantonalen Angebotsstrukturen und deren Verteilungsregeln, (b) den Zuständigkeiten, Zielsetzungen, Strategien und Rechtfertigungen der steuerungsrelevanten Akteure, und (c) den sich in der jährlichen Umsetzung der Transitionen ergebenden Spannungsfeldern und Lösungsversuchen gefragt.

Erkenntnisstand

Der Übergang von der Primar- in die Sekundarstufe I erfolgt in der Schweiz nach 8 Schuljahren (EDK, 2019). Die Primarschule verteilt die Jugendlichen in Bildungsgänge mit unterschiedlichen Leistungsanforderungen auf der Sekundarstufe I. Dabei werden je nach Kanton und/oder Gemeinde unterschiedliche Strukturmodelle umgesetzt (ebd.). Mehrere Kantone führen den anspruchsvollsten Leistungszug als Langzeitgymnasium. Die Zuweisung zu den Leistungsniveaus erfolgt u.a. auf Basis kantonal variabler Kriterien wie Leistungsbeurteilungen, Notendurchschnitten, Empfehlungen der Lehrperson, Wünschen der Erziehungsberechtigten oder im Falle des Langzeitgymnasiums mancherorts über eine Aufnahmeprüfung (Neuenschwander et al., 2012, S. 104f.). Wie die kantonal unterschiedlichen Übertrittsquoten aus institutioneller Perspektive reguliert, organisiert und legitimiert werden, ist empirisch bisher nicht erforscht.

Theoretischer Rahmen

Die Governance der Transition Primarstufe – Sekundarstufe I wird mit dem theoretischen Instrumentarium der Soziologie der Konventionen analysiert. Dieser Ansatz ermöglicht, die Handlungskoordination zwischen den Akteuren und die entstehenden Spannungsfelder zu untersuchen, plurale Legitimationen und Wertigkeitsmassstäbe zu verorten und aufkommende Kritik sowie Lösungsversuche zu analysieren.

Methodisches Vorgehen

Die Datengrundlage stellen Dokumente (Reglemente, Berichte, interne Dokumente, Informationsmaterialien) und Interviews mit steuerungsrelevanten Akteuren dar, die im Rahmen des vom SNF geförderten Projektes (SNF 10001A_188906) erhoben werden. Die qualitativ-rekonstruktive Analyse erfolgt vor dem erkenntnistheoretischen Hintergrund der Soziologie der Konventionen.

Schlussfolgerungen

Der Beitrag stellt vorläufige Analysen auf Basis von zwei ersten, laufenden kantonalen Fallstudien vor. Erste Ergebnisse zeigen, dass die Governance der Transition Primarstufe-Sekundarstufe I durch verschiedene Instrumente und Verfahren wie z.B. Mindestnotenwerte für den Übertritt, mediale Publikation erwünschter Übertrittsquoten, Informationsschreiben sowie Weiterbildungs- und Rückmeldeveranstaltungen für Lehrpersonen erfolgt. Dabei kommen verschiedene Steuerungsmechanismen wie etwa Quantifizierung, Visualisierung und Performanzprüfung sowie inner- und interkantonale Vergleiche und Rechenschaftslegung zum Zug. Zudem lässt sich die Entstehung von Spannungsfeldern rekonstruieren, die aus unterschiedlichen Wertehaltungen von bildungspolitischen Entscheidungsträgern und Akteuren der Schulbehörden entstehen.

How private and public actors counter the economization of educational transitions to Gymnasium in Zurich

Itta Bauer, Carlotta Reh and Sara Landolt

Department of Geography, University of Zurich

Our paper focuses on the city of Zurich as a marketplace of education at the threshold to Langzeitgymnasium, a prestigious secondary school track for high-performing students after year 6. In our view, this local educational landscape is an interesting example for two reasons: First, the transition to Gymnasium (Langzeit- and Kurzzeitgymnasium) is regulated by a restrictive governance practice that installed a central entrance examination to Gymnasium which is hard to pass even for very talented students without intensive preparation. Second, the contest for the limited places at Gymnasium nourishes a market of private supplementary training programmes and contributes to increase social inequalities. The educational practice of restricting the access to a particular public school track and the accompanying private market effects are quite particular conditions within the federal Swiss educational system that is known for its regional differences and strong correlations between the students` economic or cultural capital and their educational trajectories.

Based on international research on the roll-out of neoliberal ideas in education (e.g. Cohen 2020; Connell 2013; Lipman 2017; Tett & Hamilton 2019), we argue that the interplay of

private educational markets and public institutions scaffolding the governance frameworks of education in the first place is an underestimated prerequisite for market logics, which have recently been stealing into public education and boosting shadow education particularly tackling the threshold to Gymnasium in Zurich.

The paper is part of a wider research project financed by the SNF on "Young people's transition to Gymnasium and the role of private and public supplementary learning programs" addressing the various training programmes available to aspiring students preparing for the entrance examination to Langzeit- and Kurzzeitgymnasium. Our focus in this paper is the threshold to Langzeitgymnasium. We inquire the perspectives of non-profit programmes provided by (a) public schools and (b) a private non-profit initiative. The two case studies are based on qualitative interviews with involved educational actors.

The focus is on two questions:

(1) In which ways do these educational actors confirm or contradict processes of an increasing infiltration of neoliberal market logics to the public education system and the tendency of growing privatization of educational aspirations in Zurich?

(2) Which views are represented concerning the argument that against the increasing boom of supplementary education, there are also emerging forms of pedagogic protectionism in the sense that aspiring students are supported by private non-profit or public learning programmes directed at decreasing the educational (and social) inequalities?

Whereas the two providers of extra-curricular learning certainly pursue different approaches concerning the quantitative and qualitative means of their courses, they both seem to offer an alternative to the increasing economization of educational transition. We are well aware that both non-profit providers embody the role of the seemingly inferior David who competes with mighty Goliath which we argue epitomizes the resourceful private market of supplementary teaching programmes. However, these public and private non-profit programmes and their engaged educators might actually make a difference in enhancing the opportunities of aspiring students in the competition for a place at Langzeitgymnasium.

Keywords: Educational transitions; social inequalities; economization of education; Zurich

C.11 SOCIAL JUSTICE AND INEQUITIES IN SPORT AND PHYSICAL ACTIVITY IN TIMES OF UNCERTAINTY

Siegfried Nagel, University of Bern; Monica Aceti, University of Basel and Fribourg; Markus Lamprecht, Lamprecht und Stamm Sozialforschung und Beratung

Tuesday 29 June, 10:45 – 12:15 (Session 1 of 2)

Regular sport as a meaningful leisure-time activity can play an important role in health promotion, social integration and education for modern societies. Sport sociology has long been concerned with social inequality and the opportunities for and accessibility to sport and physical activity. Although campaigns such as "sports for all" and the increasing interest in health sport have broadened participation rates for certain population groups, e.g. women and the elderly, there are still inequities when it comes to participation in regular sport activities. Some social groups are underrepresented, particularly within club sport, including people with low education and income, people with disabilities or migration background (for current figures see Lamprecht, Bürgi & Stamm, 2020). The current health pandemic and economic uncertainties may impact on the wider access and practice of sport and physical activity. To understand and analyse this impact and the broader concerns of social justice in sport and physical activity, we encourage the submission of papers on the following issues and topics:

- Theoretical concepts and critical reflections on inequities in sport as well as approaches to reduce and hinder such phenomena (e.g. diversity management);

- Empirical studies that examine participation and/or successful social integration in sport, in particular within organised sport (e.g. clubs, fitness centres), and those that have specific focus on certain target groups (e.g. women, people with low income / migration background / handicap), or consider relevant social, organisational and structural factors;

- Longitudinal as well as lifelong development of participation in sport and physical activity;

- Case studies that analyse and evaluate programs and initiatives to promote the equal participation of certain target groups (see above) in sport and physical activity;

- Analyses of the effects of the health crisis on sport and its adaptation in associations, schools, firms, etc.;

- Case studies on adherence to sport or physical activity in semi-confinement situations: activity rate, barriers and resources to practice, adaptation to online sports, fitness or well-being offers, etc.;

- Prospective reflections on the sustainability of sports organization and the emergence of new physical and sport practices or lifestyle (home office and "healthy-sporty" smart jobs) to better cope with the COVID context.

Friendships in Integrative Settings: A Network Comparison in School and Organised Sport

Steiger, Alexander[1], Mumenthaler, Fabian[1,2], Siegfried, Nagel[1]

[1]University of Bern, Institute of Sport Science; [2]Univeristy of Teacher Education Bern, Institute of Special Education

Organised sport is considered to have high potential for promoting social participation of people with disabilities. In organised sport, informal networks can be formed, which contribute to social participation in and beyond sport. However, social participation in integrative settings does not happen just like that. Research efforts in schools show that children with special needs struggle to participate socially. In particular, children with intellectual disabilities have difficulty building a social network in integrative school settings. Apart from single case studies, there is a lack of empirical studies examining social participation in integrative organised sport. Based on the findings from school research, it can be assumed that children with intellectual disabilities also find it difficult to establish friendships in organised sport. However, it is important to keep in mind that school and organised (leisure) sport have different prerequisites, e.g. (in-)voluntary participation. Therefore, it is necessary to shed light on features of the settings that can be relevant factors for friendships. Against this background, the following questions arise: How are friendship networks determined by actor attributes (e.g. sports performance, intellectual disability), under the control of network structures? Do differences exist in this regard between the settings school and organised sport? What role does the factor of intellectual disability play in particular?

Methods

This empirical study is part of a Swiss National Science Foundation project. Using friendship peer nominations, the social networks of children with an intellectual disability (n = 25) and their peers are surveyed in integrative schools (n of peers = 416) and in integrative organised sport (n of peers = 306). Data is analysed by means of social network analysis using exponential random graph models, a statistic modelling technique, that takes into account endogenous and exogenous dependencies of a network. The comparative analysis includes a total of 24 school classes and 24 sport groups.

Results

Results show similarities as well as differences in friendship networks in integrative school classes and integrative sport groups. When controlling for all variables, intellectual disability remains a significant predictor in school for lower incoming friendship nominations, whereas in organised sport it is not the case. Having the same gender is an important factor for friendship networks in school classes as well as in mixed-gender sport groups in organised sport, but gender homophily is less pronounced in the latter setting. In contrast to school, language spoken at home is not a relevant factor for friendship nominations in organised sport. In both settings, children with a higher athletic performance receive more friendship nominations. However, performance level is not a significant predictor for forming friendship groups.

This innovative study enables an analysis of different factors of social participation in integrative settings in school and organised sport. Reasons for and implications of the differences and similarities in both settings will be discussed at the conference.

Keywords: social participation, intellectual disability, children, friendship networks, leisure sport

The role of team structures for social integration of people with migration background in Swiss football clubs

Matthias Buser[1], Sarah Piller[1] & Siegfried Nagel[1]

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In sport policy debates, sport clubs are often considered an ideal setting for social integration of natives and people with migration background (PMB). In Switzerland, one out of four residents is active in a sport club. Especially football clubs have been successful in including people with different ethnic backgrounds. However, empirical studies also point to exclusionary practices and ethnic conflicts in sport clubs. Here, it can be assumed that besides individual characteristics of the members, social structures of the clubs are relevant to prevent social exclusion and promote social integration.

Quantitative studies have built on this by examining individual characteristics of the members and social structures of the clubs together. However, most athletes in sport clubs are organized in teams, especially in team sports like football. Teams can be understood as close social groups with face-to-face contact that often goes beyond goals and functions. Teams and their social structures (e.g. team goals, team culture) are therefore expected to have decisive influence on the social environment of club members. The question then arises to what extent teams are relevant and which social structures of the teams play a role for social integration of club members. According to Adler Zwahlen et al. (2018), social integration is conceptualised through the dimensions of interaction, identification, culturation and placement.

Our research is based on the multi-level approach to analyse relevant factors on the team level. The data include 1567 club members (Mage= 25.0 years; ♀: 14.0 %; PMB: 47.2%), nested in 145 teams and 42 Swiss football clubs. Natives and PMB in first or second migration generation, on average, experience a relatively high social integration.

Analysis of intraclass correlation coefficients in multilevel models show a high relevance of the team level (ICCTeam = 12% - 13%) for the social integration in the dimension identification (emotional bonding with the club) and placement (central positioning in the club). First analyses show that characteristics of the teams, such as implementing regular team events, a lower competition level, or a relaxed social climate play an important role for the social integration of all members. Characteristics of the coach seem to be important as well, e.g. the coach's satisfaction with the coaching job. For the migration background of the coach, interesting differences between natives and PMB occur: Natives experience higher placement with a native coach, while PMB do with a coach with a migration background. Similar differences in the dimension identification are also visible for a pluralistic integration culture in the teams.

Keywords: social integration, migration background, sports clubs, football clubs, football teams

Reference: Adler Zwahlen, Jenny; Nagel, Siegfried; Schlesinger, Torsten (2018): Analyzing social integration of young immigrants in sports clubs. In: European Journal for Sport and Society 15 (1), S. 22–42.

Shut Up and Dribble? : China versus the NBA

Rod Carveth, Morgan State University

Prior to 2019, the National Basketball Association had been developing a significant fan base in China, including playing preseason exhibition games in China. In June 2019, citizens of Hong Kong started taking to the streets to protest a proposed fugitive extradition treaty and the jailing of political protestors. The protests have continued since June.

On October 4, 2019, Houston Rockets general manager, Daryl Morey, posted a tweet in support of the Hong Kong protestors. The Chinese Basketball Association suspended its support of the Rockets, and China Central Television cancelled its broadcast of NBA preseason games. NBA commissioner Adam Silver initially provided an ambiguous statement about the issue before coming back and issuing a statement of support for freedom of speech. Other usually outspoken NBA figures, such as Golden State Warrior coach Steve Kerr and Los Angeles Lakers player LeBron James either refused to discuss the issue, or suggested the issue was too complex to talk about.

This issue raises an important issue about the role of multinational corporations in discussing the politics of nations in which they do business. This applies in even more visibly in U.S. professional sports, where, not only do the leagues tend to operate in only one national market, but where many critics suggest that players "shut up and dribble" when it comes to political issues. Many conservative politicians (including U.S. president Donald Trump) and media pundits, many of whom are national populists, had previously been relatively quiet about Hong Kong and also critical of professional athletes who speak out about domestic political issues, attacked NBA figures such as Kerr and James for their positions on the controversy. In other words, these critics seem to suggest that coaches and players should comment on issues in other countries, but "shut up and dribble" in domestic ones. The controversy has threatened the relationship between the NBA and China, as China sponsors have canceled their relationship with the NBA. As the NBA may be turning to Africa and India for international growth, understanding what to say about other countries' internal politics.

This paper examines the communication strategy of the NBA in attempting to manage the crisis. The paper argues that slow and muddled responses from the NBA, as well as sociocultural influences within the U.S. – such as the rise of the social justice movement – seriously harmed the relationship between the NBA and China, one that will likely take years to repair.

12:15 – 13:15

LUNCH BREAK

SEMI-PLENARY SESSIONS II

II.1 ENDETTEMENT ET SURENDETTEMENT EN SUISSE : REGARDS CROISÉS (PRÉSENTATION D'OUVRAGE)

Caroline Henchoz, HETS Valais-Wallis; Coste Tristan, Université de Fribourg; Fabrice Plomb, Université de Fribourg

Tuesday 29 June, 13:15 – 14:45

Au pays de l'épargne et des banques, l'endettement privé a longtemps été considéré comme un problème mineur. Pour la première fois, des chercheur·es et des intervenant·es sociaux issus de différentes disciplines et régions linguistiques proposent un état des lieux de l'endettement problématique et du surendettement en Suisse. Les contributions réunies dans ce livre bilingue (français/allemand) contribuent toutefois à enrichir la réflexion au-delà des frontières.

Pays à tradition libérale où les vertus civiques comme la responsabilité financière personnelle et l'esprit d'économie sont valorisées et encouragées, la Suisse constitue en effet un terreau particulièrement propice pour rendre compte des dimensions structurelles du surendettement. Organisé en huit chapitres proposant différents niveaux d'analyse (macro, méso et micro), ce livre met en lumière les mécanismes juridiques, administratifs, économiques et sociaux qui contribuent souvent incidemment à favoriser des processus d'endettement problématique dont il est alors particulièrement difficile de s'extraire.

II.2 ECHANGES TRANSNATIONAUX ET (IN)JUSTICE SOCIALE

Myrian Carbajal, Haute école de travail social Fribourg, HES-SO; Marion Repetti, Haute école de travail social, Valais; Amel Mahfoudh, Haute école de travail social Valais, HES-SO; Ruxandra Oana Ciobanu, Université de Genève

Tuesday 29 June, 13:15 – 14:45

Actuellement, des transformations politiques et sociales majeures touchent de nombreux pays du Nord comme du Sud. Ces derniers sont marqués par la recrudescence des nationalismes anti-mondialistes (e.g. le Brexit au Royaume-Uni ou la présidence de Donald Trump aux Etats-Unis) qui façonnent les politiques publiques, et les rapports sociaux à l'échelle locale et globale. Dans ce contexte, les tensions sociales au sein des états augmentent et les écarts entre les pays du Sud et ceux du Nord se creusent (Macgregor-Bowles et Bowles 2017). En même temps, certains « nouveaux risques » qu'Ulrich Beck (1986) annonçait il y a plus de trente ans se réalisent. Le réchauffement climatique fait voir ses effets sur les populations à l'échelle du globe, tout en contribuant à reproduire des rapports d'inégalités sociales existantes à l'échelle locale et globale. Quant à l'épidémie de COVID-19, produisant la mort de plus d'un million des personnes dans le monde (WHO, 2020), elle joue un rôle de révélatrice et de reproductrice des inégalités (Burton-Jeangros, 2020) au sein des pays et au plan international, ce que la montée des nationalismes contribue à renforcer (Galindo, 2020; Settersten et al., 2020; Woods et al. 2020).

L'incertitude politique et sociale actuelle a des effets notoires sur le quotidien des personnes migrantes du fait de leur inscription dans des réseaux transnationaux. En temps « normal », ces personnes développent différentes formes de soutien financier, émotionnel et pratique (Baldassar, 2007; Merla et Baldassar, 2010) à l'égard de leurs parents et/ou d'autres membres de la famille. Elles bénéficient également des configurations d'appui variées de la part de leurs proches éloignés géographiquement (Bolzman, 2018). Pour certain.e.s, la migration est également un moyen d'accéder à une meilleure sécurité sociale, sanitaire et économique. Ces stratégies de circulations transnationales compensent souvent le manque de protection formelle, que ce soit en raison de l'absence ou insuffisance de prestations de l'État-providence dans le pays d'origine, d'une insertion précaire dans le pays d'accueil (Cavagnoud, 2014; Castelloni et Martin-Díaz, 2019; Nedelcu et Wyss, 2020). En même temps, elles sont fortement déterminées par les ressources des personnes migrantes et par les politiques de migration des pays concernés. En période de crise, les ressources de ces personnes diminuent et ces politiques (déjà fragiles ou inexistantes selon les pays) deviennent plus restrictives.

En temps de crise, les besoins des personnes migrantes de plus de sécurité économique, sociale et sanitaire ne disparaissent pas; au contraire, ils s'accentuent. Cependant, la circulation des personnes et des prestations est soumise à des barrières économiques et légales qui se multiplient et se renforcent avec des conséquences qui varient en fonction des systèmes d'inégalités tels que le genre, de la classe sociale, de l'ethnie, de l'âge et de la citoyenneté.

L'objectif de cette semi-plénière est de proposer une réflexion sur les conséquences des incertitudes politiques et sociales actuelles sur la sécurité sociale et sanitaire des migrant.e.s et de leurs familles. En particulier, il s'agit d'analyser les effets des transformations politiques récentes

et l'émergence de nouveaux risques écologiques et sanitaires sur la capacité des personnes migrantes de faire circuler du soutien financier, émotionnel et pratique, et/ou de circuler elles-mêmes pour accéder à une meilleure sécurité sociale, sanitaire et économique.

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Keywords: Transformations politiques, risques sanitaires, circulation des soins, migration transnationale

"I had a negative reaction to the election, I wanted to put distance between my country and myself": Retirement migration in a time of political uncertainty

Dr. Marion Repetti, University of Applied Sciences and Arts, Western Switzerland, Institute of Social Work, Sierre; Dr. Katy Lam, The Hong Kong Polytechnic University

Transnational migration in later life with people coming from Northern-Western richer countries who relocate to Southern-Eastern poorer ones is a growing phenomenon. It reflects both economic and cultural transformations that shape people's experiences of ageing, interacting with the globalization of the life course and welfare states' austerity policies. A range of studies have analyzed the large variety of reasons why old people decide to leave their home country in this context; they have also emphasized their very unequal resources. They show that while some people migrate in order to improve their economic and health security in later life, others are economically well off and search for a place where they can have a more active ageing and a better control on their social and family life.

In this paper, we explore another aspect of late-life migration, namely its' interactions with politics. Particularly, we analyze old migrants' discourses about the effects of some specific political events––i.e. Brexit, U.S. elections, Umbrella Movement of Hong Kong––on their decision to leave their country, and their experience after migration. We see that some political events can have a strong impact on late-life migration, reflecting current political uncertainty and its social and economic consequences on aged people.

Marion Repetti has a PhD in sociology and is professor at the School of Social Work of the University of Applied Sciences and Arts Western Switzerland HES-SO//Valais-Wallis. She studies social policies, ageing, inequalities and welfare states. She is particularly interested in ways that the globalization of the life-course and of the capitalist economy challenge nation-based welfare states. In her resent research projects, she studied international retirement migration from richer to poorer countries. In addition to her book, Les figures de la vieillesse, she has published in such international journals as Gerontology and Society, the Journal of Population Ageing, and Sociological Research Online.

Katy Lam is a Research Fellow of the University of Lausanne, Switzerland. She was formerly an Assistant Professor of the Department of Applied Social Sciences of the Hong Kong Polytechnic University. Before pursuing an academic career, she worked for the United Nations on negotiations of international agreements and project management in environmental areas. Her current research

focuses are on Global China, especially, Chinese enterprises globalization and Chinese human mobility, as well as on Hong Kong post-handover emigration. Her recent publications include a monograph entitled Chinese State-Owned Enterprises (SOEs) in West Africa: A Triple-Embedded Globalization, published by Routledge.

Les soins transnationaux en temps de pandémie : vécu, quotidien et stratégies. Regards croisés entre enfants migrants d'origine péruvienne en Suisse et parents restés au Pérou

Myrian Carbajal, HES-SO, Haute école de travail social Fribourg (HETS-FR); Robin Cavagnoud, Pontificia Universidad Católica Perú (PUCP); Karla López, Pontificia Universidad Católica Perú (PUCP); Carolina Stefoni, Universidad Mayor Chile et COES (Centro de Estudios de Conflicto y Cohesión Social); Carolina Ramírez, COES/FACSO, Universidad de Chile

Le transnational caregiving, comprenant la circulation des soins, de prise en charge et d'affection au-delà des frontières étatiques, est un défi majeur auquel sont confrontées les familles des personnes migrantes. Se basant sur un rapport d'interdépendance et de réciprocité, les soins intergénérationnels entre ceux/celles qui migrent et ceux/celles qui restent sont façonnés d'une part, par le cycle de vie (les besoins et capacités de réponses diffèrent si l'on est jeune, adulte ou personne vieillissante) et d'autre part, par les transformations politiques, sociales et sanitaires des pays impliqués dans les échanges transnationaux. Parmi celles-ci, mentionnons la COVID-19 qui a produit la mort de plus d'un million et demi des personnes dans le monde. En raison de la politique de santé mise en place en lien avec les impératifs économiques, d'un système de santé fragilisé et/ou des problématiques économiques importantes, les pays sont touchés différemment (Settersten et al., 2020). Les conséquences sociales, humaines et économiques sont particulièrement graves pour les populations qui vivaient déjà dans la pauvreté et la précarité.

La présente contribution cherche à répondre à la question suivante : Comment la pandémie COVID-19 a influencé la circulation des soins (financiers, émotionnels et pratiques) au sein des familles transnationales ? Quels nouveaux risques cela a produit et comment les enfants migrants et leurs parents, les gèrent ? La contribution se base sur une étude qualitative internationale avec une stratégie méthodologique multisituée (en Suisse, au Chili et au Pérou) et intergénérationnelle (personnes migrantes et parents vieillissants). Il se concentre en particulier sur

l'analyse de 12 entretiens individuels réalisés auprès des personnes migrantes d'origine péruvienne habitant en Suisse depuis au moins 10 ans (pour la plus récente) et 31 ans (pour celle ayant la plus d'ancienneté) et de 6 entretiens des parents résidant au Pérou, âgés entre 65 et 85 ans et bénéficiant d'un état de santé relativement stable.

Myrian Carbajal est docteure en travail social et politiques sociales, professeure à la HES-SO, Haute Ecole de travail social Fribourg. Spécialiste des questions de migration, sexualité et genre, son travail est principalement consacré à la migration latino-américaine en Suisse.

Robin Cavagnoud socio-démographe et professeur associé au sein du département de sciences sociales de la Pontificia Universidad Católica del Perú, analyse des biographies individuelles et familiales sur les modes de subsistance dans des contextes de crises et de vulnérabilités.

Karla López est économiste, étudiante du Master en sociologie à la Pontificia Universidad Católica del Perú. Membre du groupe de recherche « Ages de la vie et éducation », ses intérêts tournent autour du développement économique, des migrations et des politiques sociales.

Carolina Stefoni est docteure en sociologie, chercheuse à l'Université Mayor et du Centre d'étude des conflits et de la cohésion sociale à Chile. Elle dirige actuellement le projet Fondecyt « Routes et trajectoires des migrants vénézuéliens à travers l'Amérique du Sud ».

Carolina Ramírez, titulaire d'un doctorat en sociologie visuelle, Goldsmiths, Université de Londres, où elle a également obtenu une maîtrise en méthodologie de la recherche sociale. Elle est actuellement chercheuse postdoctorale au COES/FACSO, Université du Chili.

How events there shape feelings here: Comparing the subjective well-being of Italian international migrants, internal migrants and non-migrants during the COVID-19 pandemic

Ruxandra Oana Ciobanu. Institute of Demography and Socioeconomics & Centre for the Interdisciplinary Study of Gerontology and Vulnerability, University of Geneva; Sarah Ludwig-Dehm. University of Geneva, Switzerland

Italy was one of the first countries in Europe that was hit by covid-19. It was also one of the hardest hit countries in Europe in the first wave of the pandemic at the beginning of 2020. Persons aged 65 and older are one of the risk groups

of the pandemic. In this paper, we examine the relationship between the development of the covid-19 pandemic in Italy and the subjective well-being and worry about the pandemic among older (65+) international migrants from Italy living in Switzerland, internal migrants within Italy, and non-migrants in Italy. We will examine how this relationship differs between these groups and whether social networks and transnational ties influence this effect.

We make use of a unique dataset, for which data of 2400 respondents was collected between June and November 2020 in Italy and Switzerland, including Italian non-migrants living in Southern Italy, Italian internal migrants from Southern Italy living in Northern Italy, and Italian international migrants from Southern Italy living in Switzerland. Using these three different populations, we will answer several research questions:

First, how does the country and region of residence influence the relationship between the covid-19 outbreak and subjective well-being?

Second, do stronger social networks mitigate the effects of the outbreak on subjective well-being?

Third, do transnational ties to the home country influence this relationship for Italian migrants living in Switzerland?

Keywords: Pandemic, older (65+) international migrants, non-migrants, subjective well-being, social networks

Ruxandra Oana Ciobanu is a sociologist, assistant professor at the Faculty of Social Sciences of the University of Geneva and coordinator of the research group 'Diversities in Ageing Societies' at the Centre for the Interdisciplinary Study of Gerontology and Vulnerability. Her research focuses on the older persons with a migration background, international migrations, transnational processes and qualitative and mixed methods. Her current project entitled 'Transnational Ageing among Older Migrants and Natives: A Strategy to Overcome Vulnerability' is financed by a Professorship scholarship of the Swiss National Science Foundation.

Sarah Ludwig-Dehm is a Post-Doctoral Researcher at the University of Geneva, Switzerland, where she works in the project "Transnational Ageing among Older Migrants and Natives: a Strategy to Overcome Vulnerability". She finished her PhD in Sociology and Demography at the Pennsylvania State University, USA, in 2018, examining racial and ethnic diversity and its consequences in the U.S. and in Germany. Her research interests include migration, diversity, and social inequality. Her current research focuses on old age vulnerability of Italian international and internal migrants in

Europe and the electoral consequences of exposure to refugees in Germany.

II.3   FAMILY AND LAW: RELATIONSHIP BREAKDOWN AND GENDER INEQUALITY

Fiona Friedli, University of Lausanne, Centre de recherche sur l'action politique; Michelle Cottier, University of Genève, Centre d'étude, de technique et d'évaluation législatives; Gaëlle Aeby, University of Geneva, Centre d'étude, de technique et d'évaluation législatives

Tuesday 29 June, 13:15 – 14:45

The COVID-19 pandemic that broke out in 2020 has pointed out several issues regarding our family justice system. Whether it is, for example, procedures related to the settlement of a divorce, or procedures related to child protection, the sudden focus on urgent cases has left many people, often women and children, in situations of material and emotional insecurity. More generally, this crisis has highlighted the contemporary challenges faced by the justice system regarding the timeframe of the proceedings (that does not correspond to the temporality of family life) or the fact that even if family law has changed dramatically over the past years (promotion of formal equality, extension of rights to LGBT rights, participation of the child in proceedings) many inequalities remain both in access to justice and in the modalities of litigants' involvement in decision-making processes. Considering these observations, our panel aims at highlighting how judicial practices affect the reproduction of gendered patterns. In this respect, we will consider child custody outcomes in cases with parental alienation and/or abuse allegations in the U.S. (contribution of professor Joan Meier), access to justice in the context of the liberalization of divorce in France and Quebec (contribution of professor Emilie Biland), and the role of lawyers in the negotiations of divorce agreements in Switzerland (contribution of professor Michelle Cottier and colleagues).

Keywords: Family justice system; family law; relationship breakdown; divorce; gender inequality

U.S. child custody outcomes in cases with parental alienation and/or abuse allegations

Joan Meier, Professor of Clinical Law and Director of the National Family Violence Law Center, George Washington University Law School

Professor Meier will report on her 5-year, federally-funded national empirical study, Child Custody Outcomes in Cases Involving Parental Alienation and Abuse Allegations. This study was launched to shed light on debates about how

family courts respond to women and children reporting abuse. The substantial media response to the findings confirms that neutral empirical data is critical in educating the public and lawmakers about the realities in family court. Findings reported address (1) frequencies of courts' rejections of reports of fathers' abuse of women or children, with and without crossclaims of alienation; (2) comparison of courts' responses to child abuse vs partner violence claims; (3) frequencies of custody reversals when women report family abuse, with and without crossclaims of alienation; (4) gender bias and lack thereof in relation to abuse and alienation claims; and (5) outcomes for mothers when neutral evaluators or Guardians Ad Litem are appointed. The findings strongly reinforce widespread anecdotal and survey reports of family courts' negative responses to women and children claiming paternal abuse, particularly where the mother is accused of alienation.

Keywords: Custody disputes; domestic violence; family court; U.S.

Joan Meier is a Professor of Clinical Law and Director of the National Family Violence Law Center at the George Washington University Law School. She graduated magna cum laude from Harvard University in 1980, received a Juris Doctor (JD) from the University of Chicago Law School in 1983, and clerked on the US Court of Appeals for the Seventh Circuit. Professor Meier founded three pioneering interdisciplinary domestic violence clinical programs. Her major study, "Child Custody Outcomes in Cases Involving Parental Alienation and Abuse Allegations," funded by the National Institute of Justice, was completed in 2019.

Why the Liberalization of Divorce Leads to Intersectional Inequalities in Access to Justice

Emilie Biland, Professor at Sciences Po, CSO, IUF

This talk will draw on a decade of empirical studies conducted collectively to compare two contexts, France and Quebec, in order to assess the ways their court systems shape intersectional inequalities as families encounter the law and its professionals in ways that affect their lives long afterward.

On both sides of the Atlantic the goal of fostering amicable and self-regulated forms of separation has led to an unprecedented range of options available for dealing with the legal consequences of separation. Now that anyone has the right to separate, and the right to choose how they will go about it, differentiation in the ways procedures are appropriated and the varying availability of professionals represent the elementary form of inequality separating couples face. In France, the principle of a "judge for all" has long been held up as an ideal – yet it has never translated

into the same experience for everyone. In Quebec, the principle of "to each according to their need" has become "to each according to their means." Beyond differences in the two systems themselves, the liberalization of divorce is experienced differently by individuals depending on their social status, their gender, and even their national background.

Despite the legal aid system, members of the lower classes have limited access to lawyers; they are less likely to be represented by one; and, when they are, they are able to spend less time with them. In Quebec, they are less likely to appear before a judge, and in France, their time in the courtroom is more limited. These socially inflected experiences of the justice system are also inextricably linked to gender: among the lower classes, the justice system comes together with social services to monitor mothers and leave fathers to fend for themselves. Among the middle and upper classes, gender differences are less stark. The wealthy are more able to choose who is involved in their family cases – in both the public and the private sector. They are also more able to decide, depending on the balance of power between the two parties, between settling their disputes out of court (and outside of the gaze of the state) and investing significant time and financial resources in long court cases.

Keywords: Law; family; courts; inequality; gender; France; Canada

Emilie Biland is a full professor of sociology at Sciences Po, in Paris (France). She is also a long-term visiting professor at Laval University (Québec) and a research fellow at the Institut Universitaire de France. She is concerned about the part that organizations and professionals play in the shaping of inequalities based on class, gender, race and sexuality, both at work and at home. She is currently doing fieldwork on LGBTQ parental rights in France, Canada and Chile. She authored many articles in peer-review journals as well as three books, including: Gouverner la vie privée. L'encadrement inégalitaire des separations conjugales en France et au Québec.

Family justice, private ordering and gender equality in Switzerland

Michelle Cottier, Professor of Law, University of Geneva (main communicant); Eric Widmer, Professor of Sociology, University of Geneva; Gaëlle Aeby, PhD, research associate in sociology, University of Geneva; Bindu Sahdeva, MLaw, doctoral student in law, University of Geneva

Socio-legal research has been interested since the 1970s in the move to private ordering of the legal issues of separation and divorce. The role of the family justice system is more and more reduced on the one hand to providing the normative framework, or to speak with Mnookin & Kornhauser (1978-1979) the "bargaining chips" for the negotiation between family members, and on the other hand to judicial control of the agreement reached as a result of that negotiation. The first part of our presentation will discuss this interplay, drawing on the international literature.

We will then present our model of three gender-related dimensions of the configurations in which the negotiation of the divorce agreement takes place: firstly, different conceptions of gender equality co-exist in written law (legislation, case law, legal writing). Written law may give clear guidelines as to the different legal aspects that need to be settled in a divorce, such as parental responsibility and the child's residence, matrimonial property, the family home and maintenance. Secondly, gender shapes professional practices: divorce lawyers hold different attitudes towards post-divorce gender relations and they can be expected to interpret written law in a way that is consistent with their attitudes. Thirdly, divorcees' personal life trajectories are the result of concepts of gender relations institutionalised in family and social policies, the organisation of the job market as well as social norms.

Finally, we will present results of an ongoing online quantitative survey of Swiss divorce lawyers. The research questions guiding the survey are: What are the attitudes and assumptions of divorce lawyers concerning gender equality in divorce law, and to gender equality in general, and how are these attitudes manifested in particular professional styles?

Keywords: Divorce agreement; lawyers; gender quality; Switzerland

Short bio (for main communicant only)

Michelle Cottier is Professor at the Faculty of law of the University of Geneva. Her fields of specialization include family law (especially child law), comparative law, sociology of law, interdisciplinarity in law, and the study of gender, sexuality and law. Michelle Cottier is director of the Centre d'étude, de technique et d'évaluation législatives (CETEL) at the University of Geneva and leads currently two projects financed by the Swiss National Science Foundation: The negotiation of divorce agreements and gender (in)equality in Switzerland (2019-2023); Integrity, autonomy and participation in child protection: How do children and parents experience the proceedings of Child and Adult Protection Authorities? (2018-2022). Formerly she has been an Assistant Professor at the University of Basel, a Visiting Professor at Humboldt University in Berlin and a Visiting Researcher at Harvard Law School as well as at the Universities of Kent, Cardiff and Keele.

II.4   COVID19 – « COMMENT AVONS-NOUS FAIT? »: UN REGARD SOCIOLOGIQUE À DIFFÉRENTES ÉCHELLES (TABLE RONDE)

Mathilde Bourrier[1,2], Leah Kimber[1,2], Alexandrine Dupras[1,2], Michael Deml[1,2]

[1] Département de sociologie, Université de Genève; [2] Institut de recherches sociologiques, Université de Genève

Tuesday 29 June, 13:15 – 14:45

Cette table ronde entend discuter et restituer des résultats de l'atelier de recherche en sociologie des étudiant.e.s en master de l'Université de Genève, mené tout au long de l'année académique 2020-2021 dirigé par la professeure Mathilde Bourrier et son équipe d'assistant.e.s. En effet, l'atelier organisé en trois sous-projets de recherche permet de questionner et de mettre à l'épreuve tant la réorganisation du travail et des organisations, que la relation patient-médecin, ou que la communication des risques à une échelle internationale en temps de pandémie par la comparaison de 5 pays (Norvège, Suède, Allemagne, Grande-Bretagne et Suisse). Par le biais d'entretiens individuels, d'entretiens collectifs, d'analyse documentaire, nous reviendrons sur la manière dont les acteu.trice.s et les organisations ont essayé de 'sauver l'essentiel'. A la faveur de cette table ronde, nous mettrons en lumière les dynamiques d'adaptation dans un contexte particulier de la pandémie. En effet, les contacts en face-à-face se sont réduits drastiquement au profit des outils numériques. Les arrangements personnels ont pu néanmoins se développer pour pallier les directives parfois contraignantes des autorités. C'est également un contexte où l'on a pu observer que les hiérarchies sociales d'autorité, de prestige, de compétence et d'expertise se sont trouvées parfois bouleversées et renégociées à l'aune de ce que la crise a offert comme nouveaux espaces de transactions.

Notre table ronde intitulée "Comment avons-nous fait ?" sera l'occasion de faire dialoguer les chercheur.euse.s et les étudiant.e.s ayant mise en œuvre cette recherche avec des représentant.e.s de la société civile. Depuis des positions diverses, pris au cœur du tumulte de la vie au travail, dans les cabinets de médecins, aux prises avec les communications de crise, nous inviterons des témoins afin de partager le résultat de 18 mois de crise. Ce moment de discussion ouvert à la société civile, offrira l'occasion idéale d'échanger des points de vue, de comparer des expériences des modes dits « dégradés » ou alternatifs et de s'engager dans un vaste mouvement réflexif sur la crise pandémique.

Keywords: COVID-19; communication de risque; travail; organisations; relations médecin-patient; modes dégradés; continuité des activités

Les communications des risques des autorités sanitaires sur la pandémie Covid-19 : Une étude internationale et comparative de 5 pays (Norvège, Suède, Allemagne, Royaume-Uni et Suisse)

Mathilde Bourrier1,2, Michael Deml1,2, Alexandrine Dupras1,2 et Emma Comrie3

Avec les étudiants du master : Kamyar Kompari4, Claudine Kroepfli4

Et invités de la société civile (non encore déterminés)

1 Département de sociologie, Université de Genève; 2 Institut de recherches sociologiques, Université de Genève; 3 University of Stavanger, Norvège; 4 Etudiant.e.s au master de sociologie, Université de Genève; Short bio

Dans le cadre du projet norvégien Fighting pandemics with enhanced risk communication: Messages, compliance and vulnerability during the COVID-19 outbreak (PAN-FIGHT), financé par le Conseil de la recherche norvégien, cette communication répond aux questions de recherche suivantes : Quelles sont les caractéristiques des stratégies de communication des gouvernements et des autorités sanitaires dans 5 pays européens (Norvège, Suède, Allemagne, Royaume-Uni et Suisse), à la fois dans une perspective comparative et en relation avec les stratégies officielles proposées par l'Organisation mondiale de la santé ?

Deux étudiant.e.s de l'atelier de recherche ont participé à la collecte de données en vue d'une comparaison des mesures sanitaires prises par 5 pays européens (Suisse, Norvège, Grande-Bretagne, Suède, Allemagne). Prenant appui sur les théories sur la communication de risques associées aux épidémies, cette recherche s'est intéressée à regarder l'adéquation entre les plans de préparation des pays étudiés et les mesures mises en place dans le cadre de la pandémie de COVID-19. La récolte de données s'est faite par analyse de documents (rapports, statistiques, plans de préparation (preparedness plans)), analyse du contenu des comptes officiels des autorités sanitaires sur les réseaux sociaux (Twitter, Facebook, Instagram) et par entretiens individuels avec des autorités sanitaires, des professionnels de la communication de risque et des membres des Task Forces établies de manière ad hoc qui ont visé à permettre des échanges entre des experts divers et les instances gouvernementales et sanitaires lors de la pandémie.

Cette analyse internationale fournit une comparaison des différences ainsi que des convergences dans les tendances et approches communicationnelles employées par les autorités dans les 5 pays étudiés. Nous constatons et rendons compte de la différence et de la complexité de ces stratégies, non seulement entre les pays, mais également à l'interne de chacun. Nous voyons que les mesures prises et communiquées par les autorités sanitaires ont été construites autour de contraintes politiques, économiques, sociales et épidémiologiques. Nos résultats s'inscrivent dans une littérature croissante qui atteste du besoin d'approches multifacettes qui considèrent les aspects sociaux et comportementaux de la prévention des maladies transmissibles, surtout pour la communication des risques face aux crises sanitaires qui sont de nature incertaine, changeante et complexe.

Lors de cette communication, nous reviendrons sur les résultats de cette étude et nous inviterons un.e practicien.ne en communication de crise ou en santé publique pour discuter de ces résultats.

Keywords: COVID-19; communication des risques; comparaison internationale; stratégies de communication; autorités sanitaires; plans de préparation; preparedness plans

Mathilde Bourrier est professeure de sociologie, UNIGE, spécialiste de sociologie des organisations, du travail et des risques. Elle est Work Package Lead 1, Projet de recherche PAN-FIGHT (conseil norvégien de la recherche).

Michael Deml est post-doctorant au département de sociologie, UNIGE. Il est épidémiologiste culturel et s'intéresse à la prévention des maladies transmissibles. Il a notamment travaillé sur l'(in)décision autour de la vaccination en Suisse ainsi que sur les rôles des professionnel.le.s de la santé à ce sujet.

Alexandrine Dupras est assistante-doctorante au département de sociologie, UNIGE. Sa thèse porte sur les technologies administratives du financement de deux ONG locales d'aide au développement en Jordanie.

Emma Comrie est post-doctorante dans le cadre du projet PAN-FIGHT, Université de Stavanger (Norvège).

La continuité des soins primaires pour les patients à risque pendant l'épidémie COVID-19 en Suisse

Michael Deml[1,2]; Katharina Tabea Jungo[3];

Avec Margaux Dubois et Fantine Gicquel[4] et une invitée : professeure de la médecine de famille (non encore déterminée)

[1] Département de sociologie, Université de Genève; [2] Institut de recherches sociologiques, Université de Genève; [3] Institute of Primary Health Care (BIHAM), University of Bern, Bern, Switzerland; [4] Etudiantes au master de sociologie, Université de Genève

La maladie COVID-19 menace particulièrement des groupes de la population qui, en circonstances normales, ont besoin d'une certaine continuité de soins avec un.e médecin généraliste. Ainsi, nous nous sommes demandé à quel point la pandémie et les mesures encourues ont bouleversé le système de santé et ont incité les patient.e.s ainsi que les médecins à s'organiser différemment. Cette communication répond aux questions de recherche suivantes : dans quelle mesure les fournisseurs de soins primaires étaient-ils capables de fournir des soins aux patient.e.s considéré.e.s comme à risque pendant l'épidémie du COVID-19 en Suisse ? Quelles ont été les expériences de ces patient.e.s en ayant recours à ces professionnels de la santé pendant l'épidémie ?

Nous avons donc collecté et analysé le retour d'expériences de certains groupes considérés comme à risque de présenter des conséquences de santé graves en cas de COVID-19 (p.ex. individus âgés de 65 ans ou plus, atteints de cancer, souffrant de maladies cardiovasculaires, de maladies chroniques respiratoires, telles que l'asthme, immuno-supprimé.e.s, ou présentant du diabète ou de l'hypertension artérielle) et qui ont eu recours aux soins primaires pendant la crise COVID-19. Nous nous sommes également intéressé.e.s aux expériences des médecins qui ont fourni des soins primaires à des patient.e.s considéré.e.s à risque pendant la crise. La récolte de données s'est faite par entretiens individuels.

Nos résultats attestent d'une certaine décentralisation chez les médecins généralistes. C'est-à-dire que la plupart des médecins interviewé.e.s se sont renseigné.e.s sur la prise en charge des patient.e.s considéré.e.s à risque de manière indépendante et ont témoigné d'un manque de communication officielle à ce sujet. Certain.e.s se sont renseigné.e.s également auprès d'autres collègues généralistes. De nombreux.se médecins se sont mobilisé.e.s en trouvant des alternatives aux visites médicales dans le cabinet (p.ex. téléconsultations, visites à domicile, changement des dates de rendez-vous selon les mesures sanitaires et la situation épidémiologique) pour les patient.e.s à risque. La plupart des médecins ont décrit une baisse relativement faible de la prise en charge des patient.e.s à risque, et ce, seulement pendant le premier semi-confinement au printemps 2020. Cette baisse s'explique, selon les patient.e.s et les médecins interviewé.e.s, par des directives sanitaires indiquant qu'il fallait éviter les soins « non essentiels » et par la peur des patient.e.s de contracter le coronavirus en se rendant au cabinet médical. Il est intéressant de signaler que cette peur de contracter le virus s'exprime moins chez les patient.e.s lorsqu'ils/elles ont parlé du cabinet de leurs médecins généralistes que lorsqu'ils/elles ont parlé d'éventuelles visites chez des spécialistes ou d'éventuels rendez-vous à l'hôpital. Les notions de confiance et de proximité entre les médecins et les patient.e.s étaient centrales dans les discours qui décrivaient une « bonne continuité » des soins pour les patient.e.s à risque.

Keywords: Sociologie médicale; soins primaires; relations patient-médecin; COVID-19; continuité des soins

Michael Deml est épidémiologiste culturel et s'intéresse à la prévention des maladies transmissibles. Il a notamment travaillé sur l'(in)décision autour de la vaccination en Suisse ainsi que sur les rôles des professionnel.le.s de la santé à ce sujet.

Katharina Tabea Jungo est épidémiologiste et elle étudie l'optimisation de l'utilisation des médicaments chez les personnes âgées, surtout en ce qui concerne la polypharmacie chez les personnes âgées atteintes de multimorbidité. Elle s'intéresse notamment aux pratiques de (dé)prescription, aux relations médecins-patients et à l'impact des outils de décision et de communication utilisés lors des consultations en soins primaires.

Organisations « dégradées » en temps de Covid : Comment assurer l'essentiel ?

Mathilde Bourrier, professeure, Département de sociologie, Université de Genève; Leah Kimber, post-doctorante, Département de sociologie, Université de Genève ;

Avec Annabella Zamora, Jimmy Clerc, Katherine De Rivero, Océane Corthay et Lucas Duquesnoy (étudiant.e.s en master de sociologie)

Et invités de la société civile (non encore déterminés)

Toute organisation, quelle que soit sa nature, n'a pas échappé aux conséquences de la pandémie, COVID19. Il a fallu « ré-organiser » le travail, non seulement, à l'aune des directives énoncées par le Conseil Fédéral, le Canton de Genève, pour respecter la fermeture des commerces et services en personne, les quarantaines, le confinement, mais aussi pour face aux absences, aux morts et à l'angoisse parfois grandissante qu'a entraîné ce chamboulement dans la vie quotidienne de chaque individu.

Dès le mois de septembre 2020, nous sommes allé.e.s à la rencontre de personnes, travaillant dans les organisations, tant dans les institutions régaliennes (écoles, crèches, EMS, hôpitaux) que dans des entreprises indépendantes (restaurants, musées) ou publiques (université, services de l'Etat chargés de l'urgence sociale). Nous nous sommes entretenu.e.s avec des personnes d'horizons divers, pour comprendre la manière dont celles-ci ont travaillé pour maintenir autant que possible « l'essentiel » en leur posant clairement la question de savoir ce qu' a représenté l'essentiel dans leur travail quotidien ?

Avec cette communication, nous visons à présenter une partie du kaléidoscope des organisations, étudiées par entretiens individuels et collectifs et par observations, constitué au courant de l'année académique 2020-2021 pour relater les expériences complexes, parfois singulières, mais la plupart du temps, génériques/transversales qu'ont vécu hommes et femmes dans leur travail. On évoquera inlassablement le besoin de maintenir le lien avec ses collègues, ses clients, ses patients, les défis qu'ont dû relever certain.e.s face au télétravail pour conjuguer famille et travail dans un seul et même espace. On rendra compte aussi des trésors d'ingéniosité et de créativité mis au jour par les individus rencontrés durant cette année d'enquête. Nous reviendrons également sur les conditions dans lesquelles cette enquête à multiples entrées a pu être réalisée.

Lors de cette communication, nous entrerons en dialogue avec plusieurs interlocteurs/trices des organisations étudiées qui ont rendu cette enquête possible.

Mathilde Bourrier est sociologue des organisations. Elle s'intéresse tout particulièrement aux environnements à risque, en opérations normales ou en temps de crise. La pandémie qui frappe des pans entiers de la vie des organisations en 2020 lui permet de repenser non seulement ses recherches récentes autour de la gestion des réponses aux épidémies au niveau international (Bourrier, Brender et Burton-Jeangros 2019), mais aussi d'explorer au niveau local, à Genève, l'impact sur les organisations et le travail d'un tel événement.

Leah Kimber est post-doctorante à l'université de Genève. Ses recherches, ancrées en sociologie des organisations, se concentrent, pour la plus grande partie, sur les organisations internationales, notamment par le biais de la société civile. Sa thèse (2020) explore le concept d'inclusion de cette dernière dans les processus de négociations intergouvernementales et par conséquent des mécanismes d'exclusion.

II.5   POLITIQUES DU SANS-ABRISME ET JUSTICE SOCIALE

Prof. Dr. Jean-Pierre Tabin, University of Applied Sciences Western Switzerland, Haute école de travail social Lausanne (CH)

Tuesday 29 June, 13:15 – 14:45

Dans son enquête sur les « hobos » en 1923, Nels Anderson relève que le sans-abrisme ne semble pas devoir un jour disparaître. Et en effet, si le droit à un logement convenable fait partie de la Déclaration universelle des droits humains, l'exclusion liée au logement continue d'exister, la situation en Suisse n'étant pas une exception (Drilling, Mühlethaler, Iyadurai, 2020). Est-ce parce que le sans-abrisme n'est pas considéré comme une injustice sociale par le politique ?

Pourtant, des politiques concernant le sans-abrisme sont mises en place çà et là en Europe et en Suisse. Mais elles sont en premier lieu caractérisées par une certaine irrésolution (Francq, 2009) que les mesures de confinement prises pour endiguer la pandémie ont encore fait ressortir, entre aide compassionnelle, contrôle de l'usage du domaine public, criminalisation de pratiques de survie (Martin et Bertho, 2020) et absence de développement de droits sociaux. Leur deuxième caractéristique est de reposer sur des logiques d'urgence (Brunetaux, 2007) qui viennent se combiner avec des logiques de pénurie (Ansermet et Tabin, 2014 ; Tabin et Knüsel, 2016) afin d'éviter ce que la

rhétorique réactionnaire (Hirschmann, 1991) nomme « l'appel d'air ». En conséquence, les aides forment une chronopolitique ponctualiste (Gardella, 2014) qui ne remédie en rien aux fondements économiques et sociaux du sans-abrisme. Enfin, ces politiques n'adressent ni les causes sexuées qui expliquent la sous-représentation des femmes (Drilling, Dittmann, Bischoff, 2019) ni celles qui éclairent la surreprésentation des personnes racisées dans la population exclue du logement. Présentées comme « neutres » du point de vue du genre et de la race, ces politiques re/produisent des inégalités sociales.

Cette semi-plénière sera l'occasion de débattre de la justice et de l'injustice sociale à partir de la situation des personnes exclues du logement. Une première intervention permettra de contextualiser le doit et la politique du sans-abrisme sur la base d'une enquête menée en Suisse : l'accent sera mis sur la justice sociale en matière de logement. La deuxième intervention interrogera la dimension sexuée et racisée du sans-abrisme, qui en pratique questionne le caractère distributif de la justice sociale. La troisième expliquera les raisons du refus d'hébergement par les personnes exclues du logement, ce qui permettra d'aborder par le bas ce que serait la justice en matière de logement.

Keywords: Sociologie et ethnographie du sans-abrisme; justice sociale

Housing as a human right. Positioning Switzerland in an international debate of homelessness and injustice

Martin Böhnel; Magdalena Küng; Prof. Dr. Jörg Dittmann

University of Applied Sciences and Arts Northwestern Switzerland, School of Social Work, Muttenz

As of today, there is no legally binding definition of homelessness in Switzerland, neither exists a universal right to accommodation. Although the social objectives of the federal government define housing as a basic need and stipulate that people seeking housing are to be supported, they do not provide for individual entitlement to housing. Due to the lack of a legal basis, an important nongovernmental element emerges in the provision of housing for people experiencing poverty: solidarity.

Solidarity can be understood as an individual attitude and moral motive to strive for more social justice. In its political dimension, solidarity further contributes, among other things, to justifying the individual's claim to protection by the community. This notion of solidarity is an important element in Switzerland's social security system, which is not only characterised by state actors but also by the participation of third-party organisations/aid agencies and civil society. In practice, it can often be observed that the care of people in need, especially those affected by poverty but without entitlement to social assistance, is outsourced. The current Covid-19 pandemic situation highlight this outsourcing, as emergency and growing need in care were me by local organisations and ad hoc civil society projects. The functionality of the – both formalized and non-formalized – cooperation between the state, nongovernmental organisations and civil society is therefore as interesting as the role and obligation (with regards to human rights) of the state itself. The way solidarity binds different actors and stretches the boundaries of the social state of Switzerland is the focus of this communication.

In the empirical part of this contribution, the results of three ongoing research projects (1: «Étude sur l'impact de l'aide financière apportée par la Chaîne du bonheur pendant la pandémie de Covid-19», 2: «Obdachlosigkeit in der Schweiz – Verständnisse, Politiken und Strategien der Kantone und Gemeinden», 3: «Obdachlosigkeit in 8 der grössten Städte der Schweiz») will be used to discuss from a socio-political perspective where the limits of the social state are complemented by solidarity; and where the boundaries of this system lie. Of particular interest is the interaction between the state, aid agencies and civil society. Both studies provide a data base that focuses on interviews with experts, on the one hand with some of Switzerland's aid organisations and on the other with representatives of cantonal social authorities.

The contribution aims to better understand not only the relationship between the state and other actors, but also between aid agencies themselves, and enlights the position Switzerland finds itself at when asking about the efforts and results in tackling homelessness.

Keywords: Housing, Homelessness, Social Rights, Social Justice, Solidarity, Covid19

Martin Böhnel is a research associate at the University of Applied Sciences and Arts Northwestern Switzerland, School of Social Work in Muttenz (CH). He holds a Magister in Development Studies from the University of Vienna and a Master in Social Work from the Zurich University of Applied Sciences. He has been working on the topic of reproductive mechanisms of difference in higher education. He is part of a research team in the evaluation of the program Covid-19 on behalf of the Swiss Solidarity.

Magdalena Küng is a research assistant at the University of Applied Sciences and Arts Northwestern Switzerland, School of Social Work in Muttenz (CH). She holds a Master of Arts in Sociology and Law from the University of Basel.

Her research interests lie in the field of structural discrimination and legitimation of power.

Joerg Dittmann, Professor Dr at the University of Applied Sciences and Arts Northwestern Switzerland, School of Social Work in Muttenz (CH). His research interests lie in the field of Poverty, Homelessness and Social Planning.

La production sexuée et racisée du sans-abrisme

Prof. Dr. Hélène Martin; Dr. Béatrice Bertho

University of Applied Sciences Western Switzerland, Haute école de travail social Lausanne (CH)

À partir de trois enquêtes de terrain réalisées entre 2018 et 2021 en Suisse romande, notre communication présente et analyse différents types de sans-abrisme selon la typologie (ETHOS) de la FEANTSA (Fédération Européenne des Associations Nationales Travaillant avec les Sans-Abri).

La première enquête, conduite dans des dispositifs d'urgence, concerne des situations correspondant aux deux premières catégories ETHOS : dormir à la rue ou en hébergement d'urgence. La réponse politique à ces situations est l'urgence sociale, conçue dans les années 1990 comme une aide minimale et inconditionnelle pour les personnes suisses ou disposant d'un droit de résidence. Or, les personnes actuellement concernées sont des résident·es pauvres renonçant à recourir à l'aide sociale, mais aussi des migrant·es économiques qui en sont exclus. Organisés pour accueillir un public qui ne correspond plus à la réalité du sans abrisme, les hébergements d'urgence sont sous-dimensionnés, ce qui conduit le personnel à « trier » les usager·es selon des catégories exclusives. Parmi ces dernières, le statut administratif et le sexe sont toujours mobilisés, les « nôtres » et les « femmes » étant priorisé·es au nom d'un devoir de protection régional / patriarcal.

Confrontées aux limites de leur travail, certain·es employé·es dans les hébergements d'urgence s'engagent, avec et pour les personnes sans abri, pour trouver des solutions de logement alternatives. Notre deuxième enquête porte sur le logement de personnes sans abri dans des bâtiments voués à la démolition, une solution constituant un déplacement vers le troisième type ETHOS de sans abrisme : le logement provisoire. Il s'agit surtout d'hommes occupant des emplois précaires, ce qui met en évidence les conséquences des lois européennes et suisses encourageant la mobilité tout en excluant les travailleurs construits comme « étrangers » de l'aide sociale. Ces logements devaient faciliter la stabilisation de leur situation, mais les restrictions liées à la pandémie de 2020 ont fait obstacle à cet objectif. La plupart des travailleurs ont vécu une détérioration de leurs conditions d'emploi qui leur a barré l'accès au renouvellement ou à l'obtention d'un permis de séjour ainsi qu'à un logement sur le marché ordinaire.

Alors que ces deux premières enquêtes ont mis en évidence une majorité d'hommes racisés concernés par le sans-abrisme, une troisième enquête ouvre quelques pistes de réflexion sur les trajectoires des femmes sans-abri ou en risque d'exclusion de logement en Suisse romande. Durant la pandémie, des petites sommes d'argent ont été distribuées par un collectif à des personnes sans statut légal ou ayant un statut précaire touchées par les conséquences des mesures prises pour endiguer la pandémie de Covid-19. Or, ce sont en majorité des femmes racisées provenant de pays de l'UE et des pays dits « tiers » qui sont venues à la distribution. Employées dans le travail domestique (le plus souvent de manière non déclarée), certaines logeaient dans des sous-locations, ou vivaient temporairement dans des foyers pour femmes, leur sans abrisme correspondant, à l'instar de l'enquête précédente, au troisième type de ETHOS. Certaines femmes présentaient toutefois des trajectoires caractérisées par le passage d'un type de sans-abrisme à un autre, par exemple de la rue aux hébergements d'urgence puis à une institutionnalisation.

L'analyse de ces trois types de sans abrisme nous aura ainsi permis de montrer comment des rapports de colonialité, de race, de genre et bien sûr de classe, qui s'incarnent dans des politiques européennes, nationales et locales, produisent différentes conditions d'existences marquées par très fortes injustices de redistribution, de reconnaissance et de représentation.

Keywords: Mobilité, politiques suisses et européennes, colonialité, genre, classe, urgence sociale, logement précaire.

Hélène Martin est docteure en anthropologie, professeure ordinaire à la Haute école de travail social et de la santé HETSL – Lausanne (HES-SO). Elle enseigne les études genre (Bachelor) et l'imbrication des rapports de domination (Master) et conduit actuellement des recherches sur le traitement social de l'extrême pauvreté, ce qui la conduit à réfléchir aux vulnérabilités construites à l'intersection des rapports de colonialité, de classe et de genre.

Béatrice Bertho est socioanthropologue, chercheure au Laboratoire de Recherche Santé-Social (LaReSS) de la HETSL. Outre son intérêt pour l'Afrique centrale et occidentale, où elle coordonne actuellement une recherche sur l'engagement des filles dans les équipes de football junior, elle poursuit des activités de recherche et d'enseignement sur les politiques sociales locales en Suisse, en relation avec le sans abrisme et la migration.

Les raisons du refus d'hébergement

Dr. Édouard Gardella, CNRS, Laboratoire interdisciplinaire d'études sur les réflexivités - Fonds Yan Thomas, Paris.

Nombre de personnes sont privées de logement personnel dans la société française actuelle. Aucune enquête statistique ne permet de donner un chiffre stabilisé, mais, en recoupant diverses sources, il est possible de donner une estimation s'élevant à environ 850 000 personnes. Et ce nombre semble être en hausse depuis plusieurs années. Parmi ces personnes, un nombre beaucoup plus faible est dit sans-abri, c'est-à-dire dormant dans ce que l'Insee (Institut national de la statistique et des études économiques) nomme des « lieux non prévus pour l'habitation » (espaces publics, souterrains, talus, locaux techniques etc.). Pour faire face à ces situations, des politiques publiques d'assistance s'organisent depuis l'après seconde guerre mondiale, et plus particulièrement depuis les années 1980. À mesure que ces politiques sociales se développent, et en particulier que le droit au logement se renforce, une attitude devient de plus en plus énigmatique : celle consistant à refuser le secours apporté. Comment comprendre que des personnes sans abri refusent les hébergements qui leur sont proposés ?

S'agit-il d'un choix individuel ? Cette interprétation conduit à deux orientations politiques. La première, libérale, déresponsabilise les pouvoirs publics vis-à-vis de ce qui paraît relever de l'affirmation de la liberté de l'individu. Cette interprétation, minoritaire, est critiquée par les tenants d'une seconde interprétation : la décision est fondée sur une critique des hébergements proposés. Pour comprendre le refus d'hébergement, il faut alors prendre au sérieux ces critiques (manque d'intimité, manque de sécurité; entre autres). Ces analyses reposent sur le raisonnement suivant : si l'hébergement était de meilleure qualité, l'individu sans abri, par une comparaison coût avantage, partirait de l'espace où il dort pour se rendre en hébergement. Si on peut comprendre un tel raisonnement, on débouche alors sur une nouvelle énigme. En effet, si les centres refusés sont si problématiques, comment comprendre qu'ils soient largement remplis ? Le fait de critiquer les hébergements est-il ce qui spécifie les personnes qui ne vont pas en hébergement ? La comparaison entre celles qui refusent les hébergements et celles qui s'y rendent souligne au contraire que ces dernières ne sont pas avares non plus en critiques vis-à-vis des hébergements qu'elles fréquentent. Autrement dit, critiquer n'est pas refuser.

Une autre interprétation conduit à faire du refus d'hébergement l'expression d'une domination si puissante, que les personnes en perdent leurs repères. Elles apparaissent alors comme souffrant d'une pathologie spécifique, parfois appelée tant par des professionnel·les,

des experts que par des sociologues de la pauvreté, « désocialisation ». Pourtant, l'enquête de terrain menée auprès de personnes sans abri refusant depuis au moins plusieurs mois des hébergements, montre au contraire une socialisation, que ce soit avec des passants, des commerçants, des institutions et dans des groupes de sans-abri.

Pour comprendre le refus d'hébergement, il paraît nécessaire de raisonner en termes de liens sociaux. Il peut sembler choquant, de dire que des personnes sans abri sont intégrées à des liens sociaux dans les espaces publics. Et pourtant, c'est la condition pour analyser de façon adéquate ces refus d'hébergement. Nous verrons alors qu'un tel résultat d'enquête, loin d'impliquer l'inaction, a des conséquences intrinsèquement scientifiques et politiques.

Keywords: sans-abrisme - non-recours - choix individuel - désocialisation - liens sociaux.

Édouard Gardella est chargé de recherches au CNRS. Il s'est spécialisé en thèse sur la politique sociale destinée aux personnes sans abri en France appelée « urgence sociale ». Il a conduit ce travail dans une perspective interactionniste : il a analysé le fonctionnement quotidien de cette relation d'assistance dans une approche symétrique (en interrogeant les personnes sans-abri et en ethnographiant le travail des aidants, que ce soit les professionnels de terrain ou les administrateurs de l'État). Il a resitué ces pratiques dans la dynamique historique de transformations du problème public du sans-abrisme des années 1980 jusqu'à nos jours. Il propose à partir de ce travail le concept de chronopolitique, qui invite à suivre les processus par lesquels les épreuves de synchronisation entre dispositifs d'aide et attentes des personnes aidées deviennent (ou pas) enjeu de disputes publiques et de régulation politique. Il est responsable du Pôle Sociologie du LIER-Fonds Yan Thomas. Par ailleurs, il est membre du réseau de recherche « Aux frontières du sans-abrisme ».

II.6 CRÉER LA VILLE. RITUELS TERRITORIALISÉS D'INCLUSION DES DIFFÉRENCES (PRÉSENTATION D'OUVRAGE)

Fiorenza Gamba, Université de Genève, University of Sassari; Sandro Cattacin, Université de Genève; Bob White, Université de Montréal

Tuesday 29 June, 13:15 – 14:45

Notre livre, Créer la Ville, sortira au printemps 2021 aux Presses de l'Université de Montréal (PUM) dans la collection Pluralismes. Le livre analyse le rôle des rituels d'inclusion territoriale dans trois villes, à savoir Montréal, Turin et Genève.

Contredire le discours assimilationniste, de l'homogénéité nécessaire est un des motifs majeurs de l'existence de cet ouvrage. Nous nous sommes interrogés sur la distance entre les discours politiques à l'échelle nationale et le vécu de la différence à l'échelle locale, entre l'apologie de l'assimilation et de l'homogénéité et le discours urbain de la différence.

En creusant cette question, nous nous sommes aussi aperçus que les gouvernements de ces villes de la différence ont un triple discours quant à leur propre représentation. D'un côté – et notamment suite aux travaux de Richard Florida – la diversité des styles de vie est vue comme un moteur de la croissance économique et une réponse à la pénurie de main d'œuvre, de l'autre côté, et quand il s'agit de la migration, la diversité est vue comme un problème dont on doit faire face par des politiques appelées d'intégration des migrants.

Ces politiques, et c'était notre deuxième réflexion derrière ce livre, contredisent le discours de la « ville des diversités », car elles privilégient certaines caractéristiques à lier facilement au développement économique à des autres liés à la vulnérabilité. En tant que sociologues et anthropologues, nous constatons que la ville s'est, sans doute, transformée ces dernières années, mais qu'elle n'a jamais eu besoin de politiques particulières à l'égard des migrations – car la ville était déjà l'incarnation de la migration. Sans migrations, en effet, elle ne se serait pas constituée. Et si historiquement, la ville qui s'enferme, qui s'homogénéise, est aussi la ville qui perd en population et en force d'innovation – la ville qui meurt –, la ville ouverte à toute différence, ne peut qu'avoir un seul but pour garantir sa prospérité : se renouveler en tant que ville ouverte aux différences.

Idéalement, la ville doit donc investir dans son ouverture, dans l'esprit d'expérimentation de ces utilisateurs, dans sa forme démocratique (Sennett 2017) pour être créatrice de biens et de bien-être. Ceci demande que les utilisateurs et les utilisatrices de la ville, ces habitant.es, les gens qui y travaillent, les gens de passage s'identifient avec ce bien commun, le soignent et l'aiment. Cette identification se base sur différents éléments, notamment le sentiment que ce bien commun appartient à toutes et à tous ces utilisateurs et ces utilisatrices, qu'il n'est pas une propriété privée, mais un territoire d'appartenance commune.

Ce sens d'appartenance ne nait pas automatiquement. La promesse de la ville peut exister, sans doute, dans une projection individuelle de qui investit une ville, mais n'est égalée que si la ville y répond avec son ouverture, si elle offre des opportunités d'inclusion, comme le travail, la sécurité, le soutien social. La pratique de vie urbaine peut transformer l'utilisateur et l'utilisatrice en une personne qui apprécie ce que la ville offre. Mais pour créer de l'appartenance, de l'engagement pour la ville, son utilisation n'est pas suffisante. Il faut des offres symboliques d'appartenance, un narratif qui permet que chaque personne puisse s'identifier avec le lieu – un rituel d'inclusion.

Cette hypothèse est à la base de notre livre. Pour créer du civisme, de l'engagement et une attitude de soin à l'égard de la ville, il faut l'aimer et se sentir appartenir à ce territoire, il faut des rituels d'inclusion territoriale. Ces rituels sont au centre de notre réflexion et nous aimerions non seulement montrer leur efficacité, mais l'importance fondamentale de les offrir continuellement pour répondre à la ville qui se transforme, par ces dynamiques démographiques, continuellement. C'est une offre, en d'autres termes, qui doit se renouveler, en rassurant qui vit dans la ville depuis, mais aussi qui y arrive.

De quel dessin sont ces rituels ? Comment se présentent-ils dans nos villes ? Quelles sont les forces et faiblesses majeures de rituels existants ? Quelle pourrait être une politique idéale d'inclusion territoriale d'une ville ? Ces questions sont traitées dans ce livre qui veut ouvrir un débat sur une pratique connue de la ville, mais qui est peu étudiée en général, moins encore dans son importance cruciale pour la reproduction du bien urbain.

II.7 FINANCIALIZATION AND SOCIAL JUSTICE

Lena Ajdacic (University of Lausanne), Felix Bühlmann (University of Lausanne), Fabien Foureault (University of Lausanne), Noé Kabouche (University of Neuchâtel) and François Schoenberger (University of Lausanne)

Tuesday 29 June, 13:15 – 14:45

In the last decades we have witnessed an increasing importance of finance over the economy and, more broadly, over the society. Since the pioneering sociological works in the United States in the 1980s and 1990s, finance has been studied as a social fact. In the 2000s the subfield structured around the expressions of "social studies of finance" or "sociology of finance" and from the 2010s onwards, it kept consolidating and became a very dynamic field of sociological research (e.g. Knorr-Cetina and Preda 2012). The term financialization has been coined to describe the growing importance of finance in social life and could be defined as "the increasing role of financial motives, financial markets, financial actors and financial institutions" (Epstein 2005:3). The aim of this semi-plenary is to take part in these intellectual perspectives by federating social science researches on finance in Switzerland. What are the implications of financialization for procedural, distributive and social justice in contemporary Switzerland and beyond?

For addressing these critical issues, the semi-plenary will benefit from valuable insights coming from different disciplines and orientations.

Keywords: Sociology of finance; financialization; responsible investment; class; patrimonialism

'Responsible investment': ESG and the post-crisis ethical order

Stefan Leins (Universität Konstanz)

This paper looks at recent forms of 'responsible investment'. It follows the use of ESG within a large global bank. ESG is a valuation technique that takes into account environmental, social and governance issues. Drawing on ethnographic data, the paper explores how ESG has become an accepted concept among financial analysts, and looks at how they implement it in their everyday calculations. It argues that ESG enables financial analysts to understand factors related to corporate responsibility as market signals and to use them to support their investment narratives. It concludes that the application of ESG has transformed 'responsible investment' from a normative attempt to increase the morality of investing into a speculative practice of valuation.

This creates profit from current social contention and crises of capitalism.

Keywords: Ethnography; ESG; financial analysis; responsible investment; speculation; valuation

Stefan Leins is assistant professor in anthropology at the University of Konstanz.

Studying the financialization of everyday life through the lens of class

Léna Pellandini-Simányi (Università della Svizzera Italiana)

It is an old sociological insight that different social classes hold different economic subjectivities: different relations to money, savings, rationality and so on. As recent work in economic sociology and market studies showed, this is not only because different objective conditions create different tastes for necessity (as Bourdieu's Distinction would suggest), but also because financial rationalities are shaped through interactions with financial institutions – which interactions themselves follow a classed pattern (as Bourdieu also noted elsewhere). Financial institutions segment the population into different categories based on a wide range of socio-demographic attitudinal parameters as well as past economic actions to decide eligibility and to provide customized marketing and product offerings – including high and low cost mortgages, credit and investment opportunities - for these segments. So much so that Fourcade and Healy (2013, 2017) argued that eligibility processes are the new vehicles of class, producing different objective life chances. However, the role of financial institutions in shaping social groups, and specifically, the social pattern of economic subjectivities, goes beyond eligibility. If we take seriously the claim of interdisciplinary market studies, financialization of everyday life, market studies, the French sociology of conventions and digital sociology that suggest that market devices often prefigure rational subjects and even make 'rational' choices on their users' behalf, this claim can be extended even further. The class pattern of economic subjectivities and financial behaviours is increasingly co-produced by these segmenting, eligibility and product design processes. In this theoretical paper, I connect four main theoretical currents that are necessary to integrate in order to understand how these processes shape classed economic subjectivities: the Foucauldian study on the financialization everyday life; Zelizerian economic sociology; the marketization research program involving Callonian, STS-inspired and performativity studies; and more traditional sociological approaches to inequality. This paper shows how waiving these research streams together can contribute to a better understanding both of contemporary processes of social stratification and of the formation of economic subjectivities.

Keywords: Class; stratification; everyday life; economic subjectivities

Léna Pellandini-Simányi is assistant Professor in the Institute of Marketing and Communication Management at the University of Svizzera Italiana

Financialization as recombination: Bureaucracy and neo-patrimonialism on Wall Street

Fabien Foureault, Lena Ajdacic and Felix Bühlmann (Université de Lausanne)

Finance is widely seen as a driving force of modern capitalism, a progress of organizational rationalization, and scaffolding for meritocratic elite reproduction. Using Orbis data on over 28,000 US financial firms, and sociodemographic data on 806 founders and managers in key firms, we show that neo-patrimonial elements, such as hybrid legal forms and trust relationships, are spreading within finance. Our findings show that hedge and private equity funds rely heavily on secretive hybrid forms in which "elite white men" benefit from baked in advantages. Financialization is not a modernization process but a recombination of bureaucracy and neo-patrimonial logics.

Keywords: Elites; organizations; Neo-patrimonialism

Fabien Foureault is a postdoctoral researcher in sociology at the University of Lausanne, Lena Ajdacic is a Ph.D candidate in sociology at the University of Lausanne and Felix Bühlmann is associate professor of sociology at the University of Lausanne.

14:45 – 15:00   BREAK

D.1   LA PAROLE DES PUBLICS DANS LES DISPOSITIFS DE PROTECTION DES MINEURS ET DES MAJEURS (XIXᴱ-XXᴱ SIÈCLES)

Arnaud Frauenfelder, HES-SO/HETS; Cristina Ferreira, HES-SO/HESAV; Joëlle Droux, UNIGE; Marco Cicchini, Unviersité de Genève

Discutante : Anne-Françoise Praz (UNIFR)

Tuesday 29 June, 15:00 – 16:30 (Session 2 of 2)

Dans le cadre du projet de congrès de la société suisse de sociologie 2021, ce workshop entend interroger le rôle que joue l'écoute des destinataires de la protection sociale sous contrainte à partir de perspectives sociohistoriques d'analyse de l'Etat et de la justice « par le bas », à la lueur de contextes historiques et institutionnels diversifiés.

L'atelier proposé est structuré autour de différentes interrogations. A quels régimes de sensibilité publique ou préoccupations répond cette volonté d'écouter les justiciables et les publics concernés ? Quels sont ces dispositifs d'écoute et qui sont les agents (institutionnels, professionnels) qui les mettent en œuvre ? Comment ces dispositifs sont-ils accueillis et saisis par les destinataires concernés ? Enfin, quels rôles jouent-ils dans l'administration des désordres familiaux, juvéniles et sociaux et de leur régulation sociale ?

Les communications proposées portent sur différentes thématiques associées à l'assistance sous contrainte. Ainsi du domaine tutélaire où auditionner les personnes majeures relève d'une obligation légale en Suisse depuis la fin du XVIIIe siècle jusqu'à nos jours. Cette exigence soulève des difficultés qu'il convient de mettre en lumière sur la longue durée, notamment à partir de mises à l'épreuve du rituel d'audience. Entre tribunal, domicile privé ou établissement institutionnel, comment s'opère le choix des lieux de l'audition et avec quelles conséquences ? Chez les magistrats, comment entendre des justiciables atteints de troubles psychiques, les faire participer aux procédures et rendre ainsi effectif leur « droit d'être entendu » ? Ou au contraire, comment évaluer l'inadmissibilité de leur audition en faisant intervenir l'expertise médicolégale ? Pour leur part, comment les personnes dont la prise de parole est sollicitée au sujet de pans pénibles de leur existence, investissent le moment de l'audience ?

Ces questionnements sont aussi pertinents pour la protection des mineurs, en relation avec l'histoire récente des politiques qui la concernent. Celle-ci fait l'objet depuis les années 1960 de dynamiques d'apparence contradictoire caractérisées par la montée en force des droits de l'enfant et par la judiciarisation croissante de la protection des mineurs. Cette dynamique favorise une prise possible par les publics concernés sur des institutions soucieuses de travailler désormais davantage « avec » autrui (plutôt que « sur » autrui). Comment cette injonction à la collaboration est-elle entendue et mise en pratique ? Les différentes sphères concernées (instances administratives, autorités tutélaires, juridictions civiles ou pénales) s'y adaptent-elles avec les mêmes temporalités et les mêmes modalités ? Et par ailleurs, cette évolution ne représente-t-elle pas aussi un instrument de nouvelles contraintes ? Dans quelle mesure par exemple cette capacité sociale à répondre à la participation telle que les différences instances de la protection la conçoivent, peut-elle être mobilisée dans les décisions prises pour récompenser ceux qui la respectent ou pour sanctionner ceux qui n'y parviennent pas (parents, mineurs) ?

Privilégiant un dialogue fécond entre sociologie et histoire, cet atelier entend tout particulièrement privilégier des communications fondées sur la présentation de matériaux empiriques récoltés sur la base de méthodologies qualitatives diverses (entretiens, analyse documentaire, analyse de dossiers, observations ethnographiques).

« Aujourd'hui Julie ne formule aucune demande, si ce n'est que nous la laissions tranquille ». Prises de parole et tactiques de résistance face à la justice pénale des mineur.es

Géraldine Bugnon, Haute école de travail social de Genève (HETS/HES-SO)

Depuis ses origines au début du 20ème siècle, la justice pénale des mineur.es fait reposer son intervention sur la rencontre au tribunal entre le juge, figure d'autorité morale, et le ou la mineur.e concerné.e, appelé.e à reconnaitre ses erreurs et à démontrer sa volonté de retourner sur le « droit chemin » (Israël 1999). La parole des adolescent.es soumis à la justice fait donc partie de longue date de la procédure pénale. Toutefois, avec la montée en force du droit des mineur.es à être entendu.es dans les procédures qui les concernent, mais aussi la responsabilisation croissante des mineur.es délinquant.es (Muncie 2006), la « parole » des mineur.es prend aujourd'hui une place croissante.

Cette communication prend pour objet le dossier d'une adolescente – renommée Julie et confrontée à la justice dans les années 2010-2020 – avec l'ambition d'interroger la place et l'impact de la parole juvénile dans les procédures pénales. Dans les différentes pièces du dossier, cette « parole » se donne à voir tantôt sous une forme directe – lorsque Julie est entendue par le tribunal – tantôt de manière plus indirecte, lorsqu'elle est rapportée par les intervenant.es en charge de son suivi. Dans certains

documents, le discours « sur » prend le pas sur le dialogue « avec », et la voix de la jeune fille se fait alors silencieuse.

Comment Julie investit-elle les espaces de parole qui lui sont attribués, et comment ses propos sont-ils reçus par l'institution judiciaire ? Dans quelle mesure ces prises de parole constituent-elles des actes de résistance au contrôle pénal ?

Une première lecture du dossier amène à constater la faible capacité de ces prises de parole d'infléchir les décisions judiciaires : Julie est soumise à un suivi thérapeutique malgré sa résistance initiale; elle est placée dans le foyer où précisément elle refuse d'aller. Ceci renseigne sur le caractère extrêmement asymétrique de la relation de pouvoir entre le tribunal et cette jeune fille, dont la parole perd encore en crédibilité à mesure qu'elle se voit étiquetée comme psychiquement vulnérable et potentiellement manipulatrice.

Une grille d'analyse plus fine nous amène toutefois également à considérer ces diverses prises de parole comme autant de tactiques de résistance (Ewick et Silbey 1992, Bosworth and Carrabine 2001, Scott 2009,) que cette adolescente déploie au gré des contextes d'interaction et de sa compréhension du dispositif institutionnel dans lequel elle évolue. Ainsi, Julie parvient à rallier le soutien de certains éducateurs qui plaident en sa faveur lors des audiences en mobilisant ses propos. Elle finit aussi par obtenir, contre la décision judiciaire initiale, un placement dans son canton d'origine, après avoir multiplié les formes d'oppositions (contestation verbale, consommation de médicaments, fugues).

De manière plus fondamentale encore, ces tactiques de résistance amènent les institutions pénales à constater, après trois ans de protection sous contrainte, leur propre impuissance. Alors que Julie est sur le point de devenir majeure, un rapport à l'intention du Tribunal conclut qu'« aujourd'hui, Julie ne formule aucune demande, si ce n'est que nous la laissions tranquille », faisant écho aux propos de Julie elle-même trois ans plus tôt, qui déclarait en audience d'instruction qu'elle n'avait pas besoin d'aide.

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Contester en justice un placement forcé. Quand le droit d'être entendu sert à reconnaître un besoin d'assistance

Cristina Ferreira , Professeure associée, Haute École de santé Vaud

Publié en 2018 quelques mois après le décès de l'auteur, Etoile de papier laisse en héritage une réflexion critique d'un homme placé contre son gré dans un hôpital psychiatrique vaudois. Enseignant, romancier et traducteur, François Conod revient sur l'humiliation éprouvée par cette mesure médico-légale visant à le protéger contre lui-même en raison de son alcoolisme. Avec ironie, il relate les conseils reçus de son avocat au moment d'un deuxième recours en justice. Pour espérer être libéré, il fallait bien se conduire devant le juge de paix : soigner son allure, faire la promesse de coopérer avec les intervenants à domicile, s'abstenir de crier révolte et laisser l'avocat parler à son nom.

Admettre ses carences pour en échange obtenir une liberté surveillée : telle est en somme « la mise en scène de la justice », observée par Bernheim (2012) dans les Cours à Montréal, proposée ici par un représentant légal à son client. Espace où certains tentent de faire valoir le droit à mener une vie selon leurs propres règles, le tribunal est aussi un lieu de capitulation devant la norme. En règle générale ce sont en effet les arguments sanitaires et sécuritaires énoncés dans les expertises médicales qui s'imposent. Dans ces conditions, où la défense de l'intégrité des personnes légitime toute décision, il est laborieux pour les concerné.es de contester une mesure. Au cours des audiences, un double processus a lieu : une relation de subjectivation (chaque cas est singularisé) et d'assujettissement (la personne est amenée à se reconnaître comme sujet vulnérable s'en remettant à une autorité tutélaire).

Comme l'on se propose d'examiner, prendre la parole ou devoir y renoncer, dévoile une gamme d'interactions judiciaires plus complexes. Attachés à rendre effectif le droit d'être entendu - disposition prévue dans le Code civil suisse exigeant la participation des concernés à l'établissement des faits - les magistrats que nous avons interviewé se confrontent à des réalités rugueuses. Leur adhésion à une justice de proximité est mise à l'épreuve par les démentis vigoureux de l'alcoolisme, par le mutisme obstiné ou encore par l'expression délirante du langage. Envisagées pour l'essentiel sous l'angle de la déchéance et de l'incapacité à s'autogouverner, les personnes qui font recours tentent de livrer une autre perception d'elles-mêmes. A l'instar des recommandations de l'avocat, une fiction sociale de la normalité est en quelque sorte jouée devant les juges. En retour, une vocation pédagogique de la justice se manifeste à l'égard de ceux qui sont en situation de perte.

On se réfèrera alors avec opportunité au texte célèbre de E. Goffman, Calmer le jobard (1969). Il nous y invite à prendre au sérieux ces processus douloureux par lesquels le perdant déploie sur la scène sociale des stratégies d'adaptation à l'échec pour mieux surmonter l'offense subie. Les auditions judiciaires constituent un moyen pour exprimer publiquement une blessure identitaire et, aux dires du sociologue nord-américain, un « besoin de consolation ». Le magistrat se voit alors confier un rôle sui generis : faciliter une transformation du regard que les personnes portent sur elles-mêmes de manière à ce qu'elles acceptent l'insoutenable, à savoir, le deuil de leur pleine liberté.

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Enfants placés au XXe siècle en Angleterre et en Suisse : le rôle des victimes dans le processus de réparation

Elena Patrizi, doctorante à la Faculté de droit, assistante au Centre interfacultaire en droit de l'enfant, Université de Genève

Ma recherche porte sur les mécanismes mis en place par l'Angleterre et la Suisse dans le cadre d'un processus de reconnaissance et de réparation de l'injustice faite aux victimes de placements extra-familiaux pendant le XXe siècle. Cela inclut des excuses officielles, des études scientifiques, des programmes de compensations monétaires et la mise en place de symboles commémoratifs. À partir des années 2000, ces deux États ont utilisé de nombreux instruments à l'échelle nationale qui semblent poursuivre les mêmes objectifs de la transitional justice (TJ), notamment éviter de reproduire des injustices à l'avenir, compenser les victimes, établir la vérité sur les violations commises et réconcilier la société avec leur passé et leur présent.

La reconstruction de l'histoire par le biais d'un processus de recherche de la vérité est une composante essentielle du processus de la TJ. Ce processus consiste à enquêter et à faire des recherches sur la nature systématique des échecs passés. La recherche de la vérité implique l'exploration des causes, du contexte et des conséquences des torts passés et des schémas spécifiques (McEvoy K 2006), garantissant ainsi le droit de la victime à la vérité. Les processus de recherche de la vérité peuvent prendre différentes structures et formes, telles que des enquêtes, des commissions de vérité et des commissions de clarification historique. La préservation et l'accès aux archives sont essentiels pour la réalisation du droit à la vérité, car elles disposent de matériaux et de documents importants pour aider à reconstruire le dossier historique et pour que les victimes puissent connaître leur histoire (Haldemann and Unger 2018).

Dans le cadre du processus de recherche de la vérité, la TJ reconnaît l'importance centrale de la consultation et de la prise en compte des expériences personnelles des victimes et des autres personnes concernées. La TJ offre généralement aux victimes la possibilité de raconter leur histoire et leur expérience, et parfois de confronter les auteurs de ces actes en prenant part à la fois à la recherche et à la présentation de la vérité. Il y a donc un effort pour reconstruire et représenter les événements passés à partir de la base, du point de vue de ceux dont la vie a été directement affectée.

Ma recherche se concentre sur l'analyse du processus de réparation à la lumière de la TJ, ainsi que sur le rôle des victimes dans ce processus.

Dans cette présentation, je me concentrerai sur la place des victimes pour établir à quel niveau elles ont participé au processus, et si elles ont participé par le biais des témoignages écrits ou si elles ont été interrogées sur leurs expériences individuelles en leur donnant la parole. Si tel est le cas, les victimes ne peuvent pas être considérées uniquement comme l'objet de l'enquête. Au contraire, en participant et en partageant leurs histoires personnelles, elles peuvent ainsi avoir contribué à la reconstruction de la vérité.

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D.2   SOCIAL JUSTICE IN TIMES OF UNCERTAINTY: PERSPECTIVES FROM HEALTH AND MEDICAL SOCIOLOGY

Stéphane Cullati and Raphaël Hammer, for the RN-SHM

Tuesday 29 June, 15:00 – 16:30 (Session 2 of 2)

In contemporary societies, uncertainty is part of the lives of individuals, regardless of where and when they live. Societies, communities, and other social institutions are meant to reduce the uncertainty of lives by offering protection, education, work, and especially health and access to healthcare. Uncertainty can be a driver for the life

course, a motivation to surpass oneself, a source of change or an obstacle to initiative but, also, a factor of ill health. Growing up in unstable families (divorce, property taken away, violence, poverty, etc.) can direct children on socially disadvantaged life course pathways, and ultimately to poorer health. Uncertainty at work cause psychosocial stress to employees and workers. Uncertainty about future pensions received at retirement can increase anxiety and worries. And, recently, the onset of the COVID-19 pandemic has plunged our societies into great uncertainties, both in the short term at the sanitarian level and in the medium and long term at the social and economic levels.

Just and egalitarian societies can mitigate the negative impact of uncertainties on the lives and health of individuals. Recent trends in contemporary societies showed both increase of living standards and security, but also increase of social and health inequalities, which have been accentuated by the COVID-19 pandemic in 2020. Is the impact temporary or structural? Are inequalities at the micro, meso and macro level cumulating? The health care system itself and the medical and health personnel have also been under pressure, pointing to vulnerability of hospitals.

Moreover, suddenly arrived, the COVID-19 pandemic has been concurrently studied by the scientific community and managed by public health authorities while in the media spotlights. The convergence of this viral epidemic with an "infodemic", or "digital epidemic", is not trivial. Media and social media are saturated with information, potentially reassuring, but also contradictory and generating uncertainty. Controversies that have aroused in the public debate about wearing a mask and potential treatments for example have also emphasised scientific uncertainty and the importance of lay population trust in expert authorities.

SESSION 2: SOCIAL JUSTICE IN TIMES OF UNCERTAINTY: PERSPECTIVES FROM HEALTH AND MEDICAL SOCIOLOGY

Doing research in times of uncertainty: Rethink thesis on Ebola in the light of the Covid-19

Rubis Le Coq, UMR5206 Triangle, ENS de Lyon

June 2016, the WHO officially declares the end of the Ebola Virus Disease epidemic in the Mano River countries. A few months later I arrived in Conakry in the aftermath of Ebola, with the goal of reporting on the lived history of Conakry's inhabitants throughout the epidemic and in their interactions with the various representatives of the Ebola response. I soon found myself confronted with a methodological difficulty: Although the "side effects" of Ebola were perceptible, the epidemic was over by then. Five years later,

while I was writing my PhD thesis, the threat of a coronavirus epidemic from Wuhan appeared. Soon, this epidemic arrived on our doorstep, in France, like a wave that we see coming from afar, from which we try to escape but which ends up irremediably crashing on our feet. Very quickly we find ourselves confined, masked, tested, socially distanced. As an anthropologist of epidemics, I found myself the protagonist of a pandemic in the present time.

In this article I wish to question the impact of this new epidemic and the moment it appeared in my research career, on the construction of the analysis of my field data: How to think my interpretations in the light of a new pandemic? To what extent does this change the relationship to the field and to the respondents?

First, I will pay attention to what Frédéric Le Marcis calls "the shadow cast by Ebola" on the covid. How has the Ebola experience in West Africa impacted the management of the arrival of the covid on the continent? What can we conclude about the effectiveness of preparedness projects and can this experience explain the smaller scale of the epidemic in these countries? What other hypotheses have been put forward about the smaller covid-19 outbreak in this region of the world?

In a second step, I will see how this epidemic has led me to take a different look at my work and to feel closer to the experience of the people surveyed. Here I consider the abundance of information on epidemics, from mediatic or scientific sources, called in these circumstances "Infodemic", as a source of scientific uncertainty. It reminds me of the infodemic that I discuss in my work on Ebola in order to understand the gap between this profusion of information and the reality of the epidemic as experienced by the population. Moreover, finding myself at the heart of an epidemic and its repercussions allowed me to better understand the experience of my respondents. The country of occurrence and the disease being quite different, experiencing mistrust, rumors, conspiracy, adaptation of care strategies and social distance, both in France and in Guinea, made me reconsider the importance of context.

Finally, drawing from my own experience in a test center for covid19, I will be comparing this event with elements of my ethnography in Guinea. The comparison between this participant observation and my fieldwork data reveal similarities in the management of the two epidemics and in their reception by the population.

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Healthcare Professional and Professional Stakeholders' Perspectives on Vaccine Mandates in Switzerland: A Mixed-Methods Study

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*Equal contribution

In Switzerland, there are no vaccine mandates in non-epidemic settings; federal legislation allows mandates for people who exercise certain activities, such as healthcare professionals (HCPs), once a serious national threat is established. Facing the coronavirus pandemic, the Swiss Federal Council declared such a threat when it announced an "extraordinary" epidemiological situation in March 2020. In June 2020, this status changed to "particular" situation. With Switzerland still in a "particular" situation in January 2021 and 2 COVID-19 vaccines approved for use, the legislative door remains open for potential vaccine mandates. Furthermore, concerns about potential COVID-19 vaccine mandates have been expressed in popular discourse and by HCPs. Since many HCPs work with vulnerable patients, are trusted information sources, a probable target population for COVID-19 vaccination, and potentially subjected to mandates, we investigated their perspectives on vaccine mandates when facing epidemiological uncertainty.

Methods: We administered a national online survey to physicians, pharmacists, nurses, and midwives. Surveys included questions about discussions with vaccine hesitant (VH) individuals, (in consultations and within HCPs' social networks), childhood vaccine (CHV) population mandates, and influenza vaccination (IV) HCP mandates. We qualitatively investigated Swiss vaccination policy in anticipation of COVID-19 vaccination through: (1) interviews with HCPs, HCP professional association representatives, and health authorities; (2) a focus group discussion with complementary/alternative medicine (CAM) providers and association representatives, biomedical practitioners, and Swiss Federal Vaccination Commission members.

Results: As of 19.01.2021, 489 physicians responded to the survey. 63% (N=309) favored shared parent-HCP CHV decisions and 47% (N=231) shared IV employee-employer decisions. 29% (N=138) favored CHV mandates and 27% (N=133) IV mandates. 6% (N=27) favored individual CHV decisions and 22% (N=110) individual IV decisions. 232 nurses responded to the survey. 52% (N=120) favored shared parent-HCP CHV decisions and 26% (N=61) shared IV employee-employer decisions. 25% (N=58) favored CHV mandates and 7% (N=17) IV mandates. 18% (N=41) favored individual CHV decisions and 63% (N=145) individual IV decisions. 565 midwives had responded to the survey. 48% (N=265) favored shared parent-HCP CHV decisions and 11% (N=64) shared IV employee-employer decisions. 7% (N=36) favored CHV mandates and 1% (N=4) IV mandates. 44% (N=248) favored individual CHV decisions and 86% (N=486) individual IV decisions. The survey is ongoing and finishes 28.02.2021. Preliminary qualitative results show general HCP opposition to COVID-19 vaccine mandates due to currently insufficiently documented safety, efficacy, and long-term protection evidence, with consensus among Federal Vaccination Commission members, CAM association representatives, and biomedically- and CAM-oriented HCPs. HCPs were also uncertain about the logistics of a COVID-19 vaccine mandate in practice; specific questions about the enactment of vaccine mandates remain unanswered, such as consequences for non-vaccinators, who the enforcers of vaccine mandates are, and what circumstances would necessitate a COVID-19 vaccine mandate for HCPs.

Conclusion: As a highly trusted sources of vaccination information, HCPs play an important role in influencing vaccination attitudes in consultations, friend/acquaintance interactions, and public discourse. Our findings therefore underscore the need to engage with HCPs to understand their attitudes on vaccination policy, including potential mandatory COVID-19 vaccination.

D.3   INEQUALITIES AMONG YOUNG IN TIME OF UNCERTAINTY

Eduardo Guichard [1,2], Milena Chimienti [1,2], Jean-Marie Le Goff [1,3], Claudio Bolzman [1,2]

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Tuesday 29 June, 15:00 – 16:30

The objective of this session is to discuss how did young people with a migratory background live and react in context of uncertainty comparing their situation with those without a migratory background in different European countries. Speakers will be invited to consider the inequalities and vulnerabilities which are specific to the individuals belonging to the so-called second generation youth and to compare their processes of accumulation of advantages with those of young adults of native-Swiss origin.

Our general hypothesis is that the migratory background is a 'starting point' from which the life courses of youth diverge. The session will discuss the following question: How did young people live and react to context of uncertainty? What are the differences among young in their transition to adulthood comparing the case of those with and without a migratory background? What are their similarities?

This session presents empirical comparative studies on young adults with and without a migratory background. We are especially interested in studies reflecting on the pandemic context and its effects on the life-course of young adults.

Parental investment in children's educational success against the odds: A comparison between native and migrant families in Switzerland

Andrés Gomensoro [1], Chantal Kamm [1], Sandra Hupka-Brunner [1], Marieke Heers [2]

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Education is a key resource for the social and economic integration of the children of migrants. However, the access to diplomas is subject to multiple familial, social and institutional processes of (re)production of inequalities. In Switzerland, as in most of the OECD countries (OECD, 2012), second-generation students are generally less successful at the different bifurcation points of the educational system (Tjaden & Scharenberg, 2017). Particularly vulnerable second-generation groups with modest social background and limited resources – in

Switzerland for instance Turkey and former Yugoslavia – are more often streamed into basic requirement lower-secondary tracks, experience delayed transitions into the upper-secondary level (Sacchi & Meyer, 2016), face discrimination in the apprenticeship market (Hupka-Brunner & Kriesi, 2013; Imdorf, 2010) and participate less in tertiary education (Murdoch et al., 2016). Orientation can thus be seen as an uncertain and risky process.

Another strand of research focuses on children of migrants who 'succeed against the odds', implying that when accounting for accumulated disadvantages and limited resources (low SES and parental education background) some second-generation individuals attain higher levels of education compared to their native counterparts. This phenomenon is referred to as the 'immigrant paradox' (Feliciano & Lanuza, 2017). Parents' and young adults' educational aspirations (Fuligini, 1997) as well as parental investment in their children's education (Altschul, 2011; Liu & White, 2017) are suggested as potential explanations for this observed paradox.

To extend our understanding on second-generation success against the odds, we investigate the role played by the parents, i.e. how parental educational aspirations and investment contribute to "unexpected" – or seemingly paradoxical – successful pathways for vulnerable second-generation groups in Switzerland. Theoretically, we consider the generic and specific patterns of young adults' and parents' aspirations (goals), available/mobilizable resources (means to act) and strategies (actions/agency) (Heckhausen & Buchman, 2018). We do so by taking a comparative perspective between migrant-origin and native families. Educational success is measured both objectively (by observable and measurable educational indicators) and subjectively (individual perception of success; Neuenschwander & Nägele, 2014).

To evaluate this, we rely on the qualitative in-depth study "Parental investment in Children's education" of the second cohort of TREE (Transitions from Education to Employment; www.tree.unibe.ch). In spring 2020 (four years after the end of compulsory schooling, average age 20), we interviewed 72 young adults of Swiss, Southern European or Extra-European origin with comparably modest social backgrounds and 50 of their parents. In spring 2021, we will interview the parents again.

The preliminary results reveal a diversity of individual definitions of educational success: Swiss parents and young adults tend to focus on occupational (job satisfaction, further education) and individual (education-skills fit) aspects, while second-generation youth and parents tend to have a performance- or output-oriented understanding of success. Moreover, the data reveal various types of parental

investment strategies that differ widely between Swiss and migrant parents. Additional analyses explore the unprecedented and uncertain situation for families during the first lockdown due to COVID19 (when schools were closed in spring 2020) and possible adaptions of parental investment and consequences one year later (in spring 2021).

Keywords: Second generation, integration, educational success, accumulated disadvantages

Transition from school to the labor market in Switzerland. A comparative study between children of immigrants and natives.

Jean-Marie Le Goff [1,3], Claudio Bolzman [1,2], Milena Chimienti [1,2], Nora Dasoki [2,4], Eduardo Guichard [1,2]

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The aim of the communication is to develop a comparison of the transition from school to the labor market between children of migrants and natives in Switzerland. We are especially interested to investigate mechanisms that lead children of migrants to have different positions than natives on the labor market. Three mechanisms about the relation between the initial status of children of migrant to their socio-economic status reached on the labor market can be proposed (Di Prete and Ehrich, 2006; Pudrovska & Anikputa, 2014). A first mechanism is to consider that the economic status is only related to the migratory background, whatever the type and the degree of education which is attained. A second mechanism is a mechanism of path dependency, in which an initial disadvantage related to the migratory background leads young adults to reach a lower level of education than natives. This disadvantage in education increases the risk to reach a lower position on the labor market. The third one corresponds to a mechanism of cumulative effects, in which the migratory background remains influential at each step of the life course and adds to the disadvantages or advantages cumulated during education trajectory. These different hypotheses of path dependency and cumulative effect will be tested on the LIVES cohort study (Spini et al, 2013), a panel survey launched in 2013 in which are interviewed each year a sample of children of migrants together with a sample of Swiss natives born between 1987 and 1997.

Keywords: Second generation, transition, migratory background, path dependency, cumulative effect, Switzerland

Gendered immigrant optimism: ethnic choice effects at the transition to upper secondary education in Switzerland

David Glauser, University of Bern, Institute of Educational Science, Department of Sociology of Education.

Educational attainment is decisive for social integration in terms of income prospects, health condition, and access to welfare services over the life course (Kalter et al., 2018). Educational inequalities relating to social or migration background therefore have a long-lasting negative impact on social integration. In the case of educational disparities attributable to migration background, findings point to two conflicting conditions (Hernandez and Garcia, 2018). Ethnic disadvantages or penalties, respectively, are observed for specific migrant groups in many countries and at different educational levels (Roezer and Werfhorst, 2017), while partly for the otherwise low-privileged ethnic groups, educational advantages -- ethnic premia -- are reported as well (Dollmann 2017).

In this presentation, the scope is on aspirations of upward social mobility among children of immigrant origin that often translate into ethnic premia in terms of a higher likelihood of attaining more school orientated tracks at upper secondary level (baccalaureate schools vs. vocational education and training, VET) compared to their native-origin peers when controlling for academic performance. Based on data from German-speaking Switzerland on two school-leaver cohorts, one born in 1985 (TREE) and the other in 1998 (DAB panel study), we focus on students whose parents were born in the Balkans, Turkey or Portugal.

We operationalise immigrant optimism as difference between the highest socioeconomic status of the parents and the desired occupation of the child at the age 30. In so doing, the motivation for social advancement is captured as relative distance between ambition and social class (Keller and Zavalloni, 1964). In addition to test whether the motivation for upward social mobility differs between youths with the afore mentioned migration background and those of the majority population, we use this aspiration measure to disentangle direct and indirect effects of migration background on educational attainment at upper secondary level applying the reformulated KHB method (Breen et al., 2018). Since patterns of educational transitions in Switzerland vary systematically by gender (Fleischmann et al., 2014), we conduct our analyses separately for young women and men. This enables us to test whether the observed ethnic choice effects are gender-specific.

Overall, we observe the highest aspirations of social advancement among youths of the ethnic groups of interest belonging to the lower tail of the social strata. However, our

results reveal the importance of stratifying analyses by gender, since we only observe ethnic premia in the case of men in both cohorts. In addition, the cohort comparison reveals that the effects of aspirations are underestimated when aspirations are measured close to the time of educational transitions.

Keywords: Integration, educational success, migrants, second generation

Money and maturation among young people following NEET trajectories in England

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Since the early 2000s and following on from the Great Recession, the timing of transitions into stable employment and risks of suffering episodes of not being in any form of education, employment or training (NEET) is affecting a diverse group of young people into their late '20s. In England, there have been a number of "learning to earning policy failures [3]" and given an ongoing precarity of life conditions, the financial strain that young people are under can be acute. In the current paper we address the question of whether NEET trajectories and the timing of this precarity may be critical to how youth perceive their transition into 'adulthood'. Our longitudinal study contributes to recent sociological literature which seeks to understand how disruptive episodes in the early stage of the life course and the potentially concomitant negative financial aspects for young people impact on their perceptions of becoming an 'adult' [4]. Utilising sequence analysis methods we trace N/EET trajectories [2], drawing on a representative cohort of young people from Next Steps data [UCL] in Eng- land. Our findings produce a detailed descriptive picture of how NEET experiences earlier on, between the ages of 16 and 20, produce feelings of precarity and financial insecurity years later, at age 25. Results show NEET trajectories to be associated with lowered perceptions of having transitioned into adulthood through a somewhat paradoxical situation of young people having financial obligations to meet, but ones (debt repayments) which they are unable to consistently meet.

Keywords: Emerging adulthood, financial security, NEETs, sequence analysis

D.4   AGENCY OF FORCED MIGRANTS: DEALING WITH UNCERTAINTY IN HOSTILE MIGRATION CONTEXTS

Ibrahim Soysüren, University of Neuchâtel; Nedelcu Mihaela, University of Neuchâtel

Tuesday 29 June, 15:00 – 16:30 (session 1 of 3)

More and more restrictive policies are put in place against movements of people who are forced to leave their countries. In this regard the European Union and European countries are particularly actives.

However, despite increasingly sophisticated technological-supported border control, these restrictive policies and measures did not stop forced migrants to cross borders. People still manage to enter Europe and ask for asylum in the countries of their choice even though the European Dublin System defines criteria of countries where they should apply for asylum. If they are deported from another country in Europe, elsewhere or to their country of origin, some forced migrants come back and introduce again their asylum application. Others successfully fight against their deportation or they continue living as undocumented migrants in the countries from where they are supposed to be deported. Some others "prefer" to stay in another European country. Many of these migrants live for months and years in liminal spaces (Sutton et al. 2011), such as neighbourhoods, camps, or squats, where they wait to move forward or for future solutions.

Existing scholarship shows that in such hostile contexts and conditions, forced migrants struggle to find solutions during different phases of their migration journeys: to cross borders, stay or move in a (new) host country, claim asylum and get it, integrate in a new society, learn a new language, study, find a job, fight against racism or discrimination, and so on. With the support of informal networks, migration rights organizations, ethnic communities, civil society grassroots initiatives, as well as digital technologies, they still manage to mobilize resources and develop different forms of agency – i.e. the "capacity to make a change" (Giddens 1984).

This session invites to reflect on agency processes and mechanisms in the case of forced migrants dealing with various forms of uncertainty: with regard to (im)mobility situations, legal status, economic precariousness, transnational families, home and host countries socio-political contexts, etc. Therefore, we welcome papers based on theoretical insights and empirical studies and aiming to

explore different aspects of forced migrants' agency in European countries and at various stages of migration processes.

SESSION 1: (LIMITED) RESOURCES

Living in Permanent Temporariness: A Qualitative Study of Asylum Seekers' Experiences of Asylum Housing in Glasgow

Niroshan Ramachandran,Edge Hill University, United Kingdom

The term 'permanent temporariness' is used to refer to a 'static experience of being temporary' and the 'acquired knowledge that such temporariness is permanent' (Bailey et al., 2002: 139). In the UK, a centralised National Asylum Support Service system provides support to asylum seekers. Asylum housing, in particular, has been a mechanism to exclude asylum seekers from others within their new community, keep them under the state control, cast them as undeserving people and force them to live in difficult circumstances. Although asylum housing is supposed to be temporary – a place where one lives pending a decision on one's asylum application – asylum seekers often spend years in a period of waiting. Their circumstances as individuals awaiting an outcome on their asylum application highlights the different degrees of state control over asylum seekers through housing and settlement process (Phillips, 2006). Using qualitative data drawn from interviews with 16 asylum seekers living in Glasgow – a city that receives the largest number of asylum seekers and is also the largest dispersal location in the UK (Mulvey, 2015; Strang, Baillot and Mignard, 2017) – this paper explains how housing creates a state of permanent temporariness in asylum seekers' everyday lives and how they negotiate living in such circumstances. Findings show that there is variability in terms of time spent in accommodation and vulnerabilities linked to relocation, with asylum seekers experiencing a high logistic and emotional burden. For these individuals, asylum (temporary) housing has served as a daily reminder of temporariness and uncertainty that leads to their inability to effectively settle and prosper.

'It's not easy living in South Africa as an LGBTI, especially if you are black' – Dealing with bordering processes as a lesbian migrant women in hostile Johannesburg

Verena Hucke, University of Kassel, Germany

Lesbian women experiences are overwhelmingly overlooked in migration research. This paper takes this observation as its starting point and adds to the expanding field of sexuality and migration studies by shifting focus to lesbian migrant experiences in the Global South. Drawing on narrative interviews conducted in Johannesburg in 2019 and 2020 with lesbian migrant women who migrated from other African countries to South Africa and who could potentially apply for asylum on the basis of sexuality the paper argues that these women make visible social conflicts around mobility, rights, and social participation by actively reconfiguring multiple borders. The paper interrogates the narrative of the Rainbow Nation before examining how bordering processes are experienced and negotiated by lesbian migrant women and how these women develop agency through their capacity to navigate borders at multiple scales and in complex ways.

Ethnic Organizing as a Strategy for Dealing with Uncertainty: Darfurian – Sudanese Asylum Seekers in Israel as a Case Study

Lisa Richlen, Ben Gurion University of the Negev, Israel

Western countries are increasingly reticent to grant refugees basic rights – including legal status – leaving them in situations of precarity and liminality. In the absence of access to services and legal rights, many turn to their communities for physical and other forms of basic support. One common mechanism for facilitating this is the establishment of organizations founded according to identity group, including ethnic identity. Indeed, this is the case in Israel where the Darfurian Sudanese community has established ethnically-constituted 'community centers.' In the absence of a viable future in Israel, in light of on-going uncertainty, and in a context where they lack basic legal and social rights, these community centers revert to strategies from the homeland which facilitate survival and belonging. They actively harness ethnic identity and the ethnic group to help asylum seekers to cope with and even overcome threats to physical and cultural survival in a hostile hostland. Initially upon arrival to Israel, community centers focused on provision of emergency and basic humanitarian assistance. However, over time and in the absence of a viable long-term solution in the hostland, they have increasingly engaged in cultural and linguistic identity reclamation. For many, these later activities represent a source of personal strength and pride. Arguably, this provides them with an important coping mechanism for dealing with the difficult Israeli reality. Therefore, this case study demonstrates that the liminal situation represents both danger and opportunity; danger, in that the community centers are a vehicle for providing emergency assistance, and opportunity in that they facilitate identity reclamation. As such, I claim that the ethnic group and ethnicity is a flexible construct that can adapt to the needs of the ethnic group over time. Furthermore, it is an important tool for managing (and, in some cases, actively

overcoming) refugees' liminality while also subverting and reimagining their relationship to the homeland. Indeed, community centers and the ethnic group anchor individuals within a liminal time and place. The findings from this ethnographic research are based on interviews with 52 individuals and attendance at nine events.

Contested Agency and Algorithmic Governance: Algorithmic Imaginaries of Refugees

Tayfun Kasapoglu, University of Tartu, Estonia

Algorithms may have different outcomes for different social groups. This study provides a bottom-up approach and rather than exploring the algorithms or relevant infrastructures, algorithmic imaginaries of refugees are investigated. Algorithmic imaginary can be understood as 'the way, in which people imagine, perceive, and experience algorithms and what these imaginations make possible' (Bucher 2017: 31). How algorithms are imagined has important consequences for how lives are experienced and governed. Refugees constitute one of the most monitored groups in society, yet the opportunities algorithms can provide can be of key importance for refugees. Based on qualitative interviews conducted with 19 Syrian refugees in Estonia (n=7) and Turkey (n=12), the study aimed to answer "How do refugees negotiate their agency concerning algorithms that govern different aspects of their life?" The agency is understood as what individuals can do, know, and control in contrast to structural factors such as the institutions, governments, and policies which can restrict individuals (Barker & Jane, 2016). However, the agency is not only about what an individual can do, but it is also about reflexivity: what a person can do with a specific intention (Mitcham, 2014) and considering possible actions and outcomes as a response to emerging and evolving situations (Emirbayer & Mische, 1998). The agency in this study refers to refugee's reflections/negotiations concerning algorithms – potential positive and negative outcomes, suggestions on how to improve/change certain aspects of algorithms, and resulting attitudes that comply with or resist against algorithmic outcomes. We used 4 different types of algorithms as proxies to understand refugees' imaginaries. The algorithms selected were; personalized ads and filter bubbles as they are relevant for every internet user and also police risk scoring algorithms and relocation algorithms as they are directly relevant for refugees. The study indicated that social context such as refugees' host country may have an effect on refugee' perspectives and lack of some opportunities may result in more positive attitudes towards algorithms. The algorithms that make suggestions for refugees were perceived positively in comparison to algorithms that restrict refugees' agency and make important life decisions about them. Based on the refugees'

imaginaries, the study demonstrates the social power of algorithms and potential issues that may arise concerning the agency. Considering the agency of refugees as subjects of algorithmic decisions would democratize algorithmic processes and create more fair algorithmic governance.

D.5   SPANNUNGSFELDER UND UNGEWISSHEITEN IM KINDESSCHUTZ. AKTUELLE EMPIRISCHE STUDIEN ZUM SYSTEM DES KINDESSCHUTZES IN DER SCHWEIZ

Aline Schoch[1]; Martina Koch[1]; Gaëlle Aeby[2;] Lukas Neuhaus[1], Marion Pomey[3]; Cornelia Rüegger[1]

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Tuesday 29 June, 15:00 – 16:30 (Session 2 of 2)

Dem Kindesschutz sind verschiedene «Ambivalenzen» (Kelle/Dahme 2020) inhärent, beispielsweise das Spannungsfeld zwischen (fremdbestimmtem) Schutz und Selbstbestimmung (Becker-Lenz et al. 2019), zwischen Kindeswohl und Kindeswille (Oelkers/Schroedter 2008), zwischen Partizipation und behördlicher Verfahrenslogik (Schoch et al. 2020), zwischen einer Logik der Vereinbarung und einer Logik der Anordnung (Koch et al. 2019) oder zwischen einer Eltern- und einer Kinderzentrierung (Pomey 2017). Dies führt zu Ungewissheiten und zu Unsicherheiten nicht nur bei den betroffenen Personen und Familien, sondern auch bei den Fachkräften, die im Kindesschutz tätig sind. Wie werden solche Spannungsfelder in der Praxis ausbalanciert und ausgehandelt?

Zurückzuführen sind diese Ungewissheiten und Spannungsfelder unter anderem darauf, dass sowohl der Kindesschutz durch eine Vielzahl unbestimmter Rechtsbegriffe geprägt ist, beispielsweise durch Begrifflichkeiten wie Gefährdung, Kindeswohl oder Schutzbedürftigkeit. Aus rechtssoziologischer Sicht bedürfen diese unbestimmten Rechtsbegriffe erst einer Überführung in die Rechtswirklichkeit, was Auslegung, Anwendung und Aushandlung beinhaltet. Auch in dieser Hinsicht ist der Alltag der Fachkräfte von Unsicherheiten und Ungewissheiten sowie einem erheblichen Ermessensspielraum geprägt. Des Weiteren zeigt sich, dass dies für die betroffenen Personen problematische Implikationen haben kann: Oft ist für sie nicht ganz nachvollziehbar, inwiefern die Fachkräfte bei ihnen eine Gefährdungssituation konstatieren. Insofern sind die ungewissen Rechtsbegriffe auch umkämpfte Wirklichkeiten; es zeigen sich Kämpfe um Deutungen beispielsweise

hinsichtlich dessen, was eine 'gute Kindheit' oder ein 'gutes Leben' ausmacht. Zu fragen sein wird daher, welche Deutungen sich wann durchsetzen und inwiefern auch die betroffenen Personen zu Deutungshoheit gelangen können.

Die Anzahl empirischer Studien zu den Auswirkungen der Gesetzesreform des Kindes- und Erwachsenenschutzrechtes 2013 sowie zur Arbeit der damals neu geschaffenen Kindes- und Erwachsenenschutzbehörden (KESB) und weiterer organisationaler Akteure in diesem Feld sind überschaubar. In dieser paper session möchten wir aus soziologischer Perspektive anhand aktueller empirischer Studien den Ungewissheiten nachgehen, die sich durch Spannungsfelder und unbestimmte Rechtsbegriffe im Kindesschutz zeigen.

Becker-Lenz, R.; Käch, O.; Müller-Hermann, S. & L. Neuhaus (2019): Selbstbestimmung, Schutz, Wohl. Zielorientierungen im Erwachsenenschutz. Schweizerische Zeitschrift für Soziale Arbeit, No 24, pp. 58-71.

Kelle H. & S. Dahmen (eds) (2020): Ambivalenzen des Kinderschutzes. Empirische und theoretische Perspektiven. Kindheiten. Weinheim: Beltz Juventa.

Koch, M., Piñeiro, E., & N. Pasche (2019): "Wir sind ein Dienst, keine Behörde." Multiple institutionelle Logiken in einem Schweizer Jugendamt - ein ethnografisches Fallbeispiel aus der street-level bureaucracy. Forum Qualitative Sozialforschung / Forum: Qualitative Social Research, 20(2), pp. 1-30.

Oelkers, N. & M. Schrödter (2008): Kindeswohl und Kindeswille. Zum Wohlergehen von Kindern aus der Perspektive des Capability Approach. In Otto, Hans-Uwe & Holger Ziegler (eds) Capabilities – Handlungsbefähigung und Verwirklichungschancen in der Erziehungswissenschaft. Wiesbaden: VS Verlag für Sozialwissenschaften, pp 143-161.

Pomey, M. (2017): Vulnerabilität und Fremdunterbringung. Eine Studie zur Entscheidungspraxis bei Kindeswohlgefährdung. Weinheim: Beltz Juventa.

Schoch, A.; Aeby, G.; Müller, B.; Cottier, M.; Seglias, L.; Biesel, K.; Sauthier, G. & S. Schnurr (2020): Participation of Children and Parents in the Swiss Child Protection System in the Past and Present: An Interdisciplinary Perspective. Social Sciences, vol. 9(8), pp. 1-19.

Wer hat hier welches Problem? Zur interaktiven Produktion des Falles im Kindesschutz und der kommunikativen Bearbeitung des Spannungsfeldes zwischen Defizitkonstruktion und Stigmavermeidung

Cornelia Rüegger, Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz FHNW

Fachkräfte der Sozialen Arbeit haben es im Arbeitsfeld des Kindesschutzes beim Auftreten von Erziehungsproblemen der Eltern, Entwicklungsproblemen von Kindern und Jugendlichen oder bei Abklärungen von möglichen Kindeswohlgefährdungen mit konkreten realen Fällen zu tun. Durch die sozialstaatliche Anbindung Sozialer Arbeit geht ihr Hilfeauftrag oft mit einem Kontrollauftrag einhergeht

(bspw. Becker-Lenz 2005; Scherr 2015; Urban 2004), z.B. wenn sozialpädagogische Familienhilfe als Massnahme im Kontext einer Kindeswohlgefährdung angeordnet ist. In solchen Fällen kann nicht vorausgesetzt werden, dass die Klientinnen und Klienten einen Hilfe-bedarf sehen oder mit den Bedingungen des Hilfesettings einverstanden sind. Zudem ist im Ausgangspunkt der Fallarbeit nicht klar, was das fallspezifische Problem der Lebensführung ausmacht und welcher «Hilfe» es bedarf. Vielmehr kann die Konstitution eines Falles als ein sozialer „Konstruktions- und Transformationsprozess" (Gildemeister/Robert 1997) gefasst werden, der in der Regel über Praktiken der Interaktion entsteht. Erst die Interaktion selbst "und ihre Deutung transformiert ein berichtetes Ereignis, die Lebenslage einer sozialen Gruppe oder die komplexe Lebens-geschichte eines Individuums in einem für die Soziale Arbeit relevanten und handhabbaren Fall" (Bommes/Scherr 2012: 262). Dabei wird die interaktive Produktion eines Falles, nicht nur von professionellen, sondern auch von gesetzlichen, organisationalen wie auch von Logiken der Klientel mitbestimmt, da Soziale Arbeit in einem Spannungsfeld von sozialstaatlichem Auftrag bzw. organisational vorgeprägten Hilfeleistungen, den Anliegen der Klientel und professionellem Handlungsverständnis agiert (Bauer/Ahmed/Heyer 2010; Bommes/Scherr 2012; Rüegger 2020).

Der geplante Beitrag aus einer qualitativen Studie zu den Prozessen, Praktiken und Sinnstrukturen der Fallkonstitution in der Sozialen Arbeit (Rüegger 2014, 2017, 2019, 2020) beleuchtet diese interaktiven Produktion des Falles und seiner Problematik im Kindesschutz und ermöglicht einen Einblick in das dynamische Geschehen der Verzahnung von diagnostischem Handeln und der Gestaltung der Arbeitsbeziehung im interaktiven Geschehen der Fallkonstitution. Es wird deutlich, dass diese interaktiven Prozesse in der Herstellung des Falles nicht nur fachlich-inhaltlich heraus-fordernd sind. Sie sind zudem als situatives Beziehungsgeschehen höchst störungs-anfällig. Strukturell ist angelegt, dass sich Soziale Arbeit als gesellschaftlich institutionalisiertes Hilfe- (und Kontroll-)System mit problematischen Formen der Lebensführung beschäftigt. Es geht hier also um eine Ist-Soll-Diskrepanz, die im Moment der Fallkonstitution in den Blick kommt und je nach Arbeitsfeld auch explizit ausgewiesen werden muss, um als unterstützungswürdig anerkannt zu werden oder allenfalls auch eine Kindeswohlgefährdung auszuweisen. Erst im Defizit der Ist-Soll-Differenz liegt der strukturelle Ausgangspunkt für die Soziale Arbeit im Kindesschutz. Empirisch zeigt sich, dass dies mit Prozessen der Herstellung von Hilfsbedürftigkeit wie auch der meist impliziten Verhandlung von Schuld und Moral einher geht, was diese Prozesse der Fallkonstitution im interaktiven Geschehen mitunter so heikel macht. Die Sozialarbeitenden

reagieren darauf mit verschiedenen kommunikativen defensiven Praktiken, wie sie im Beitrag am Fallmaterial dargestellt werden (z. B. Normalisierungen bezüglich der Probleme der Lebensführung und/oder Inanspruchnahme Sozialer Arbeit, Vermeiden einer deutlichen Problembenennung bis hin zu Problemellipsen. Es sind Praktiken, welche das achtungsbedrohende Potential (implizit moralisierender) Aussagen zur Lebensführung der Klientel gänzlich zu meiden oder über Normalisierungen zumindest abzuschwächen versuchen. Die Klientel hingegen versucht sich in ihren Problempräsentationen auf eine Weise darstellen, dass sie ihr „Image" (Goffman 1986) möglichst wahren können. Diese kommunikativen Praktiken der Sozialarbeitenden wie jene der Klientel lassen sich verstehen als Praktiken zur kommunikativen Bearbeitung des Spannungsfeldes zwischen Defizitkonstruktion und Stigmavermeidung in der Herstellung des Falles im Kindeschutz.

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Fremdunterbringung – Schutz oder Gefährdung des Kindeswohls? Zur sekundären Vulnerabilität in der Sozialen Arbeit

Marion Pomey, Züricher Hochschule für Angewandte Wissenschaft ZHAW, Soziale Arbeit

Kinder und Jugendliche, die in ihrem Wohl gefährdet sind und daher nicht länger bei ihren Eltern/Familien aufwachsen können, werden nach vorausgehender Abklärung in (sozialpädagogischen) Pflege-familien oder Heimen fremdplatziert. Ziel dieser biografisch einschneidenden Interventionen ist es ihre Integrität und ihr Wohl zu schützen, sie in belasteten Lebenslagen professionell zu unterstützen und in ihrer je individuellen Entwicklung zu fördern. Denn die Abwehr von Gefährdungen allein reicht nicht aus. Sozialpädagogische Interventionen wie die Fremdunterbringung eines Kindes dienen nicht nur dazu die Gefährdung abzuwehren, sondern auch prospektiv das Kindeswohl zu schützen (vgl. Gabriel/Keller 2019; Pomey 2017). Doch „der Blick auf die Geschichte zeigt, dass die Orientierung am individuellen Kindeswohl sehr viel jünger ist, als es uns aus fachlicher Sicht lieb sein kann" (Gabriel/Keller 2019). Aus empirischen Studien wissen wir, dass Kinder und Jugendliche in Heimen erneuten Grenzverletzungen und Übergriffen ausgesetzt sein können, dass sie übergangen werden, nicht gehört werden, nicht teilhaben können an sie betreffenden Entscheidungen oder dass sie Gewalt durch Peers oder Mitarbeitende erfahren (Samson 2012, Andresen et al. 2015, Pomey 2017). Diese institutionell bedingte Verletzlichkeit im Sinne der erneuten Gefährdung des Wohls innerhalb sozialpädagogischer Hilfen kann als «sekundäre Vulnerabilität» (Pomey i.E.) verstanden werden. Sie rückt die Frage in den Mittelpunkt, ob die Soziale Arbeit es schafft, Kindern einen 'sicheren Ort' zu bieten, oder ob Kinder erneut verletzlich und auch verletzt werden, die paradoxerweise zu ihrem Schutz fremduntergebracht wurden.

In meinem Beitrag möchte ich sozialpädagogische Interventionen im Sinne der Fremdplatzierung von Kindern und Jugendlichen dahingehend problematisieren, dass von Seiten der Sozialen Arbeit nicht nur auf die Vulnerabilität der Kinder und Jugendlichen (und ihrer Familien) reagiert wird, wenn eine Inobhutnahme und Fremdplatzierung angestrebt wird, sondern dass die Fremdunterbringung in einem Heim mitunter auch zu Verletzlichkeiten führen kann, die unmittelbar oder lebenslang wirksam wer-den und bleiben können. Solche Verletzlichkeiten können sich an biografischen Wendepunkten oder in bestimmten Lebensthemen aktualisieren (Gabriel/Keller 2021). Insofern

lässt sich die kritische Frage stellen, ob Fremdunterbringung zum Schutz oder zur erneuten Verletzlichkeit von Kindern führt. Dieses Spannungsfeld von Schutz und Verletzung soll ausgelotet werden.

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Keywords: Verletzlichkeit, Kindeswohlgefährdung, Heimunterbringung, Partizipation, Kindheitsforschung

Der Umgang mit Spannungsfeldern und Ambivalenzen im Kindesschutz aus der Perspektive von Eltern und ihren Kindern

Aline Schoch, Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz FHNW; Gaëlle Aeby, Universität Genf

Der Kindesschutz ist durch plurale Rationalitäten (Bode et al. 2012), verschiedene Akteure und unterschiedliche handlungsleitende Prinzipien (Duerr Berrick 2018) geprägt. Daraus ergeben sich Spannungsfelder und Ambivalenzen, denen die betroffenen Eltern und Kinder ausgesetzt sind und mit welchen sie einen sinnhaften Umgang finden müssen.

Der Beitrag fokussiert den Umgang von Jugendlichen, Eltern und KESB (Kindes- und Erwachsenenschutzbehörde) Mitarbeitenden in zivilrechtlichen Kindesschutzverfahren in der Schweiz und fragt einerseits danach, welchen Ambivalenzen und Spannungsfeldern Eltern und Jugendliche sowie KESB-Mitarbeitende auf organisations-strukturellen Ebene begegnen. Andererseits wird der Umgang von Eltern und ihren Kindern sowie von KESB-Mitarbeitenden mit den angetroffenen Ambiguitäten erkundet. Unter der theoretischen und der normativ-rechtlichen Perspektive der Partizipation von Betroffenen wird die Frage nach deren (relationalen) Agency miteinbezogen.

Der Beitrag präsentiert die qualitativen Resultate des interdisziplinären NFP 76 Forschungsprojektes «Integrität, Autonomie und Partizipation: Wie erleben Kinder und Eltern den Kindesschutz», das sowohl ethnographische (teilnehmende Beobachtungen von Anhörungen bei der KESB) wie auch Interviewdaten analysierte.

Keywords: Zivilrechtlicher Kindesschutz, Eltern, Kinder, Betroffenenperspektive, Spannungsfelder, Partizipation

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D.6   LES CHEMINS NUMÉRIQUES D'ACCÈS AUX DROITS ET PRESTATIONS SOCIALES À L'AUNE DE LA JUSTICE SOCIALE

Bickel, Jean-François, HES-SO – Haute école de travail social Fribourg

Tuesday 29 June, 15:00 – 16:30 (Session 2 of 2)

A l'instar de nombreux espaces de la vie professionnelle, citoyenne et quotidienne et d'une multitude d'actes y compris les plus ordinaires, l'accès aux droits et prestations sociales est aujourd'hui médié par les outils numériques, qui deviennent de plus en plus incontournables et omniprésents, telle une évidence qui n'est pas ou plus discutée. C'est précisément à une mise en discussion de cet impératif normatif de digitalisation de l'accès aux droits et aux prestations sociales, et plus largement de la relation à l'État et aux services d'intérêts généraux (publics, privés ou associatifs), que cette session entend contribuer.

Les quatre communications retenues s'attacheront, à partir d'approches théoriques et terrains d'enquête divers, à :

- Scruter les processus (techniques, matériels et symboliques) au travers desquels la dématérialisation de l'administration et des services d'intérêts généraux fait obstacle à l'accès aux droits et prestations, exacerbe les inégalités et favorise le non-recours ;

- Analyser la manière dont l'injonction normative d'usage du numérique et la figure de l'usager·ère numérique qui l'accompagne (in)visiblisent certaines situations, expériences, compétences, pratiques et reconfigurent les relations d'aide / accompagnement entre professionnel·e·s et publics ainsi que les

rapports entre l'État et ses services et les destinataires de l'action publique ;

- Examiner à quelles conditions et de quelles **manières les professionnel·le·s et/ou les publics** peuvent s'approprier les nouveaux chemins numériques pour favoriser l'accès aux droits et prestations et pour renforcer les capacités d'agir et à faire entendre son expérience et sa voix.

Ces communications proposeront toutes des théorisations s'appuyant sur des recherches empiriques, certaines encore en cours, tout en renvoyant à une diversité de méthodes de recueil et d'analyse et des types de données. Chemin faisant, elles contribueront également au thème général du Congrès : ainsi, elles discuteront de ce que la dématérialisation de l'administration et des services « fait » à la justice sociale en même temps qu'elles l'a questionneront à l'aune de différentes théories de la justice sociale.

Mots-clés : dématérialisation de l'administration et des services, non-recours aux droits et prestations, (in)visiblisation, (in)capacitation, professionel·le·s et publics du travail social

Penser les expériences des destinataires de l'aide sociale de la digitalisation des prestations sociales au-delà de la justice distributive

Nada, Eva, HES-SO – Haute école de travail sociale Genève; post-doctorante FNS

A partir d'une enquête qualitative sur l'expérience des destinataires de l'aide sociale de la digitalisation des prestations sociales dans le canton de Genève, cette contribution vise à interroger le paradigme de la justice distributive comme mode dominant d'interprétation des inégalités numériques. Comme l'argumente Eubanks (2012), le paradigme de la justice distributive se focalise uniquement sur l'accès partagé aux technologies digitales ignorant d'autres valeurs sociales, négligeant les processus de décision et considérant les citoyen-nes comme des consommateurs et consommatrices. Bien que l'accessibilité au numérique est un enjeu important des politiques sociales et publiques, ce n'est pas un paradigme adéquat pour développer des stratégies de lutte contre les inégalités sociales et les discriminations.

Alors que la cyberadministration se développe rapidement en Suisse, la question de l'accès au numérique et des compétences numériques devient un enjeu social et politique central. Les nombreux et divers acteurs (politiques, associatifs, administratifs, professionnels) engagés dans la mise en œuvre de la cyberadministration se soucient et se questionnent sur les compétences en littératie numérique

des personnes les plus éloignées de l'usage d'internet notamment les personnes âgées et les personnes vulnérables. Comme approche normative fondant les politiques visant à favoriser l'inclusion numérique, la justice distributive n'est, toutefois, que rarement questionnée.

L'objectif de cette contribution est de présenter les résultats d'un projet postdoctoral sur l'expérience des destinataires de l'aide sociale de la digitalisation des prestations sociales. Douze entretiens biographiques ont été menés avec des destinataires de l'aide sociale aux situations sociales diverses. La communication proposée se base sur deux axes d'analyse.

Le premier axe interroge la digitalisation des prestations sociales à partir de la relation avec le guichet. Comment se transforme la relation avec le guichet à travers la digitalisation de la demande de prestations sociales ? Quel déplacement du travail de guichet engendre la digitalisation des prestations sociales ? Comment la digitalisation des prestations sociales renforce la responsabilisation des destinataires de l'aide sociale dans leur demande ? Comment les inégalités dans le partage des informations entre les destinataires de l'aide sociales et les professionnel·les renforcent leur responsabilisation ?

Le deuxième axe questionne les effets de la digitalisation des prestations sociales sur l'expériences de la pauvreté des destinataires de l'aide sociale. Comment la demande de prestations sociales par le numérique renforce l'expérience d'incertitude propre à la situation de pauvreté ? Comment la digitalisation des prestations sociales rend les modalités et conditions de leur distribution et de leur octroi plus opaques et incertaines ?

L'objectif est alors de renverser la perspective et comprendre comment les destinataires de l'aide sociale expérimentent la digitalisation de leur point de vue plutôt que par le paradigme de la justice distributive. Cette approche permettra en retour d'interroger la pertinence du paradigme dominante de la justice distributive pour penser les politiques sociales.

Keywords: Digitalisation des prestations, pauvreté, expériences, relations de guichet

(En)jeux autour de la définition du problème de l'accès aux dispositifs cyberadministratifs. L'exemple de Fribourg, en Suisse

Vatron-Steiner, Béatrice, HES-SO – Haute école de travail social Fribourg; Rossier, Amélie, HES-SO – Haute école de travail social Fribourg

L'accès à l'administration et, par-delà aux droits et aux prestations qu'elle délivre, est au coeur des objectifs affichés de la cyberadministration en Suisse, ce dispositif étant en effet présenté comme devant permettre d'accélérer et de simplifier les démarches des citoyen-ne-s, en levant les obstacles géographiques et temporels. Cette communication vise précisément à interroger la façon dont cette question de l'accès est thématisée dans le « script » de cet outillage cyberadministratif : dans quelle mesure et comment les conditions, les limites ou encore les difficultés associées à cet accès à l'administration, dans ce contexte de médiatisation numérique, font-elles partie des scenarios cyberadministratifs ? Dans quelle mesure et comment les responsabilités « causale » et « politique » (Gusfield, 2009) de ce problème y sont-elles envisagées et problématisées ?

Cette communication prend appui sur une recherche menée dans le canton de Fribourg en Suisse qui vise à identifier les conséquences et enjeux du développement de la cyberadministration pour le travail social, sous l'angle de l'accès aux activations des droits et prestations sociales du point de vue des professionnel-le-s de l'intervention sociale.1 Trois types de sources analysées dans cette recherche seront plus particulièrement mobilisées : des observations menées sur l'outillage technologique, un corpus de documents officiels réglementant, portant et/ou accompagnant le processus cyberadministratif fribourgeois, ainsi que des entretiens conduits auprès de personnes jouant un rôle important dans la conception et/ou l'implémentation de ce dispositif.

La mise en perspective de ces trois types de données révèle que si la définition du problème de l'accès telle qu'appréhendée dans les discours qui fondent et accompagnent le processus cyberadministratif se retrouve en partie inscrite dans l'outillage technologique, pour autant les périmètres de ces deux définitions sont loin de se superposer. L'analyse des outils révèle en effet la présence de préalables, conditions et obstacles potentiels à l'accès au dispositif cyberadministratif qui sont absents du script. Ce décalage invite à s'interroger, d'une part, sur les raisons de cette non-entrée dans le périmètre de la réflexion d'un ensemble de facteurs – sociaux notamment – conditionnant l'accès au dispositif cyberadministratif et, de l'autre, sur les enjeux de cette absence en termes de justice sociale, les tribulations d'un certain nombre d'usagers/ères «

incompétent-e-s » ou « déconnecté-e-s » étant, en effet, passées sous silence et, avec elles « les effets d'un processus technologique de dématérialisation sur la production d'exclusion et/ou d'inégalités dans le rapport des individus à leurs droits » (Mazet, 2017 : 45). Des interrogations qui invitent à réfléchir à la nécessité (Denis, 2009) de croiser différents courants sociologiques, des usages et de la technique notamment mais aussi des inégalités sociales (Brotcorne, 2019), pour appréhender la complexité des enjeux associés aux questions d'accès aux droits et aux prestations dans le cadre des dispositifs de cyberadministration.

Keywords: Dématérialisation de l'administration, dispositif socio-technique, script, inégalités

D.7   ENGAGING PLURALIST PERSPECTIVES IN CIVIC INTERVENTIONS: NEOPRAGMATISM AND SOCIAL RESEARCH»

Rainer Diaz-Bone, University of Lucerne; Kenneth Horvath, University of Lucerne; Guy Schwegler, University of Lucerne; Simon Schrör, Weizenbaum Institute in Berlin, Humboldt University

Tuesday 29 June, 15:00 – 16:30 (Session 2 of 2)

More and more sociological theorizing and methodological strategies set out to highlight pluralities in the social world. Recent pragmatist and neopragmatist approaches have played a key role for deciphering such pluralities and outlining their relevance for understanding social orders and the dynamics of their transformation (e.g. situational analysis, relational sociology, actor-network theory, economics and sociology of convention; see Barthe et al. 2013; Corcuff 2011; Nachi 2006). Compared with older and more traditional research paradigms (e.g. positivism, neofunctionalism, rational-choice approach), these contemporary sociological perspectives on the question of plurality refrain from any definite judgment regarding what counts as good, right, or fair. In this sense, one could be led to believe that the practice of "critique" is left to social actors alone. Any attempt of social researchers to intervene in a given social context would therefore become harder both to articulate and to legitimize.

At the same time, we recognize an increasing request for scientific knowledge by civic actors and agencies in the face of unfolding societal crises and against the background of a growing awareness of social inequalities and institutional deficiencies (accelerated in times the COVID19 pandemic). Already in classical pragmatism, social research was regarded as a resource to be applied and tested for its capacity to improve societal institutions. Neopragmatist

sociology continues the pragmatist position to link science to a common good and focuses the tensions of different ways of engagement and critique (see the book series "Raisons pratiques" at EHESS, Paris and "Soziologie der Konventionen" at Springer VS.). In contrast to classical pragmatism, however, neopragmatist sociology is aware of the close interrelation of science and society articulated in the concept of "performativity" of the sciences (Michel Callon): the social sciences perform society. Therefore, social research cannot be restricted to an analytical standpoint only, but is itself entangled in the plurality of empirical normativities, being, among others, coined by epistemic values which correspond to different views of "the social."

We would like to present research approaches and methodologies that explore and display perspectives and possibilities for interventions and social experimentations in light of their embeddedness in pluralities. Applying the neopragmatist approach, the contributions will discuss ways of designing social research for situations which are structured by a plurality of everyday rationalities to decide on matters of "truth" and "justice" (i.e. orders of justification). In situations like these, scientific actors (knowingly or not) ally with civic agencies to mobilize, apply, test, and adopt knowledge, which enables informed civic intervention.

Scientific Investigations as Part of Practical Discourses? Pluralities of engagement in professional debates on copyright reform.

Simon Schrör, Weizenbaum Institute in Berlin, Humboldt University

The self-conception of law as a scientific discipline has always been embedded in the tension with law as a practical craft (Engel & Schön 2008). At the same time, academic legal studies need their practical linkage to the practice of law as a condition of their own existence. On the one hand, law professors write expert opinions, study the effects of legislative projects and sometimes are even appointed as judges. Lawyers, at the same time, not only engage in court and contract negotiations, but also use their training in academic writing to write abstract and case-detached papers on relevant issues in the administration of justice. In German legal writing, academics and practitioners meet and express themselves in a professional legal discourse. Discourses on ongoing regulatory projects, which are by definition contingent and still open to design, turn out to be a field in which practical coordinating interests are difficult to distinguish from academic analysis, especially because they are closely intertwined in discursive forums and contributions. The economics of convention (EC), with its endogenous understanding of law (Bessy 2015), is offering a pragmatic analytical framework that allows for a coherent

study of the coordinative actions - including discourse contributions - of specific actors (Barthe et al. 2016). At the same time, it provides a framework for theoretical self-reflection when it comes to research that can influence the field it studies. This contribution provides insight into an empirical study of the professional legal discourse regarding the European Copyright Directive, which comes into force this year. The research is an interdisciplinary project between law and social sciences attempting to identify typical narratives of a practical and academic nature that argue over the pros and cons of the reform. Therefore, it is combining legal in-depth expertise of the substantive lines of conflict with a qualitative approach on discourse analysis. With such an approach, a publication of the research would not only contribute to the academic debate on legal discourses, it is also likely to make a certain kind of contribution to the very discourse it examines. This situation highlights the interconnection of analytical research to its subject in a distinctive way. The presentation on this panel will reflect on different normativities that can be brought to the study and tries to include itself in the overall structure of the existing logics of coordination within the discourse.

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Living and Dying with Your Own Ideas? Generational Replacement vs. Within-Individual Paradigm Change among Economists

Sinisa Hadziabdic, Max Planck Institute for the Study of Societies, Cologne

Focusing on the most influential economists in Germany, Italy, the United Kingdom, and France after World War II, the paper examines the extent to which shifts in the dominant economic paradigm materialize through a replacement of older economists by younger generations or whether the same individuals are able to present themselves as advocates of different paradigms throughout their life-course. Adopting a pragmatist approach and combining automated textual analyses with regression tools, economists' public discourse is used to infer how their economic beliefs are simultaneously influenced by interpretative rationality, historical legacies, and present constraints. Preliminary findings reveal that, while generational substitution is clearly the dominant process at play when a new paradigm comes to the fore, specific educational and professional trajectories and exposure to historical, academic, and ideological pressures can trigger within-individual paradigm change. The different legacy of

the wartime experience explains the cross-country variability in the diffusion of Keynesian ideas, embraced and disseminated almost exclusively either by economists already aligned with them before the war or by young academics. In contrast, while generational replacement still remains the dominant process, the neoliberal turn after the 70s is characterized by an increasing number of economists who are able to reconcile and/or replace their Keynesian ideas with those of the neoclassical synthesis. The increased within-individual paradigmatic variability is explained, on the one hand, by the versatile character of neoliberal ideas and, on the other hand, by the performativity of the hegemonic discourse appearing in the academic and political fields after the 70s. Interestingly, factual economic reality is never the main driver of paradigm change, being in most cases either ignored or subject to ad hoc interpretations in order to be consistent with a predefined view of the economy. It was during this phase that economics emerged as a structured professional field, achieving academic, but also ethical autonomy in examining economic phenomena through the construction of a moral order based on individual meritocratic instrumentality equated with the common good. By showing that economists themselves are performatively influenced by these professional and moral logics, the paper argues that the dominant position of their academic field, but also the privileged role of economists as "conseillers du prince" in policy-making over other social sciences should be reconsidered by recognizing the contingent and conventional nature of its fundamental tenets.

D.8 ARTS AND CULTURE IN TIMES OF CRISIS

Research Committee Sociology of Arts and Culture (RC-SAC – Foko-KUKUSO):

Olivier MOESCHLER,University of Lausanne; Miriam ODONI, University of Neuchatel; Loïc RIOM,University of Geneva/Mines Paristech; Samuel COAVOUX,Orange Labs/SENSE; Valérie ROLLE and Thibaut MENOUX,University of Nantes; Guy SCHWEGLER,,University of Lucerne

Tuesday 29 June, 15:00 – 16:30 (Session 2 of 3)

The Covid-19 crisis has deeply affected the production, distribution, and consumption of culture. Early on in the unfolding of the crisis, governmental and other institutional reactions across the world might have prioritized conventional sectors of the economy more than the arts. However, it soon became clear that the situation of artists and cultural workers as well as their venues could not be neglected, especially in the face of the renewed intensification of the crisis or the "second wave" of autumn 2020. The cultural sector's own immediate responses to the imposed restrictions, such as the shift towards digital strategies, also lead to new and perhaps unintended consequences on a larger scale, such as live concerts through social media, virtual museums, digital access to books or libraries, broadcasted concerts on balconies, etc. At the same time, not only did the various authorities and producers re-evaluate culture, but so did audiences. The inequalities, uncertainties and precariousness often already inherent to culture have multiplied and become even more visible. During the SSA Congress 2021, the Research Committee Sociology of Arts and Culture (RC-SAC, or Foko-KUKUSO would like to undertake discussions on the shifts currently taking place in the arts and the cultural sector as regards social justice, and particularly in uncertain times. Our main interest concerns the reshufflings of the cultural sector that stem from the Covid-19 crisis. Research that tackles the changes that arts and culture undergo in light of other crises (economic crisis, climate crisis, political crisis etc. is also possible.

La critique littéraire en ligne, une critique incertaine

Clara Levy (Institut d'Études Européennes, Université Paris 8, France)

Dans notre communication, nous souhaiterions étudier l'explosion des critiques culturelles médiatisées par internet, réalisées par un public profane d'amateurs, qui se développent en parallèle de l'expertise professionnelle toujours exprimée par des critiques professionnels. Plus précisément, nous voudrions envisager ce changement à propos des critiques littéraires, et même plus spécifiquement à propos des critiques littéraires concernant deux ouvrages de P. Modiano mises en ligne sur deux sites : le site Amazon et le site Babelio. Il s'agira de décrire et d'analyser les registres de discours utilisés par les internautes déposant leurs avis et leurs notes sur ces deux sites pour repérer quelles valeurs sont mobilisées dans les textes mis en ligne et dans quelle mesure ces valeurs génèrent plus ou moins d'incertitude sur les textes de Modiano évalués.

Dans une première partie, nous caractériserons brièvement les deux sites internet, en soulignant leurs similitudes (sur Amazon, comme sur Babelio prévaut un système d'« étoilage » pour noter les livres chroniqués) et leurs différences (sur Amazon, sont notés et chroniqués des ouvrages achetés sur le site, alors que Babelio est spécifiquement destiné à la critique amateur).

Dans une seconde partie, nous mènerons une analyse du corpus des presque trois cents avis recueillis sur les sites Amazon et Babelio à propos de deux ouvrages de P. Modiano. Nous expliquerons quelles caractéristiques sociales des internautes-critiques amateurs sont ou pas disponibles sur les deux sites, et les modalités de modération, plus ou moins interventionnistes, des avis des internautes. Nous exposerons également les caractéristiques objectivables principales des commentaires mis en ligne sur ces deux sites à propos de Dora Bruder et de Pour que tu ne te perdes pas dans le quartier. À quelles dates sont-ils parus (avant ou après l'attribution du Prix Nobel ? Par qui sont-ils rédigés ? De quelle longueur sont-ils ? Les critiques amateurs expriment-ils des prescriptions (positives ou négatives) quant aux ouvrages chroniqués ou sont-ils neutres de ce point de vue-là ?

Dans une troisième partie, nous analyserons enfin les valeurs principalement mobilisées par les internautes pour rendre compte des ouvrages de Modiano lus, en essayant de montrer leur inégale mobilisation sur les deux sites : la valeur esthétique, la valeur d'authenticité, la valeur morale, la valeur d'originalité et enfin la valeur affective sont (simultanément ou pour certaines d'entre eux seulement – cela dépend des critiques) à l'œuvre dans des textes. Leur inégale mobilisation selon les internautes permet de classer ceux-ci sur une échelle de quasi-professionnalisation et donc de rendre le jugement des plus « professionnels » d'entre eux moins incertain.

Keywords: Littérature; Critique professionnelle et profane; Critique en ligne; Incertitude

Flux of control: mapping the metamorphosis of music on YouTube

Guillaume Heuguet, Laboratoire GRIPIC & Laboratoire IRMECCEN, Sorbonne Nouvelle

This proposal is interested in the extension of streaming platforms in contexts of crisis and the question of how these platforms change the way culture is produced or accessed.

Using the results of a longitudinal analysis of the changes of YouTube through a web archive and a survey of the media discourse about the platform from 2005 to 2018, I propose to identify different axes in the metamorphosis of music culture. Identifying these metamorphoses challenges the discourses that position the economy and/or technologies as the driving forces of the changes in music culture. Instead, I frame them within wider social and symbolic processes of the mediatization of value. I seek to address the heterogeneity of the processes that underlie debates on the "crisis of value" of online music and the role played by digital platforms such as YouTube.

I note seven metamorphosis of musical culture:

1) music is metamorphosed on a technical scale as it is embedded in processes of cross-sectoral innovation around compression and playback devices

2) it becomes incidental within intermedial formats, where its status as an autonomous aesthetic form is negotiated

3) the spectacular dimension of the music is re-actualized through the revival of vaudeville traditions, but also of the media rituals of classic television entertainment

4) digital music's moral economy is rewritten into the neoliberal rhetoric of opportunity as it becomes part of strategies of self-promotion (for the artists) and of the self-management of taste (on the listeners' side)

5) music distribution is serialized: musicians are now subjected to injunctions to "creativity" that were first applied to and by videographers and which cover indicators of productivity and regularity in music video publications registered in "channels"

6) music is controlled, through semi-automated copyright management systems that redefine the status of musical or audiovisual productions according to criteria of originality reinvented by the modelization of sonic singularity

7) music listening is abstracted as a practice, the reference to listening or paying attention to music is being dissolved in the process of audience measurement and "monetization".

Taking YouTube as a case study can thus serve as a prototype to identify the issues and "prises" (Bessy & Chateauraynauld, 1995) from which, in situations of crisis, the value of music is negotiated. The movements of de-structurization-restructuring of value chains already analyzed by Beuscart in the early 2000s (Beuscart, 2006) seem to set up the scene for a transformation of the antagonism between control and flow of musical culture: this is problematized in both the literature about the political economy of music and in a number of musical or sonic practices found on YouTube.

Keywords: Streaming; Online music; Musical culture; Intermedial formats

Une histoire européenne de l'incertaine définition de la professionnalité en musique (1910-2020)

Marc Perrenoud, LACCUS, Université de Lausanne

Ma communication reprendra la substance du chapitre que j'ai récemment rédigé pour le manuel académique « Musicking in Twentieth Century Europe » (Rempe & Nathaus, 2021). Ce travail s'attache à retracer l'histoire de la professionnalisation du métier de musicien au cours du siècle écoulé. Je montrerai comment, au gré des mutations sociales (culturelles, techniques, économiques, politiques) qui ont marqué le XXè siècle, l'inscription sociale et statutaire des musiciens a considérablement varié (quel que soit le genre musical). Dans une première partie on verra qu'un premier mouvement de professionnalisation du métier a marqué les cinquante premières années de la période, notamment avec l'émergence et le développement de syndicats puissants et de dispositifs de régulation du travail et de l'emploi. Dans une deuxième partie, je montrerai comment à partir des années 1960, avec l'avènement de la pop music en particulier, apparaît à l'inverse une tendance que l'on pourrait qualifier de dé-professionnalisante, jusqu'à la situation contemporaine, marquée par une totale incertitude quant aux modalités futures de régulation de l'emploi musical. En effet les différents modèle nationaux d'encadrement sont depuis une trentaine d'années soumis à l'augmentation considérable du nombre de personnes cherchant à devenir « musicien.ne.s », parfois à n'importe que prix, et depuis quelques années, on assiste en outre à la « plateformisation » de la prestation de service musicale via des sites spécialisés. Comme souvent, cette histoire de l'emploi musical en Europe constitue aussi un miroir grossissant quant à l'évolution du rapport à l'emploi dans les pays occidentaux, notamment dans le brouillage toujours plus important des frontières entre salariat et indépendance.

Keywords: Musique, musiciens; Professionnalisation; Plateformisation; Histoire

Community Arts Institutions Under Duress

Julia Rothenberg, Queensborough Community College, CUNY

Urban arts institutions are key economic and place-making engines in the United States and elsewhere. City and state governments, developers, businesses, universities and partner with arts advocates to cultivate and sustain organizations and creative placemaking initiatives that support the arts while also luring creative class workers and employers and tourists to cities to promote local development. The endgame for many such initiatives includes economic development which leads to gentrification and displacement even when these initiatives claim to serve the community.

Reflecting a service-oriented approach and the influence of participatory art practices community-based arts institutions (CBAIs) directly serve the interests of local residents. Rather than providing programing that fits mainstream art world norms, they support local artists, feature programing related to the experience of community members and sometimes provide services such as food pantries, English Language classes and other social services that have been cut during retrenchment. Thus, they fulfill a variety of needs for residents, many of whom do not have access to the cultural offerings of the city precisely because as the city center became more desirable lower-income residents were priced further and further away from central amenities. These organizations tend to be smaller, have limited funding channels and rely on the participation of local artists and community members more than mainstream arts organizations located in central or gentrifying neighborhoods.

The economic, social and public health impacts of the Covid-19 epidemic have accelerated the ever-widening inequality caused by financialization of urban space and retrenchment of federal, state and city programs meant to mitigate inequality. They also present existential challenges to the future of cities like New York. With declining tax revenues and without substantial funding from the Federal Government, New York City faces severe budget shortfalls for at least the next few years. While many necessary services will be slashed, cuts to the arts and cultural sectors will be especially profound.

Urban arts institutions in the United States are in a precarious financial situation in the best of times and are particularly vulnerable during periods of economic crisis. This is especially true of CBAIs, which rely on a smaller funding base and are unable to generate significant revenue through ticket sales, gift shops and glamorous fund-raising events. Thus, smaller cultural institutions that cater to communities most impacted by the virus physically and economically are likely to suffer the most. In addition, because they sometimes provide important community services, the impact of the loss of these institutions will be uniquely felt by their constituencies.

I would like to present results of ongoing research on the impact of the pandemic and its economic fallout on six CBAIs located in three New York City boroughs that I have been conducting since June, 2020 Documenting and assessing the impact of Covid-19 on community arts institutions serves three purposes. First, it provides a lens into the important role local arts institutions play in community recovery. Second, it gives voice to the specific

way local arts institutions and the communities they serve have been adversely impacted by Covid-19. Finally, it will provide important information which such institutions may utilize to remain afloat.

Keywords: Community arts; Urban arts institutions; Participatory art practices; USA

D.9   SUSTAINABILITY AND SOCIAL JUSTICE

Katia Vladimirova, Institute of Sociological Research, UNIGE; Johanna Huber, Institute of Citizenship, UNIGE; Marlyne Sahakian, Institute of Sociological Research, UNIGE

Tuesday 29 June, 15:00 – 16:30 (Session 2 of 3)

The normative notion of 'sustainability' has social justice implications at its core. Environmental sustainability is often treated as a distributional issue, regarding how to better allocate the access to natural resources and how to assign responsibility for environmental impacts, and touches upon questions of procedural justice. Such perspectives shed light on who is involved in decisions regarding sustainability practices, processes and policies as well as who is excluded or included, and in what way. The questions of 'by whom' and 'for whom' sustainability applies also relate to how 'sustainability' is often considered to be an anthropogenic topic; more attention is needed on how humans and nonhumans are equally important actors in socio-ecological systems. Further, some of the solutions proposed for 'sustainable' change tend to involve the white upper-middle-class, and may lead to forms of elite environmentalism that render invisible or less significant the lower impact lifestyles of the world's under-priviledged groups. Furthermore, movements proposing sustainable solutions may be blind to racial and economic barriers faced by certain groups to participate in these solutions (Alkon and Agyeman 2011). Thus, sustainability as a concept must also extend beyond its environmental dimension, to recognize the ways in which societal contexts support the reproduction of societal-and-nature relations. This relates to the normative goal of sustainable wellbeing (Gough 2017), or how sustainability must include a consideration for theories of human wellbeing, and the wellbeing of nonhumans. This paper session welcomes contributions on how sustainability relates to social justice, across systems of provision, and in relation to labor issues, moral markets, and consumption practices. More specifically, we are interested in debates around questions of inequalities and social justice, in relation to sustainability, but also examples of what (collective) sustainability initiatives are emerging, their

transformative possibilities, and the role of critical theories in uncovering further opportunities for socially just and environmentally sustainable change.

(Un)sustainabilities in agroecological cooperativism in Catalonia

Patricia Homs[1,2], Adrià Martín Mayor[2] and Gemma Flores-Pons[2]

[1]Reciprocity Studies Group, Social Anthropology Department, University of Barcelona; [2]L'Aresta. Agroecological Cooperative

In the 2010s the agroecological movement expanded in Catalonia, Spain, leading to an increase in the number of food cooperatives in the region. Food cooperatives include several collectives that self-manage food provisioning through cooperative practices such as consumption groups (grupos de consumo), consumer cooperatives (cooperativas de consumo) and different types of consumer associations. Despite their potential (Espelt 2018), this paper explores the unsustainabilities of proximity-based food provisioning networks that are composed of consumers' food cooperatives and small organic food producers through an ethnographic case in Catalonia conducted by the authors. The ethnographic case includes long-term fieldwork (2008-2020) and more than sixty interviews to farmers, distributors, consumers and other experts.

The notion of sustainability includes a triple dimension that covers social, environmental and economic sustainability and implies «social justice» at its core. Indeed, alternative food networks aim to achieve food sovereignty and food justice as well as economic viability and environmental justice. Nevertheless, this research describes multiple situations where food cooperatives experience difficulties in expanding to wider society for instance by including socioeconomic diversity among consumers. Moreover, while both producer and consumer' projects aim to place people's lives at the centre of their practices and value reproductive tasks such as care with their concept of sustainability, projects' productive priorities are often positioned above other needs — showing difficulties in establishing practices beyond the market economy. Hence, the reproductive sphere remains subordinate to the productive one dominated by the market economy. This reality clashes with the main principles of feminist economies (Mansilla and Ezquerra 2018) and agroecological principles. Regarding farmers, they claim that their projects are not economically viable and that are sustained thanks to self-exploitation. Self-exploitation is sometimes disguised as a passion for farming and acts as a lever that increases the resilience of projects during periods

of crisis. Nevertheless, this resilience can be understood as a transference of the socioeconomic context to producers that adapt their organization and salaries to the crisis context. Indeed, the effects of the socioeconomic crisis are embodied in farmers' livelihoods.

Faced with these unsustainabilities, some food provisioning networks attempt to deal with these issues, such as hiring workers to manage the daily tasks of the food-coop in spite of the importance of the self-management imaginary that implies that work must be done by voluntary members. Another strategy is to employ intermediaries in these provisioning systems, thus loosening the direct relationship between producers and consumers. Yet another is to increase flexible workloads by changing the scale of the projects; for instance, through the creation of cooperative supermarkets. However, developments and results of this changeable situation need continued examination as new threats and limits appear in the currently violent capitalist market economy. Indeed, alternative food networks are not beyond the market but immersed in an agro-industrial context that imposes market values along every socioeconomic exchange.

Keywords: sustainability, agroecology, food cooperatives, care, food justice

Sustainable food production – really? How Swiss farmer organizations navigate the challenging

Johanna Huber, Institute of Citizenship, University of Geneva

The lacking sustainability of some forms of food consumption and production is a hot topic in the media, politics (i.e. popular initiatives) as well as in scientific contributions. The complexity and multidimensionality of the problem – involving ecological, health and social justice considerations – make it challenging to find effective ways to mitigate the negative externalities of the mainstream food system. While citizens' initiatives are spreading, such as urban gardening, dumpster diving or participatory supermarkets, a traditional and ancient profession has a direct impact on how food is produced in Switzerland on a larger scale: farming.

Since the 1990s, Swiss agriculture has been transformed fundamentally, going from a system of stable prices for farm products, to a system of direct payments for ecological services and an increased market orientation. The result is a complex system of state subsidies in the context of increased liberalization. Farmers lament a partial replacement of farmers' identity as food producers to 'gardeners of the country'. They are being paid by the state for their ecological services and at the same time, they are not able to live from their food production due to dropping prices. Farmers work on average significantly more hours per week than comparable professions, and earn a below average income; each day, about three Swiss farms disappear from the production landscape, further emphasizing the precarity of the profession. At the same time, ecological requirements for farming are increasing (Droz and Forney 2002). In the summer of 2021, Swiss citizens will vote on two popular initiatives regarding the regulation of pesticides in agriculture. While Swiss farmers, represented by their unions, agree with the necessity to make farming ecological and less dependent on pesticides, some feel that their realities are not being understood by the urban population.

The case of farmers shows the complex nature of the issue of food. On the one hand, consumers demand more ecological and affordable food. On the other hand, many farmers have a hard time making ends meet – making their lifestyles un-sustainable. In this article, I wish to understand what strategies various Swiss agricultural interest groups deploy to navigate these tensions between ecological and social justice issues. To do so, I conduct semi-structured interviews with agricultural interest groups throughout Switzerland and use a grounded-theory inspired approach to analyze the data. Gaining a better understanding of these tensions is crucial if we want to scale up transformation in food production. While alternative initiatives can show the way by experimenting with new ways of producing food, real change can only come about if a dialogue can be established between alternative farmers and more traditional farmers, as well as between the urban and rural population.

Keywords: agriculture, Switzerland, ecology, social justice

Understanding the sufficiency and wellbeing nexus through a study of degrowth practices in Western Switzerland.

Orlane Moynat, Institute of Sociological Research, University of Geneva

Consumption is a crucial issue in relation to environmental sustainability, particularly addressed through studies on the impact of consumption patterns on the environment. Consumption patterns have also been considered in relation to another dimension of sustainability that involves people's quality of life and notions of social justice. In that respect, there has been a growing interest in the links between consumption, environmental sustainability and wellbeing (Guillen-Royo & Wilhite, 2015; Brand-Correa & Steinberger, 2017; Gough, 2017 among others). One hopeful hypothesis suggests that reduced consumption levels and associated negative impacts might actually lead to higher wellbeing –

what Tim Jackson has termed the double dividend (2005). Yet, more empirical evidence is needed to better understand this double dividend. This paper draws on a research project that aimed at understanding the nexus between everyday consumption patterns and wellbeing, in relation to sufficiency – or absolute reductions in consumption. Building on Max Neef's theories of fundamental human needs (1991) and a social practice theory approach to consumption (Shove, 2003 among others), this article proposes a distinctive conceptual framework that supports the theoretical and empirical compatibility of social practice theory, consumption reduction, and a needs-based considerations of wellbeing. Drawing on individual interviews with people close to the Geneva degrowth movement network, the paper presents two ideal types of degrowth practitioners - revolutionary and reformist - and the positive impact their practices can have on the satisfaction of fundamental human needs. Building on these findings, the paper exposes how, by bringing up a clear distinction between desires, needs and satisfiers, an emphasis can be placed on sustainable practices representing synergic satisfiers. Moreover, it shows how this concept of synergic satisfiers can be used to understand how forms of collective action can lead to individual practices. Eventually, the aim is to illustrate why the understanding of the nexus between sufficiency and wellbeing through everyday practices can be considered as a window of opportunity towards forms of change that would take into account environmental and social dimensions of sustainability, as equally crucial and interrelated aspects of (sustainable) wellbeing.

Keywords: sufficiency, degrowth, wellbeing, everyday practices, Switzerland

D.10 DIFFÉRENCES RÉGIONALES EN MATIÈRE D'OFFRES DE FORMATION, DE CONDITIONS D'ADMISSION ET DE PARCOURS DE FORMATION EN SUISSE : SOURCES, GOUVERNANCE ET IMPACTS

REGIONALE DIFFERENZEN IN DEN BILDUNGSANGEBOTEN, ZULASSUNGSBEDINGUNGEN UND BILDUNGSVERLÄUFEN IN DER SCHWEIZ: URSPRÜNGE, GOVERNANCE UND FOLGEN

Regula Julia Leemann, Pädagogische Hochschule FHNW; Irene Kriesi, Eidgenössisches Hochschulinstitut für Berufsbildung

Tuesday 29 June, 15:00 – 16:30 (Session 2 of 2)

Ces dernières années, les différences régionales ou cantonales en matière d'offres de formation, de conditions d'admission et de parcours de formation ont fait l'objet croissant de débats et d'analyse. Différentes problématiques ont retenu l'attention, dont l'hétérogénéité des offres concernant « l'éducation et l'accueil des jeunes enfants (EAJE) », les disparités de répartition des élèves entre formation générale et professionnelle dans les filières post-obligatoires, les déséquilibres régionaux des offres de formations professionnelles supérieures ou les diverses conditions d'admission aux hautes écoles cantonales. L'objectif de ce workshop est d'étudier les phénomènes de différences régionales dans la formation en Suisse à la lumière de trois aspects : (1) les sources et les causes, (2) la gouvernance et (3) les impacts sur l'individu et la société, en particulier pour la justice sociale.

Dans un système de formation fortement fédéralisé, le premier aspect s'intéresse aux réglementations politiques dans le champ des offres de formation et des conditions d'admission à l'échelle cantonale, à leurs racines historiques et aux réformes. Il englobe également les distinctions socioculturelles sous-tendant la valence des différentes formes de formation ou de l'accueil extra-familial, mais aussi les structures économiques et les évolutions sociodémographiques dans les différentes régions. Quels éclairages une perspective inspirée des sciences sociales apporte-t-elle sur les disparités régionales et cantonales quant aux offres de formation et à leur accès ?

Le second aspect examine le pilotage des diverses offres de formation dans les régions. On prendra ici en compte les compétences, marges d'action, objectifs, stratégies et justifications des acteurs et actrices du pilotage. Quelles approches des sciences sociales permettent de comprendre la coordination de l'action des acteurs dans la

'production' des offres et des accès inégaux en matière de formation ? Quels conflits et controverses de la politique éducative et de la société peut-on reconstruire ?

Le troisième aspect porte sur les impacts des disparités régionales dans les possibilités de formation. En se plaçant sous l'angle de la justice éducative, et par conséquent aussi de la justice sociale, on se demandera dans quelle mesure ces différences se traduisent par des inégalités de perspectives éducatives et de parcours de formation en fonction du lieu de résidence des jeunes et, le cas échéant, comment elles peuvent renforcer ou amortir les inégalités éducatives corrélées à des critères sociaux dans les entités sociogéographiques étudiées. Quelles structures de formation régionales favorisent les parcours débouchant sur l'obtention d'un diplôme du degré secondaire II ou du degré tertiaire ? Quels facteurs accroissent les inégalités genrées ou sociales en matière de formation dans les différents cantons ? Dans quelles conditions les spécificités régionales déterminant les choix de formation renforcent-elles ou atténuent-elles les inégalités des chances en période de crise ?

Auf Deutsch :

In den letzten Jahren sind die zwischen Regionen und Kantonen unterschiedlichen Bildungsangebote, Zulassungsbedingungen und Bildungsverläufe vermehrt thematisiert und problematisiert worden. Dies betrifft u.a. Differenzen im Angebot der «Frühkindlichen Bildung, Betreuung und Erziehung (FBBE)», Diskrepanzen in der Verteilung der Schüler*innen im nachobligatorischen Bereich auf die Allgemeinbildung und Berufsbildung, regional ungleiche Angebote im Bereich der höheren Berufsbildung oder unterschiedliche Zugangsbedingungen zu den kantonalen Hochschulen. Das Ziel dieses Workshops ist es, solche Phänomene regionaler Differenzen von Bildung in der Schweiz bezüglich drei Aspekten zu untersuchen: (1) den Ursprüngen und Ursachen, (2) der Governance, (3) den gesellschaftlichen und individuellen Folgen, besonders auch für die soziale Gerechtigkeit.

Der erste Aspekt betrifft im stark föderal organisierten Bildungssystem die politischen Regulierungen bezüglich Bildungsangeboten und Zulassungsbedingungen auf kantonaler Ebene sowie deren historische Wurzeln und Reformen. Im Weiteren sind soziokulturelle Differenzen in Bezug auf Wertigkeiten von unterschiedlichen Formen der Bildung oder von familienexterner Betreuung, aber auch wirtschaftliche Strukturen oder soziodemografischen Entwicklungen in den Regionen zu berücksichtigen. Wie können aus einer sozialwissenschaftlich inspirierten Perspektive solche regionalen und kantonalen Differenzen im Angebot von Bildung und im Zugang erklärt werden?

Der zweite Aspekt fragt nach der Steuerung der regional unterschiedlichen Bildungsangebote. Dazu sind die Zuständigkeiten, Handlungsspielräume, Zielsetzungen, Strategien und Rechtfertigungen der steuerungsrelevanten Akteure in den Blick zu nehmen. Welche sozialwissenschaftlichen Zugänge erlauben es, die Handlungskoordination zwischen den Akteuren in der 'Herstellung' der ungleichen Bildungsangebote und -zugänge zu verstehen? Welche bildungspolitischen und gesellschaftlichen Konflikte und Dispute können rekonstruiert werden?

Der dritte Aspekt interessiert sich für die Folgen regional differenter Bildungsmöglichkeiten. Insbesondere ist aus der Perspektive von Bildungsgerechtigkeit und damit auch sozialer Gerechtigkeit zu fragen, inwiefern diese Differenzen zu Ungleichheiten in den Bildungschancen und Bildungslaufbahnen in Abhängigkeit vom Wohnort führen und ggf. Bildungsungleichheiten nach sozialen Merkmalen in den untersuchten soziogeografischen Einheiten verstärken oder abschwächen. Welche regionalen Bildungsstrukturen befördern Bildungslaufbahnen, die zu einem erfolgreichen Abschluss auf Sekundarstufe II oder Tertiärstufe führen? Welche Faktoren führen zu einer Vergrösserung von Bildungsungleichheiten nach Geschlecht oder Herkunft im interkantonalen Vergleich? Unter welchen Bedingungen verschärfen regionsspezifische Bildungsmöglichkeiten in Krisenphasen die Bildungsungleichheit bzw. schwächen diese ab?

La formation professionnelle suisse entre cadre nationale et autonomies cantonales

Lorenzo Bonoli; Jackie Vorpe

Institut fédéral des hautes études en formation professionnelle IFFP

Malgré le fait que le système suisse de formation professionnelle soit réglé depuis 1930 par une loi fédérale, les 26 cantons qui composent la Confédération helvétique jouissent d'une certaine marge de main-d'œuvre pour implémenter au niveau régional les dispositions fédérales (Bonoli 2012). Cela se traduit dans des différences parfois importantes entre les cantons, notamment en ce qui concerne la participation à une formation professionnelle duale dont les taux varient de 80% des jeunes de la classe d'âge 15-18 dans le canton d'Appenzell Intérieur à 21% dans le canton de Genève (Berner & Bonoli 2018). Comment comprendre une telle situation ? Comment un système national peut-il tolérer de telles différences ? A partir de quand apparaissent-elles ? Et quels facteurs peuvent expliquer leur émergence ?

Notre contribution va répondre à ces questions en deux moments. Tout d'abord, à partir d'une reconstruction

historique du processus d'institutionnalisation du système de formation professionnelle suisse, il s'agira d'expliquer les conditions de possibilité institutionnelles des différences cantonales. Il s'agira notamment de montrer comment depuis les premières mesures de coordination nationale du domaine au tournant de 1900, la politique fédérale de la formation professionnelle a toujours laissé une marge de manœuvre importante aux cantons misant sur des « législations cadre » (Späni 2008; Gonon 2018), plutôt que sur des dispositions strictes qui auraient imposé des conditions semblables sur tout le pays.

Une fois explicitées les conditions de possibilité institutionnelles de telles différences notre contribution s'interrogera sur les facteurs (économiques, pédagogiques, politiques et socio-culturels) qui ont pu contribuer à l'affirmation de ces différences. Sur la base d'une analyse de l'évolution de la formation professionnelle en Suisse et dans trois cantons (ZH, GE, TI) dans la période décisive de l'évolution de la formation professionnelle suisse constituée par les années 1950-1970, il sera possible de faire ressortir une série de facteurs qui ont fortement influencés les politiques cantonales et qui s'offrent comme élément d'explication pour en comprendre les différences.

Les résultats qui seront présentés se basent sur une double analyse des sources historiques (Lois, messages, données statistiques, rapports, brochures, articles de presse etc.) publiées de 1880 à nos jours, avec un accent particulier sur la période 1950-1970 (SNF 179203). Ces sources nous permettent tout d'abord une reconstruction du processus d'institutionnalisation du domaine qui mettra l'accent sur la tension constante entre régulation fédérale et autonomie cantonale. Ensuite, au travers d'une analyse des discours (Keller 2011, Landwehr 2008), il sera aussi possible de relever les arguments principaux qui vont accompagner les prises de décision dans ce domaine dans les trois cantons (ZH, GE, TI) ici étudiés. Cette analyse nous permettra de montrer des différences parfois subtiles entre les politiques cantonales et les conceptions mêmes de la formation professionnelle.

De façon générale, notre approche nous permettra ainsi d'interroger l'unité du célèbre « modèle suisse » de formation professionnelle et montrant comment celui-ci se compose de sous-systèmes avec des politiques et des conceptions parfois sensiblement différentes.

Keywords: Histoire; Suisse; formation professionnelle; systèmes cantonaux; fédéralisme

Kantonale Disparitäten in den Berufsmaturitätsquoten – Die Rolle von Zulassungsbedingungen

Miriam Hänni, Irene Kriesi und Jörg Neumann

Eidgenössisches Hochschulinstitut für Berufsbildung EHB

Die in den 1990er Jahren eingeführte Berufsmaturität (BM) ist heute im schweizerischen (Berufs-) Bildungssystem gut etabliert. 2018 haben knapp 16% der jungen Erwachsenen während (BM1) oder nach der beruflichen Grundbildung (BM2) eine Berufsmaturität absolviert. Am häufigsten schlossen 2018 Jugendliche im Kanton Tessin (21.9%) eine BM ab, am seltensten im Kanton Basel-Stadt (9.6%) (Bundesamt für Statistik (BFS), 2020). Diese Unterschiede sind nicht allein mit den verschiedenen kantonalen gymnasialen Maturitätsquoten oder dem unterschiedlichen Anteil Jugendlicher, die eine Berufsbildung absolvieren, erklärbar. So verbindet beispielsweise der Kanton Tessin eine hohe BM- mit einer hohen gymnasialen Maturitätsquote, während Basel-Stadt eine hohe gymnasiale Maturitätsquote, aber eine tiefe BM-Quote aufweist.

In der Literatur werden die Ursachen für solche Kantonsunterschiede in der zugeschriebenen Wertigkeit verschiedener Bildungswege (Hägi, 2019), divergierenden Angebots- und Opportunitätsstrukturen (Kost et al., 2017) sowie in der kantonalen Wirtschafts- und Arbeitsmarktstruktur (Glauser & Becker, 2016) verortet. Wir konzentrieren uns im vorliegenden Beitrag auf die Opportunitätsstrukturen in Form der Zulassungsbedingungen zu den Berufsmaturitätsschulen, für die die Kantone zuständig sind. Entsprechend unterscheiden sie sich zwischen den Kantonen beträchtlich. Wir untersuchen deshalb, wie kantonal unterschiedliche Zulassungsbedingungen die Wahrscheinlichkeit beeinflussen, eine Berufsmaturität (BM1 und BM2) zu absolvieren und erfolgreich abzuschliessen.

Theoretisch gehen wir davon aus, dass der Übergang in eine Berufsmaturitätsschule vom Zusammenspiel individueller und institutioneller Faktoren abhängt (Heinz, 2009; Walther, 2020), wobei die Zugangsregeln zur BM die Rahmenbedingungen der individuellen Bildungsentscheidungen vorgeben. Diese Zugangsregeln bieten unterschiedlich hohe Hürden. Während in gewissen Kantonen eine Aufnahmeprüfung bestanden werden muss, um Zugang zur Berufsmaturitätsschule zu erhalten, ist in anderen ein prüfungsfreier Zugang möglich, wenn ein bestimmter Notendurchschnitt erreicht wird oder die Empfehlung von Lehrpersonen vorliegt. Wieder andere Kantone setzen für den prüfungsfreien Zugang einen Vorbereitungskurs voraus. Jugendliche und junge Erwachsene stellen diese Opportunitätsstrukturen bei der

Entwicklung von Bildungsaspirationen und beruflichen Zielen in Rechnung (Heckhausen & Buchmann, 2019). Vor diesem Hintergrund gehen wir davon aus, dass obligatorische Aufnahmeprüfungen die höchste Hürde darstellen für den Zugang zur Berufsmaturität und die BM-Quote deshalb mindern.

Unsere Analysen beruhen auf sämtlichen Jugendlichen, die 2012 die obligatorische Schule abgeschlossen und anschliessend eine berufliche Grundbildung mit eidgenössischem Fähigkeitszeugnis (EFZ) aufgenommen haben. Wir verknüpften diese Längsschnittdaten im Bildungsbereich des Bundesamtes für Statistik mit Indikatoren zu den kantonalen Zulassungsbedingungen zur BM1 respektive BM2.

Erste Resultate unterstreichen die Bedeutung der Zulassungsbedingungen. Lernende beginnen häufiger eine BM-Ausbildung in Kantonen mit prüfungsfreier Zulassung als in Kantonen mit einer obligatorischen Aufnahmeprüfung. Auf den erfolgreichen Abschluss haben die Zulassungsbedingungen hingegen kaum einen Einfluss.

Keywords: Berufsmaturität; kantonale Unterschiede; Zulassungsbedingungen; Opportunitätsstrukturen

Zugangschancen zum Gymnasium auf der Sekundarstufe II – Zur Bedeutung von kulturellen, politischen und ökonomischen Faktoren sowie kantonalen Bildungsstrukturen und deren Folgen für die Bildungsgerechtigkeit

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Untersuchungsgegenstand

Der Bildungsföderalismus in der Schweiz (Gonon et al. 2016) erlaubt den Kantonen, bezüglich des Zugangs zum Gymnasium eigenständig über Angebotsstruktur und Verteilungsregeln bestimmen (MaagMerki 2016). Als Folge davon differiert der Gymnasialbesuch auf der Sekundarstufe II in den Kantonen zwischen 13% und über 30% und diese kantonalen Ungleichheitsverhältnisse sind trotz Wachstum des Gymnasialanteils ziemlich stabil geblieben sind (SKBF 2014). Diese verweist auf pfadabhängige Entwicklungen, basierend auf soziokulturellen und wirtschaftlichen Strukturen in den Kantonen. Diese stehen in Wechselwirkung mit regional unterschiedlichen Aspirationen der Familien (Glauser&Becker 2016; Brühwiler et al. 2014) sowie einer

sozialräumlichen Varianz in der Nachfrage des Arbeitsmarktes an hochqualifizierten Absolvent*innen (Glauser&Becker 2016).

Forschungsstand, Fragestellung

Die bildungssoziologische Forschung hat sich bisher mit der Frage befasst, welche Merkmale der Schüler*innen den Zugang zum Gymnasium beeinflussen (für eine Übersicht Kriesi&Leemann 2020). Weibliche Jugendliche mit guten Schulnoten, die das Leistungsniveau mit erweiterten Anforderungen besuchen (das strukturell die Zugangschancen determiniert!), deren Eltern einen hohen Bildungsabschluss erreicht haben und aus dem Ausland immigriert sind, sind im Vorteil.

Vernachlässigt wurden bisher folgende Fragestellungen, welche in diesem Beitrag untersucht werden:

(1)   Wie können die kantonal ungleichen Anteile im Gymnasialbesuch erklärt werden? Welche Rolle spielen kulturelle und wirtschaftliche Faktoren bei Kontrolle der individuellen Faktoren?

(2)   Welches sind die Folgen der kantonal ungleichen Anteile im Gymnasialbesuch für die Bildungsgerechtigkeit?

(2a)   Wie beeinflussen die kantonalen Bildungsstrukturen auf Sekundarstufe I und II die Wahrscheinlichkeit, ins Gymnasium überzutreten?

(a) Verändern die Anteile im Leistungsniveau mit erweiterten Anforderungen auf Sekundarstufe I die Zugangschancen?

(b) Verändern die Anteile an Gymnasialbildung auf Sekundarstufe II die Zugangschancen?

(2b)   Welche Folgen resultieren für die Bildungsungleichheiten nach Herkunft und Geschlecht?

Theoretischer Rahmen, Hypothesen:

(1): Die divergierenden Bildungskulturen zwischen der lateinisch- und der deutschsprachigen Schweiz (Geser 2003; Cattaneo&Wolter 2016), die vorherrschende politische Kultur (Rosenmund 2011) sowie das Ausmass der Beschäftigung im Dienstleistungsbereich sind für die unterschiedlichen Anteile im Gymnasialbesuch mitverantwortlich.

(2a) Ein tiefer Anteil SuS im Leistungsniveau mit erweiterten Anforderungen sowie ein hoher Anteil Gymnasialbildung in einem Kanton vergrössern die Zugangschancen der SuS aus dem Leistungsniveau mit erweiterten Anforderungen.

(2b) Bei einem hohen Anteil von SuS im Leistungsniveau mit erweiterten Anforderungen sowie bei einem tiefen Anteil an Gymnasialbildung auf Sekundarstufe II ist eine höhere Konkurrenz vorhanden (SKBF 2014). Sozial benachteiligte Familien verzichten auf den Gymnasialbesuch (Kosten-Nutzen-Risikoüberlegungen).

Daten, Methoden

Die Analysen erfolgen im Kontext des SNF 10001A_188906 mit den „Längsschnittanalysen in Bildungsbereich" (LABB) des BFS. Mittels Mehrebenenanalysen untersuchen wir den weiteren Bildungsweg von Absolvierenden eines Erstabschlusses der Sekundarstufe I im Jahre 2012 (N= ca. 84'000) über einen Zeitraum von 24 Monaten in Abhängigkeit von individuellen (L1), gemeindespezifischen (L2) und kantonalen (L3) Faktoren.

Erste Ergebnisse

(1) Die kantonal ungleichen Anteile beim Übertritt ins Gymnasium können durch kulturelle, politische und ökonomische Faktoren der Kantone erklärt werden.

(2a) Die kantonal unterschiedlichen Anteile im Leistungsniveau mit erweiterten Anforderungen und an Gymnasialbildung führen zu kantonal ungleichen Zugangschancen.

(2b) Die Ungleichheit nach Herkunft (soziale Herkunft/Nationalität) verändert sich – im Gegensatz zu jener nach Geschlecht – aufgrund unterschiedlicher kantonaler Bildungsstrukturen.

Keywords: Zugangschancen; Gymnasium; Sekundarstufe II; kantonale Unterschiede; institutionelle Faktoren

D.11 SOCIAL JUSTICE AND INEQUITIES IN SPORT AND PHYSICAL ACTIVITY IN TIMES OF UNCERTAINTY

Siegfried Nagel, University of Bern; Monica Aceti, University of Basel and Fribourg; Markus Lamprecht, Lamprecht und Stamm Sozialforschung und Beratung

Tuesday 29 June, 15:00 – 16:30 (Session 2 of 2)

Regular sport as a meaningful leisure-time activity can play an important role in health promotion, social integration and education for modern societies. Sport sociology has long been concerned with social inequality and the opportunities for and accessibility to sport and physical activity. Although campaigns such as "sports for all" and the increasing interest in health sport have broadened participation rates for certain population groups, e.g. women and the elderly, there are still inequities when it comes to participation in regular sport activities. Some social groups are underrepresented, particularly within club sport, including people with low education and income, people with disabilities or migration background (for current figures see Lamprecht, Bürgi & Stamm, 2020). The current health pandemic and economic uncertainties may impact on the wider access and practice of sport and physical activity. To understand and analyse this impact and the broader concerns of social justice in sport and physical activity, we encourage the submission of papers on the following issues and topics:

- Theoretical concepts and critical reflections on inequities in sport as well as approaches to reduce and hinder such phenomena (e.g. diversity management);

- Empirical studies that examine participation and/or successful social integration in sport, in particular within organised sport (e.g. clubs, fitness centres), and those that have specific focus on certain target groups (e.g. women, people with low income / migration background / handicap), or consider relevant social, organisational and structural factors;

- Longitudinal as well as lifelong development of participation in sport and physical activity;

- Case studies that analyse and evaluate programs and initiatives to promote the equal participation of certain target groups (see above) in sport and physical activity;

- Analyses of the effects of the health crisis on sport and its adaptation in associations, schools, firms, etc.;

- Case studies on adherence to sport or physical activity in semi-confinement situations: activity rate, barriers and resources to practice, adaptation to online sports, fitness or well-being offers, etc.;

- Prospective reflections on the sustainability of sports organization and the emergence of new physical and sport practices or lifestyle (home office and "healthy-sporty" smart jobs) to better cope with the COVID context.

Taking up and terminating leisure-time physical activity in life course - the role of life events from the familial and occupational life domain

Lars Lenze[1,2], Claudia Klostermann[1], Markus Lamprecht[3] & Siegfried Nagel[2]

[1]School of Education, University of Applied Sciences and Arts Northwestern Switzerland; [2]Institute of Sport Science, University of Bern; [3]Lamprecht und Stamm Sozialforschung und Beratung

The positive health-related effects of leisure-time physical activity (LTPA) and sport participation are well known (e.g. Coenders et al., 2017), and considering the high health costs caused by physical inactivity (Ding et al., 2016), promotion of participation is also important from an economic perspective. As such, long-term sport participation is desirable, however, research reports that it is not very stable over the life course (Telama, 2009). Changing life circumstances introduced by life events comprise one cause for this instability (Allender et al., 2006; Engberg et al., 2012), yet despite this, differentiated analysis considering multiple life phases, terminating and taking up sport participation, and multiple life events experienced simultaneously are still missing.

The life course research with its interdependent life domains (Bernardi et al., 2019) and a sociological focus (cf. Mayer, 2009) builds the theoretical approach. In doing so, this study, funded by the SNSF, investigates how life events from the familial and occupational life domain are related with changes (terminating & taking up) in sport participation from the leisure-related life domain.

Therefore, n = 1857 Swiss inhabitants (age 16-76) were interviewed by telephone (CATI-method), answering a quantitative retrospective questionnaire. Sport participation and life events were measured in a binary way (active/inactive resp. life event experienced or not) per year, all over the past 15 years of one's life.

Using multilevel discrete-time event-history analysis (Steele, 2011), all analysis are controlled for sex, level of education, previous (in-)activity duration, the ratio of active years to age, and age. Regarding life events from the familial life domain, preliminary results show relations for experiencing starting a romantic relationship and becoming parents on terminating sport participation, whereas ending a romantic relationship goes hand in hand with taking up sport participation. Looking at life events from the occupational life domain, preliminary results indicate a relationship between starting an education and ending a job on terminating sport participation. Concurrently, ending a job is associated with an increased uptake of sport participation, as well as retirement. When the number of simultaneously experienced life events are considered, two and more life events from both life domains show a relation with terminating sport participation.

Differentiated analysis for sex and age group will be presented at the conference.

It can already be stated, that the postulated interdependencies between life domains occur when regarding life events from the familial and occupational life domain and related changes in sport participation too. Life events do not only imply adverse effects for sport participation but also can be a window for a positive change. The differentiated results are discussed and can help to promote sport participation when experiencing life events.

Keywords: Sport participation; multilevel analysis; retrospective; health promotion

Uncertainty and inequality of body trajectories among former top sportsmen and women

Philippe Longcham; Marion Braizaz; Amal Tawfik; Kevin Toffel

Haute École de Santé Vaud, HESAV // HES-SO (Lausanne)

For top sportsmen and women, uncertainty is something they experience in their flesh and blood. The sports career is in fact an area where the relationship between investment and profits is particularly uncertain: the risks represented by extreme competition and the arbitrariness of certain selection are compounded by the high risk of injury, to which must be added the brevity of careers linked to their adjustment to biological temporality.

Based on interviews with 30 former top-level sportsmen and women living in Switzerland, the paper highlights the

inequality of body trajectories in the face of this uncertainty. These inequalities are particularly evident when bodily challenges occur (injuries, levelling-off or decline in performance) and the question of whether to continue or stop a sports career arises. Whereas athletes who have alternative forms of capital (cultural, economic or social) tend to give up their careers fairly quickly, those who can only count on their "sporting capital" (Forté & Mennesson, 2012; Fleuriel & Schotté, 2011) tend on the contrary to persevere by submitting to a logic of urgency (Vaud & Papin, 2012) which exposes them to the chronicity of injuries and mental saturation.

Whether it concerns practices related to diet, physical appearance, physical activities or body care, these inequalities in the face of uncertainty produce profound effects on individuals' relationship to their bodies, effects that manifest themselves well beyond the sports career.

Keywords: sport, body, socialisation, sport capital, inequalities

Sociohistoire de l'accès aux sports d'hiver des personnes ayant des déficiences physiques ou visuelles. Les apports des archives de la Télévision Suisse Romande.

Anne Marcellini, Justine Scheidegger & Laurent Paccaud,

Centre de recherche sur les parcours de vie et les inégalités – LINES-, Université de Lausanne

Après avoir mené avec l'équipe « Santé, Éducation et Situations de handicap » (Santesih) de l'Université de Montpellier une histoire de l'institutionnalisation du mouvement handisport (1954-2008) (Ruffié et Ferez, 2013), puis analysé les développements de ce mouvement au 21ème siècle (Marcellini et Villoing, 2014), notre recherche se poursuit dans le cadre d'un projet FNS, à l'Université de Lausanne, à partir de sources audiovisuelles centrées sur la Suisse (Marcellini & Paccaud, 2018). En mettant au jour et en analysant des séquences médiatisées de cette histoire et leurs conditions de production, cette communication propose de montrer comment les archives télévisuelles peuvent nourrir la sociohistoire des mouvements sportifs de personnes vivant avec des déficiences. A partir de la focale des sports d'hiver, et en particulier de la médiatisation des premiers Jeux mondiaux d'hiver des handicapés physiques

de Courchevel (France) en 1972, puis des championnats mondiaux des sports d'hiver pour handicapés physiques qui se sont tenus en Suisse en 1982, nous interrogerons : 1) d'une part les conditions de production et de diffusion des documents audiovisuels identifiés, 2) d'autre part les contenus de ces documents - mises en scène, personnages mis en avant, organisations sociales citées etc. Les savoirs nouveaux amenés par les analyses de ces sources audiovisuelles seront repris pour souligner l'intérêt heuristique d'une telle exploitation de fonds d'archives télévisuelles.

16:30 – 17:00

BREAK

17:00 – 18:30

KEYNOTE 3

REVIEWING THE TRAJECTORIES OF MODERNITY: Biophysical resources, socio-ecological transformations, and the question of global justice

Peter Wagner, Catalan Institute for Research and Advanced Studies (ICREA) and at the University of Barcelona (Spain)

This presentation will be a (self-)critical reflection on our ways of conceiving the history of human societies over the past two centuries in global perspective. It will proceed in three steps: First, I want to show how the debate over "modernity" since the late twentieth century has gradually achieved a wider understanding of this history than the one offered by the opposition between the two traditions of historical materialism and modernization theory. Second, I will add that this debate, useful as it has been, has neglected the significance of the use of biophysical resources in shaping world-regional trajectories of modernity. Fully introducing this dimension, third, will permit the elaboration of a more nuanced perspective on global justice.

Moderators: Graziella Moraes Sivla & Julien Debonneville

WEDNESDAY 30 JUNE, 2021

09:00 – 10:30

SEMI-PLENARY SESSIONS III

III.1 ECONOMICS AND SOCIOLOGY OF CONVENTIONS. A NEOPRAGMATIST APPROACH TO INEQUALITIES AND PLURALITIES

Jean-Michel Bonvin University of Geneva; Diaz-Bone Rainer, University of Lucerne

Wednesday 30 June, 09:00 – 10:30

The approach of economics of convention (French "économie des conventions") has been developed as an interdisciplinary and neopragmatist institutionalist approach since the 1980s. Today it has been established as an international foundation for the so called new social sciences, which focus on issues of justice, critique and value. One of the most important concepts is the concept of orders of justification, worked out by Luc Boltanski and Laurent Thévenot (2006). This has been applied in many studies to everyday issues of justice, justification and correctness. One of the founders, Laurent Thévenot, worked on the neopragmatist development of these orders as regimes of engagement. Another, Robert Salais (together with collaborators) related the approach of EC to the capabilities-approach developed by Amartya Sen, with specific emphasis on notions such as informational basis of justice and objective positionality. Here the link between the question of economic institutions and welfare on the one hand and social justice on the other hand is the object under study. Instead of assuming what is the best ("efficient") institutional design, EC has pointed to the needed plurality of institutional logics, which are the name-giving conventions. In many situations and fields (as labor markets), it has been proven that there is a reduction of fairness when the plurality of ways of recruiting are reduced (Eymard-Duvernay 2012). Recent works of EC focus on the interrelation of social justice and the COVID19 pandemic.

The planned semi-plenary will present lectures which presents EC's main perspectives and results on the link of institutions, social coordination, valuation and social justice. Also, the contemporary situation of the pandemic will be a frame of reference of these lectures. The plenary will gather an international line up of scholars in the field.

Boltanski, Luc/Thévenot, Laurent (2006). On justification. Princeton: Princeton University Press.
Eymard-Duvernay, François (ed.)(2012): Epreuves d'évaluation et chômage. Toulouse: Octarès Editions

Speakers:

- **Peter Wagner**, University of Barcelone.
- **Philipp Batifoulier**, University of Paris Sorbonne Nord)
- **Jean-Michel Bonvin**, University of Geneva
- **Rainer Diaz-Bone**, University of Lucerne

III.2 EQUALITY A SNAPSHOT – GENDER JUSTICE IN TIMES OF UNCERTAINTY (FILM SCREENING AND DISCUSSION)

Lucia M. Lanfranconi, University of Geneva

Wednesday 30 June, 09:00 – 10:30

In this (short) film screening and discussion, we will watch the short documentary "equity a snapshot" (30 minutes, 2016) by Romana and Lucia M. Lanfranconi and discuss gender inequity in times of uncertainty. The film is part of a broader science communication project (AGORA) founded by the Swiss National Science Foundations. I have the full rights for a public viewing. The documentary is publically available: www.gleichstellen.ch/en/film.

After 20 years of equality legislation (in 2021: 25 years), how do things stand in terms of equality between women and men in Swiss working life? We accompany the social researcher Lucia M. Lanfranconi through the Swiss companies whose equality projects she has investigated. One employee is given a different role with a lower salary following her maternity leave. A human resources manager regrets the fact that she has only one man working as a career in her retirement home. Another employer is willing to offer part-time work to more male employees, but hasn't actually asked them if they would like to take this up.

These everyday insights bring many hidden mechanisms on inequities to light. The voices of employees and managers show the obstacles that stand in the way of equality in relation to pay, career structures, parenting, traditionally gendered professions, and part-time work. Professionals in the field explain current equality policy measures and deal with objections to their implementation.

The film will open up room to discuss the state of the current gender equity policy in Switzerland on the policy, the company as well as the household level. However, the film

is also a perfect starting point to discuss the question how the current Covid-19 pandemic did affect gender equity or justice, a topic Lucia M. Lanfranconi is currently working on. How did the pandemic, resp. the lockdown affect the gendered distribution of paid and unpaid work? We discuss research evidence, showing an increase in gender inequities, together with research pointing in some positive direction of more gender equity, such as fathers and men who had to stay home and take over care duties. Further, we want to discuss, how the pandemic did affect companies? Did they introduce more family- and gender-friendly measures or what can be said about contra-productive effects of home office etc. for more gender justice?

III.3   UNIC. UNEXPECTED INCLUSION: MIGRATION, MOBILITY AND THE OPEN CITY

Sandro Cattacin, Université de Genève

Wednesday 30 June, 09:00 – 10:30 (Session 1 of 2)

For session 2 >> Wednesday 30 June, 13:15 – 14:45

The everyday work of producing (personal and collective) identities in cities (heterogeneous places by definition) is also the everyday work of reinventing a territory as a common place of belonging, as a place of social justice. We believe that welcome groups, migrant associations and in particular urban rituals are essential in producing temporary, inclusive commons that may be prototypes of more enduring forms of belonging and social justice. At the centre of our proposed panel is the discussion of the open city as place where complex identities in everyday reality are able to find a common ground, a sensus communis. Given the realities of our mobile societies, we consider migrant associations, welcome groups and rituals as crucial phenomena in this respect, since they require participation but not necessarily much formalised affiliation.

The panel's main objective is to discuss and analyse, through concrete exemples, self-organised migrant associations, independent civil society initiatives and established ritualised practices of inclusion in the city that occur outside formal migration and integration policies and that improve social justice, dynamics of belonging, exchange, cooperation, interactions and peaceful coexistence between the established and newcomers. From our inclusionist perspective on the city visions are needed on the way in which the city as an inclusion machine works on the ground in everyday activities that connect rather than separates newcomers and the established. Our panel focuses on dynamics in urban spaces that can be seen as a type of "commons" producing inclusion and/or exclusion. Our panel provide insights for all kind of cities in search of

inclusive practices through which belonging can be created. Scientifically, we will present insights on inclusion dynamics, and contribute to the growing critiques of traditional migration and "integration" studies. Focalizing on inclusion dynamics as fundamental elements for social justice, all presentations will be based on empirical research. The following contributions are planed:

Shanon Damery, Alice Clarebout (Université de Liège): Migrant associations and inclusion Bob White (tbc; Université de Montréal): Producing History to Create Urban Belonging and Inclusion Nerea Viana Alzola (Université de Genève). Exclusion and Inclusion of Differences in Urban Japan Marco Martiniello, Alissa Raziano (Université de Liège): Inclusion and the Anchored Cosmopolitism in the Fair City Fiorenza Gamba (Universities of Geneva and Sassari): Urban Rituals as Commons Andrea Rea (tbc, Université libre de Bruxelles): Spontaneous welcome groups in the urban context Sandro Cattacin (Université de Genève): Sanctuary Cities, Differentiated Citizenship and Social Justice

Keywords: Inclusion/Exclusion;   Migration;   Mobility, Refugees; Urban dynamics; Rituals; Migrant Associations; Civil Society Organizations

Sanctuary Cities, Differentiated Citizenship and Social Justice

Sandro Cattacin, IRS, Université de Genève

Contemporary "sanctuary cities" are places that have decided, on a political level, to provide refuge to undocumented migrants and refugees without pursuing them for infractions linked to their migrant status ((Lippert & Rehaag, 2012)). This movement began in the US and spread first to Canada and the UK, and then to Continental Europe. The main reason cities declare themselves as sanctuaries is related to continuous conflicts between the local and the national or federal police authorities in the application of laws related to migration and residence. Governments of cities, places where people without residency permits live and invest, have chosen to resolve the ambiguity between legality and belonging by privileging cities' interest in defending the people who live there, creating safe spaces in their territory (Ridgley, 2008).

Although following the concept of sanctuary cities does not produce a clear-cut policy (Bauder, 2017), the places adhering to this policy share some elements in common. In particular, they do not persecute people without a legal residence status, provided those people break no other laws; they provide basic services for these people following the human rights perspective: access to health, schools and social services; and they engage in anti-discrimination

activities in order to promote social, economic and political inclusion of undocumented residents.

To live in a sanctuary city is to enter a world of negotiated and partial rights that are sufficient to live with dignity. These rights are relatively stable, and they persist even through changes in city government. The stability derives from the narrative sanctuary cities offer to explain their decision to join this movement. Indeed, participating in this movement permits city governments to tell a history of inclusion, a message that goes much further than talking about undocumented migration. A good example is the statement by Chicago's then mayor, Rahm Emanuel, regarding Chicago's adoption of the Welcoming City ordinance: "This Welcoming City ordinance will make Chicago a national leader in welcoming those who play by the rules, contribute to our economy and help make Chicago the incredible city that was envisioned by its first immigrant settlers" (Mayor's Press Office, 2012: 1). Emanuel clearly linked Chicago's origins and its contemporary policies, and in doing so linked national leadership, an openness to differences (useful for the economy) and the sanctuary cities movement. The presentation will discuss critically the establishment and the practice of this movement.

Keywords: Inclusion Policies, Undocumented Migrants, Sanctuary City, Urban Citizenship

Sandro Cattacin is professor of sociology at the University of Geneva and director of the Institute for sociological research. His main fields of research are urban studies with a particular interest for inclusion and exclusion dynamics.

Bauder, H. (2017). Sanctuary Cities: Policies and Practices in International Perspective. International Migration, 55(2), 174-187. doi:10.1111/imig.12308

Lippert, R., & Rehaag, S. (2012). Introduction: Sanctuary across countries, institutions, and disciplines. In R. K. Lippert & S. Rehaag (Eds.), Sanctuary Practices in International Perspectives (pp. 19-30). N.Y.: Routledge.

Mayor's Press Office. (2012). Mayor Emanuel introduces Welcoming City Ordinance. Ensure Trust And Good Relationships Between Chicago's Immigrant Communities, Regardless Of Immigration Status [Press release]

Ridgley, J. (2008). Cities of Refuge: Immigration Enforcement, Police, and the Insurgent Genealogies of Citizenship in U.S. Sanctuary Cities. Urban Geography, 29(1), 53-77. doi:10.2747/0272-3638.29.1.53

Urban Japan's exclusion and inclusion dynamics in times of uncertainty. The case of Hamamatsu City

Nerea Viana Alzola (IRS, Université de Genève)

Japan's ageing population and low birth rate generated an extensive debate about implementing a more liberal "immigration" policy. This discussion resulted in the National Diet's approval of the Revised Immigration Control and Refugee Recognition Act in December 2018. The revision was proposed as a solution to the two phenomena mentioned above and the labour shortage. However, even though the act came into effect in April 2019, it seems that many people in Japan still oppose immigration as they deem it a threat to public safety and stability. Moreover, the Covid-19 outbreak appears to have amplified these feelings and started a kind of witch-hunt in Japan and other countries. In many cases, foreign communities have been blamed for spreading the virus.

In this framework, the measures at the national level appear to be insufficient to address these issues. The Japanese government has been heavily criticised for its miscommunication and behaviour towards foreigners residing in Japan during the pandemic. However, little has been written about Japanese urban contexts. What measures did local communities take towards foreigners during the outbreak? This research aims to shed light on the dynamics of inclusion and exclusion in Japanese urban contexts during the Covid-19 health crisis. In particular, Hamamatsu City's case was analysed through a socio-anthropological approach and a qualitative content analysis of relevant sources. In this perspective, at the conference, I will highlight the challenges posed by the crisis in the urban community of Hamamatsu and the partnerships established to foster the inclusion of foreign residents.

Keywords: Exclusion/Inclusion, Urban Japan, Cities, Covid-19, Uncertainty

Nerea Viana Alzola is a PhD candidate in Urban Sociology at the University of Geneva. She is currently working on the research project Unexpected Inclusions: Migration, Mobilities and The Open City (UNIC). Her research's main focus is the inclusive communities in the cities of Geneva, Switzerland, and Hamamatsu, Japan.

Citizen's initiative for refugees: the case of Belgium

Andrea Rea (Group for Research on Ethnic Relations, Migrations & Equality, Libre Université de Bruxelles); Antoine Roblain (Center for Social and Cultiral psychology, Université libre de Bruxelles)

As in many European countries, Belgium has faced since 2015 the arrival of refugees coming from Middle Eastern countries. Their reception has led European societies to shape polarized opinions and mobilizations. The paper analyzes a citizen's initiative, Citizens' Platform for refugees that was born in 2015. This citizens' initiative aims to supplement the failings (perceived or real) of Belgian reception and integration institutions. One of the main action of citizens involved in this mobilization was to provide accommodation for refugees or "transmigrants" who didn't receive from Belgian institutions a shelter. Routed in an emotional reaction, this kind of mobilization and initiative could be defined as a political or a humanitarian action?

Keywords: Migration, Refuges, Social movements, Social and Political Mobilization, Humanitarism Action

Andrea Rea is Full professor in sociology at Université Libre de Bruxelles (ULB), Andrea Rea founded and is a member of the research centre Group for studies on Ethnic Relations, Migrations and Equality (GERME). His research focuses on migration studies, in Brussels and Belgium. He also works together with the Universities of Geneva and Montreal. Since 2018, he is the President of the Press.

Antoine Roblain is Post-doctoral Research Associate at the Center for Social and Cultural Psychology (CeSCuP) and at the Institute for European Studies (IEE), Free University of Brussels, Belgium. He holds a Ph.D in Social Psychology. In 2018-2019, he held the position of Junior Lecturer at the University of Lausanne. His current research interests include life trajectories and sociocultural adaptation of immigrant newcomers, and psychological processes underlying intergroup and inter-minority solidarity with migrants.

Urban Rituals as Commons : The Iftar Street meal in the San Salvario' Neighbourhood in Turin

Fiorenza Gamba (IRS, Université de Genève and Università di Sassari)

Rituals of territorial inclusion solicit a sense of belonging to a place, which does not automatically imply a more generalized sense of belonging to a group. Nevertheless, all forms of the differences that are found in the rituals are cut out and brought together by the rituals, in new configurations. This becomes an antidote to the rise of identity drives which override the mediating function of otherness and work to transform the other into an enemy (Augé 1994). Moreover, these recompositions can also stimulate a more structured sense of belonging, which can extend to civic participation, to life and to the protection of the place, the territory, so that the urban ritual becomes a commons for the participants in a public space, which belongs to and includes everyone. In fact, urban rituals are real products of a cultural creativity which goes beyond the dichotomy between we/others, and which emphasizes a set of differences in its place, in a continuum of variations and similarities (Favole 2012), starting from a condition of openness, which can develop into more articulated forms of inclusion, of an idea, a narrative, a group, as well as of participation, for example civic participation. In this sense then, the ritual, because of the combination of its elements, plays the role of a schema that links individuals to place and, as a reflection, individuals to each other through the place. Thus, the ritual is a scheme of action in which elements of invention, variation, and intensity can be incorporated, both at the objective level of its structure and at the subjective level of participation (Sennett, 2012). Consequently, these rituals centred on a place produce a flexible link, which is constituted without obligation, but only by adhesion, and can be both temporary and permanent, and also transversal to political, identity or religious affiliations. An example of this transversality is the IftarStreet in the San Salvario' neighbourhood in Turin. An event that shows the inclusion of differences in one of the most delicate field usually associated with the idea of fundamentalism, namely the field of religious differences. In fact, the IftarStreet is the breaking of the fast of Ramadan at sunset, celebrated with a meal by the Muslims of the neighbourhood, in which all the other inhabitants, of all religions, of the San Salvario' neighbourhood and of the city of Turin in general, are invited to participate spontaneously. On this occasion, a very long table is set up in the streets of the district from the mosque to the catholic church to accommodate up to two thousand people. In this case, religion is no longer a strongly exclusive element of identity affirmation, but becomes a field for the inclusion of differences and is considered by the inhabitants as a real commons able to create belonging in the neighbourhood.

The presentation aims to analyze the symbolic and practical elements of the constitution of this ritual as a commons.

Keywords: Urban Rituals, Inclusion, Belonging, Commons, IftarStreet Meal

Fiorenza Gamba is a researcher at the IRS (Institute for Sociological Research) of the University of Geneva and associate professor of Sociology of Culture and Communication at the Disea of the University of Sassari.

Her research, situated between sociology anthropology and communication, focuses on Urban and Mobilities Studies: city and mobility; city and creativity; urban rituals; imaginary city; and on Digital Death: contemporary representations of death and immortality, including mourning, digital commemoration rituals and their ethical issues. Image, memory and the body are also part of her research interests.

III.4   DESTITUTION AS A NEW PHENOMENON IN SWITZERLAND? TOWARDS A THEORETICAL UNDERSTANDING AND EMPIRICAL RELEVANCE

Matthias Drilling; Sabrina Roduit; Zsolt Temesvary

FHNW University of Applied Sciences Northwestern Switzerland

Wednesday 30 June, 09:00 – 10:30

The term destitution was first used in early studies on poverty (see Booth 1889 and Rowntree 1922) to describe the multidimensional nature of deprivation and extreme urban poverty. Lately more and more novel studies (e.g. Fitzpatrick et al 2018, Scott et al 2018) and political agendas (e.g. The World Bank 2013, European Commission 2014) rediscovered destitution to explain existential poverty and severe social exclusion. In this modern context destitution refers to the multidimensional and intersectional characteristics of social deprivation and regards to people who are 'the poorest among the poor' and forming the 'new underclass'. Thus, from a conceptional point of view destitution means much more than the once dominant neoliberal approach that primarily originates poverty from the lack of income. Destitution simultaneously considers the structural and individual features of deprivation and severe vulnerability in the time of social uncertainties that characterise postmodern welfare states. Doing so the reconceptualization of social justice and the deprivation of certain groups from fundamental social rights are immanent determinants of destitution.

In wealthy countries like Switzerland the term destitution is mostly applied in the analysis of social exclusion and deprivation of two highly vulnerable social groups: homeless people and undocumented migrants. Destitution in Switzerland mostly describes the plight of 'sans papiers' with severe housing needs and multiple social deprivations. Destitute people cope with extreme forms of deprivation in the housing sector, labour market and in the area of public services, as well. As they are often unseen for both the scholars and social institutions, their general living conditions and needs, including the nature of their vulnerabilities and potential resources are uncharted.

Our international and interdisciplinary session will first explain the importance and novelty of the notion destitution in modern poverty studies carried out in Europe. Doing so, we will examine the development and current characteristics of urban poverty and deprivation with particular regard on the structural, socio-political determinants. After that we will introduce empirical experiences with mobile Central and Eastern European citizens living in Switzerland in order to illustrate the structural characteristic of destitution from the viewpoint of social services and social rights. The discussion in the session will focus on conceptual similarities (esp. between destitution, vulnerability, and poverty) and break the floor for a theoretical foundation of destitution.

The presentations will be held by Swiss and Hungarian researchers working on the topic in the field of sociology, social work, social policy and social geography. The SEMI-PLENARY SESSIONS will be hosted and moderated by Prof. Dr. Matthias Drilling (FHNW - University of Applied Sciences Northwestern Switzerland). Further presenters of the session are Dr. Sabrina Roduit (University of Geneva, FHNW), Dr. Zsolt Temesváry (FHNW) and Dr. Katalin Szoboszlai (University of Debrecen, Hungary).

Keywords: Destitution, migration, homelessness, Switzerland, Central and Eastern Europe

Conceptualizing Destitution: Theoretical Understanding and Practical Relevance

Sabrina Roduit; Zsolt Temesvary

FHNW University of Applied Sciences Northwestern Switzerland

With the development of modern Welfare States, absolute poverty seemed to be disappearing in the rich Western European countries. In the last few decades, contemporary social policy measures were indeed designed to alleviate the relative poverty of specific target groups. However, after the 'golden age' of the western Welfare States new and transnational social problems appeared, and the national social policies were less effective in handling new challenges through their traditional welfare measures (see Gaisbauer et al. 2019, Bradshaw and Movshuk 2019). In the area of poverty and social exclusion a solid stratification can be observed among the poor, and people living in extreme poverty build a novel and steadily growing layer of the society: the destitute. Absolute poverty, ultra-poverty and existential poverty are twin notions of destitution, and they

are often applied by social scientists (see Alkire et al 2014, Dominelli 2019, Walker 2019), although these terms rather express the financial and material dimensions of poverty and often neglect other important domains of social vulnerability.

The notion 'destitution' refers to the poorest among the poor who live under particularly precarious and disadvantaged living conditions even compared to the 'regular poor' (Dasgupta 1993, Harris-White 2005). Besides their severe economic poverty, destitute people experience social exclusion and marginalization in the areas of housing sector, labor market as well as in the systems of education and health care (Fitzpatrick et al. 2016). Considering the socio-political context of the phenomenon, destitute people are abandoned by the State and excluded from state-run social services and transfers, thus their social rights and eligibilities are strictly limited in comparison with other social groups (Coddington et al. 2020). The novel concept of destitution emerged in the social sciences to challenge the dominant neoliberal, income-based approach of poverty studies. It aims to scrutinize poverty and social deprivation in a multi-layered dimension considering the lack of resources in various domains (Harris-White 2005, Ferraro 2011). Our presentation explores destitution as a new and expressive notion in describing the multifaceted nature of essential poverty and severe social exclusion.

Although destitution can also be described as the lack of individual biological and psychological resources, our session primarily examines the socio-political, structural reasons lying behind this notion. Doing so, we primarily focus on two areas: the social rights and entitlements of homeless people and undocumented migrants. Street homelessness and undocumented migration (and particularly their combination) are probably the most precarious living conditions in which the affected people experience not only absolute financial poverty, but a vicious circle of social marginalization and deprivation, too (Isaac 2016, Freeman and Mirilovic 2016, Allen et al. 2020). Our presentation primarily applies the theoretical and practical approaches of social work and social policy in conceptualizing the notion.

Keywords: Destitution, migration, homelessness, existential poverty, absolute poverty

Sabrina Roduit holds a PhD in sociology and currently works as a research associate at the FHNW. She works also as Doctoral Programme Officer (ad interim) at the Centre LIVES. Her primary research areas are the social health inequalities, the non-take-up of medical care and the vulnerability of destitute undocumented CEE citizens living in Switzerland.

Zsolt Temesvary holds a PhD in sociology and social policy and currently works as a visiting professor at the FHNW. His primary research areas are the vulnerability of destitute CEE citizens living in Switzerland and the postmodern theoretical development of social work.

Migration of Destitute Hungarian Female Sex Workers to Zürich

Katalin Szoboszlai, University of Debrecen (Hungary)

The migration of Central and Eastern European (CEE) female sex workers toward the Western European cities has been significantly intensified since the EU membership of the CEE countries (Munk 2017). Thousands of Eastern European women are working currently in the red-light districts and brothels of Germany, Austria and the Netherlands. Switzerland become one of the most popular target countries of migrating sex workers due to the country's liberal regulation on commercial sex work and the free movement of sex workers within the EU/EFTA region (see Rathgeb 2013). The number of Hungarian female sex workers working in Swiss cities steadily increased in the last decade. As a result of a long-term collaboration established by Swiss and Hungarian social workers in 2010, a project called 'IRIS 2012' was dedicated to explore the migration and living conditions of Hungarian female sex workers living and working in Switzerland. During this project, field studies were carried out with the target group in Zürich and Basel. The exploratory study focused on the individual perceptions of female sex workers regarding the social supports and social service providers in both Switzerland and Hungary. The research sample incorporated 33 Hungarian female sex workers who were identified by Swiss social workers and then interviewed by Hungarian professionals. The data collection covered the sex workers' socio-demographic and economic conditions, the reasons for being involved into prostitution as well as their perceptions regarding social supports in both the home and the host countries. The analysis of socio-economic data showed that most of the women lived in extreme poverty in their home environment. Furthermore, they could be characterized by poor education, the lack of qualifications and unemployment. They were also in a rather vulnerable situation and often exploited by family members or other people who promised them work and money abroad. The study also collected information on available social supports and networks by analyzing the Hungarian Street Work Interpersonal Support Evaluation List (HSW-ISEL) that is a modified database of Coen's ISEL. The HSW-ISEL database was supplemented by short interviews during the data development. To explore the relationships between social supports and vulnerability

a socio-metric concept was applied and respondents were asked to identify people they can rely on, who support them and who can be mentioned in relationship with the dimensions of HSW-ISEL (with the exception of the category 'self-esteem'). As a result, home matrix and abroad matrix showed significant differences. The analysis of spatial social support matrix proved that the social networks of sex workers steadily determined the supports they used. Besides the empirical results above, the presentation also reflects on the field experiences of Periféria Association where the author works as a practical social worker in supporting vulnerable social groups living in extreme poverty, homelessness and social exclusion. Periféria works in the most disadvantaged Northeastern region of Hungary, near the Ukrainian border area.

Keywords: Migration, sex work, destitution, poverty, vulnerability, HSW-ISEL test

Katalin Szoboszlai holds a PhD in sociology and social policy and works as a habilitated associate professor as well as the head of the Department of Social Work at the University of Debrecen, Hungary. Her primary research areas are the homelessness of women and the transnational migration of sex workers.

Underclassed, deprived or in/ex-cluded? "Bottom-up" Analysis of the Social Citizenship of the Roma migrants in two Western European cities.

Iulia Hasdeu, University of Applied Sciences of Western Switzerland (HETS & HEAD), Geneva

The present contribution highlights two different contexts of severe deprivation of Roma migrants in Europe after 2010 and two different programmatic actions to fight against it.

First, we take a look at the Romanian Roma back- and-forth migrants who live in Geneva and are penalized and imprisoned for begging or illegal sex work. They live in the non-tolerated shantytown or settlement in the extended city area (like in other European metropolis). The ethnic boundary between Roma and non-Roma is recreated through the interaction between the moral and symbolic violence relating to police repression, the high visibility of Roma poverty in public place and their privileged intra-group relations. As a specific form of response, the Roma, originated in rural and peri-urban places, use their "village making" practices to perform their own symbolic and social appropriation of the town. Since 2015, initiated by a social worker, an intercultural mediation and social work oriented programme (Pôle de médiation Roms CARITAS) supports the Romanian speaking Roma migrants to cope with the

legal constraints and to get access to basic needs-fulfillment on a fundamental rights basis.

Second, we describe another social work practice on the example of an NGO called Chi rom e chi no… that supports the ex-Yugoslavian Roma camp of Cupaperillo (Naples), which spatially includes the well-known peripheral ghetto Scampia, considered the main mafia seat of crimes in Europe. The Roma camp is abutted to a waste large area. CRCN grew in the beginning of 2000's on the roots of a former anarchist squatters' group and further evolved towards children and youth educational skills training and interactive cultural pedagogy within a strong local network including « historical » political activist inhabitants, religious settings and other civil society actors.

We will emphasize differences and similarities between these two cases. We attempt to explain them in their respective political and social specific context. Our aim is to challenge the classical definition of citizenship (Marshall, 1950; Ong, 1999 et 2006; Lazar & Nuijten, 2013; Lee, 2016; Gonzales & Sigona, 2017). If both cases are parts of a wider European punishing-the-poor urban governance model, if both emphasize the forms of severe poverty and marginalization, those contexts don't express « destitution » in a similar way. In order to argue this statement, we'll propose to critically examine notions like « underclass » (Stewart, 2002) and «in/ex-clusion ».

Keywords: Roma people, citizenship, social inclusion, social exclusion

Iulia Hasdeu holds a PhD in anthropology at the University of Neuchâtel. She was senior lecturer in Gender Studies at the University of Geneva and is actually working as a senior researcher and lecturer at the University of Applied Sciences of Western Switzerland (HETS & HEAD Geneva). Her main research areas are intersectionality and innovative social work in the integration of vulnerable migrants and the new forms of citizenship.

III.5 RÔLES, PLACES ET REPRÉSENTATIONS DES USAGERS DANS LES DISPOSITIFS DE CYBER-ADMINISTRATION : QUELS ENJEUX EN TERMES DE JUSTICE PROCÉDURALE ?

Béatrice Vatron-Steiner, HES-SO – Haute école de travail social Fribourg; Amélie Rossier, HES-SO – Haute école de travail social Fribourg

Wednesday 30 June, 09:00 – 10:30

La figure de l'usager est au coeur des discours d'accompagnement de la cyber-administration, les objectifs affichés de ces dispositifs étant de faciliter l'accès des administrés (et des entreprises) aux services administratifs. Or, le profil, la place et le rôle des usagers dans le processus de façonnage des dispositifs de cyber-administration demeurent peu investigués. Cette plénière a précisément pour objectifs d'étudier les « scripts » de la cyber-administration au regard de la figure de l'utilisateur tel que (re)présenté par les concepteurs. Les compétences et les ressources dont l'usager est supposé être doté pour faire face matériellement et cognitivement aux exigences d'usages (Mazet, 2017) seront analysées, de même que le travail de catégorisation des publics supposés à risque de (mal)déconnexion à mesure que se normatise et normalise la figure du citoyen numérique (Schou et Pors, 2018). Une lecture en « creux » du dispositif permettra en outre d'identifier les laissés-pour-compte de ces scenarii, en identifiant les personnages et les rôles qui ne figurent pas « au générique ».

Si « les technologies ne déterminent pas le social », pour autant, elles ne sont pas neutres, rappellent Martin et Dagiral. Il s'agira ainsi, en interrogeant la façon dont ils « incorporent, dans leur conception même, dans leur programmation, ces dimensions sociales » (Martin et Dagiral, 2016), de questionner les dispositifs cyber-administratifs à l'éclairage des critères et enjeux de justice procédurale. Dans quelle mesure – et à quelles conditions – ces scripts incorporés contribuent-ils à renforcer – ou au contraire à réduire – les capacités d'action des acteurs, à atténuer – ou au contraire à démultiplier – les situations d'exclusion sociale ? (Brotcorne et al, 2019).

Keywords: Dispositifs cyber-administratifs, figure de l'usager, script, justice procédurale, inclusion numérique

Une conception de services numériques d'intérêt général qui peine à inclure tous les usagers

Périne Brotcorne, Centre Interdisciplinaire de Recherche Travail, Etat et Société (CIRTES), UClouvain, Belgique

Les recherches sur les inégalités numériques ont dans l'ensemble porté leur attention sur les usages et les usagers des technologies numériques, en particulier de l'informatique connectée (Brotcorne, Damhuis, Laurent, Valenduc, Vendramin, 2010; Granjon, Lelong, Metzger, 2009). En revanche, peu d'entre elles ont appréhendé ce phénomène par le prisme des fournisseurs de service en interrogeant l'influence des politiques de numérisation sur le façonnage d'interfaces numériques plus ou moins inclusives. Le maintien d'un accès équitable aux offres de service se pose avec d'autant plus d'acuité pour les organismes animés d'un « esprit public » (Thévenot, 2001) qui fondent la justification de leur existence sur des principes d'égalité de traitement des usagers. Il est pertinent de questionner la manière dont ces organismes articulent la numérisation de leurs services et le respect de leur mission d'intérêt général.

Cette communication a pour objectif d'examiner le processus de « mise en technologie » (Badouard, 2014) de choix institutionnels relatifs à la numérisation de services dans trois organismes d'intérêt général en Belgique, actifs dans les domaines de la mobilité, de la santé et de l'administration. En prenant appui sur les travaux menés au Centre de Sociologie de l'Innovation (Akrich, Callon et Latour, 2006) et sur une méthodologie d'étude de cas, l'analyse s'intéresse à la manière dont les professionnels chargés du développement des services en ligne se représentent les usagers. Elle se focalise sur un aspect particulier de leur travail, dont le rôle est majeur dans le cadre d'un programme visant la numérisation de services orientés vers le bien commun : celui qui a trait aux modalités de captation de la voix des usagers lors de la dématérialisation de services. Les résultats révèlent des biais dans la représentation des publics qui tendent à sous-estimer l'hétérogénéité des situations d'usages, notamment problématiques, voire à une invisibiliser une partie des usagers, peu ou pas connectés.

Derrière la rhétorique consensuelle sur la nécessité d'embarquer les usagers pour concevoir des services inclusifs se cachent des conceptions variées de ce que recouvre l'inclusion numérique. Cette juxtaposition de positions donne naissance à des compromis entre différentes logiques à l'oeuvre : industrielle, marchande et civique (Boltanski et Thevenot, 1991). Ceux-ci se matérialisent dans des méthodologies de prise en compte de la voix des usagers qui attestent d'une attention variable au principe d'intérêt général et, de là, à celui de

représentativité de la pluralité des publics concernés. Qu'il s'agisse d'une participation volontaire des usagers à travers l'expression de leur point de vue ou d'une implication davantage par défaut par le biais de la captation de traces numériques, ces dispositifs se déploient globalement sur fond d'impensé numérique (Robert, 2011), conduisant au développement d'interfaces numériques répondant d'abord aux besoins d'un usager standard « mobile et connecté ».

Dans un contexte de dépendance accrue au numérique (Beauchamps, 2012), les résultats pointent ainsi le risque d'aboutir à l'émergence progressive de services à deux vitesses, ce malgré leur mission d'intérêt général. Aux usagers connectés, les organismes offriront ainsi des services personnalisés en temps réel, tandis qu'aux autres, ils proposeront l'accès à des services de base.

Keywords: Inclusion numérique, conception d'interfaces numériques, fournisseurs de service d'intérêt général, représentation des publics.

Short bio : Après avoir travaillé pendant 10 ans comme chargée de recherches à la Fondation Travail-Université (http://www.ftu.be) sur des thématiques en lien avec l'exclusion sociale et la société numérique, le numérique en éducation et en formation, **Périne Brotcorne** est aujourd'hui sociologue au sein du Centre Interdisciplinaire de Recherche Travail, État et Société (CIRTES) et assistante à la Faculté ouverte de politique, économique et sociale (FOPES) de l'UCLouvain (Belgique). Ses domaines de recherche concernent les inégalités sociales numériques dans l'éducation et la formation ainsi que la société plus globalement. Récemment, elle s'est plus particulièrement intéressée aux situations d'exclusion et d'inégalités sociales que génère la numérisation croissante des services d'intérêt public. Auteure d'articles et de chapitres d'ouvrages sur ces sujets, elle a aussi participé, depuis une dizaine d'années, à la conduite de plusieurs rapports d'études à la demande d'institutions publiques belges.

Conception et place des usagers dans le développement de l'administration électronique : l'exemple de la dématérialisation (digitalisation) de l'accès à l'offre de formation dans une collectivité française

Pierre Mazet, Lab Acces

Depuis plus de 20 ans, les chantiers successifs de l'administration électronique puis numérique[1] ont, en France, fait de l'usager la figure centrale des discours de réforme. Au nom d'une simplification pour un usager destinataire premier du service, les programmes de réforme administrative ont misé sur le développement des outils numériques pour transformer les organisations et les termes de la relation de service. L'enjeu d'offrir l'image d'une administration moderne (Dagiral et Flichy, 2004), en phase avec les développements technologiques et la diffusion des thèses de l'egouvernement, a conduit à s'appuyer sur les nouvelles technologies pour réaliser une accessibilité permanente, affranchie des horaires d'ouverture des guichets administratifs, simplifiant les procédures, facilitant la réalisation des démarches et permettant de réaliser de considérables économies de gestion.

Au fil des programmes de développement de l'administration numérique, la désignation de l'usager s'est progressivement dédoublée. Dès le tournant des années 2000, « l'usager-citoyen et l'usager-praticien des technologies se côtoient dans les rapports, les discours publics et les documents administratifs au point d'en devenir indissociables » (Dagiral, 2010). L'usager au centre, destinataire implicite d'une modernisation se faisant en son nom (« modernisation par l'usager », Weller, 1998) est devenu un utilisateur (« user ») au centre. La nécessité de prendre en compte l'expérience utilisateur (User eXpérience) a, dès lors, constitué le nouveau mot d'ordre dans la volonté de reconfigurer l'offre d'informations et de services en « donnant toute sa place à l'usager dans le processus même de développement des services publics numériques[2] ». Associer l'usager à l'ergonomie des services numériques et dans leur amélioration est ainsi devenu un impératif affiché : « Il faut faire en sorte que les services publics soient 'user-centric' dès le départ »[3].

A partir de la dématérialisation d'une démarche spécifique au sein d'une collectivité en France, nous interrogerons si et comment l'usager a été intégré à la définition des interfaces de services. Adoptant une approche socio-technique de l'innovation (Akrich, 1989), il s'agira d'examiner comment l'usager a été « encapsulé dans le design des interfaces et des outils » (Alauzen, 2019), mais aussi de quelle manière il a été associé à leur conception, et selon quelles représentations par les concepteurs.

Keywords: Administration électronique, dématérialisation, digitalisation, usagers, sociotechnique

1 Programme d'action gouvernemental pour la société de l'information (PAGSI, 1998-2003), plan Administration ÉLEctronique (ADELE, 2004-2007), plan "France numérique 2012" (2008-2011), plan 120 mesures de simplification dans le cadre du « choc de simplification » (2012- 2015), Action publique 2022 (2017- 2022).

2 « Suivre pas à pas l'usager pour améliorer le service au public », Cahier du SGMAP n°1 p 31.

3 Cheffe du pôle Services en ligne à la Direction interministérielle du numérique et du système d'information et de communication de l'État. Posté le 18 février 2019 -https://www.itesoft.com/fr/blog/usager-modernisation-secteur-public/

Short bio : Chercheur à l'observatoire ODENORE (Observatoire sur le non recours aux droits et services) pendant 10 ans, **Pierre Mazet** a travaillé sur les questions d'accès aux droits et dispositifs publics avec des acteurs publics, parapublics et associatifs. Depuis plus de 5 ans, il étudie les effets de la dématérialisation de la relation administrative sur les publics, les pratiques professionnelles des intermédiaires sociaux, et les politiques publiques, dans le champ large de l'inclusion numérique. Il participe depuis 3 ans au projet Lab access (Tilab Bretagne, Askoria), visant à documenter les impacts de la dématérialisation sur des territoires d'action sociale et modifier les modes de faire par une démarche couplée de design de service et de méthodologie « lab » incluant les acteurs publics. Depuis janvier 2020, il coordonne le dispositif d'atelier d'écoute des usagers mis en place par la DINUM (délégation interministérielle au numérique) et la mission Sonum.

Entre voie digitalisée et voix invisibilisées : le dispositif fribourgeois de cyber-administration à l'aune de la justice procédurale

Jean-François Bickel, HES-SO – Haute école de travail social Fribourg

La contribution entend poser quelques jalons de compréhension sur ce que le dispositif socio-technique de médiatisation digitale du travail de l'administration et de la relation administrative (cyber-administration), tel qu'appliqué aux processus et parcours d'accès et d'activation des droits et des prestations sociales, signifie et produit du point de vue de la justice procédurale. Les règles procédurales – par exemple la possibilité pour les différentes parties de s'exprimer, l'obligation d'étayer les décisions par le recours à des informations précises, la transparence des procédures de décision, etc. – ne sont pas suffisantes pour qu'il y ait justice sur ce plan. Celle-ci dépend également, d'une part, de comment sont traitées concrètement les personnes, de la façon dont leurs caractéristiques ou « qualités » sont prises en compte et valorisées; d'autre part, des relations tant interpersonnelles qu'entre les personnes et les groupes ou institutions qui sont exprimées et promues par les règles en question. Ce sont à ces deux dernières composantes que nous nous intéressons plus particulièrement.

Dans ce cadre, l'objectif est double. En premier lieu, expliciter le type de personnes, de comportements et d'ethos que présupposent en même temps que promeuvent et valorisent le dispositif socio-technique et le script ou scénario d'action (M. Akrich) de la cyber-administration; et par effet de contraste les attributs, expériences, manières de faire qui sont ainsi invisibilisées ou disqualifiées. En second lieu, mettre en évidence comment le dispositif et son script reconfigurent le système d'interaction et les relations

qu'entretiennent les personnes entre elles et avec les institutions et services d'intérêt général, en focalisant plus spécifiquement les relations d'aide / d'accompagnement entre professionnel-le-s de l'intervention sociale et les destinataires des droits et prestations sociales.

De ce double point de vue, loin de n'être qu'un changement technique neutre, loin de ne répondre qu'à une logique instrumentale d'efficacité ou de conformation à une sorte d'inéluctabilité numérique (ultime avatar en date du Progrès !), le développement de la cyber-administration véhicule un enjeu profondément moral : de reconnaissance et d'identité.

Sur le plan empirique, cette contribution prend appui sur une recherche actuellement en cours dans le canton de Fribourg, en Suisse. Celle-ci porte sur le processus de développement de la cyber-administration au sein des mondes du chômage et de l'insertion professionnelle d'une part, de l'aide et insertion sociale de l'autre, et sur ses implications et enjeux pour les professionnel-le-s de première ligne au contact des destinataires des droits et prestations sociales. Quatre types de sources analysées dans cette recherche seront plus particulièrement mobilisées : des observations menées sur l'outillage technologique; un corpus de documents officiels réglementant, portant et/ou accompagnant le processus cyber-administratif fribourgeois; des entretiens conduits auprès de personnes jouant un rôle clé dans la conception et/ou l'implémentation de ce dispositif; les premiers résultats de focus groups et d'entretiens individuels menés avec des professionnel-le-s de première ligne des deux mondes investigués.

Keywords cyber-administration, dispositif socio-technique, script, reconnaissance, identité, justice procédurale.

1 Programme d'action gouvernemental pour la société de l'information (PAGSI, 1998-2003), plan Administration ÉLEctronique (ADELE, 2004-2007), plan "France numérique 2012" (2008-2011), plan 120 mesures de simplification dans le cadre du « choc de simplification » (2012- 2015), Action publique 2022 (2017- 2022).
2 « Suivre pas à pas l'usager pour améliorer le service au public », Cahier du SGMAP n°1 p 31.
3 Cheffe du pôle Services en ligne à la Direction interministérielle du numérique et du système d'information et de communication de l'État. Posté le 18 février 2019 -https://www.itesoft.com/fr/blog/usager-modernisation-secteur-public/

Jean-François Bickel est professeur à la Haute école de travail social de Fribourg (HES-SO). Après avoir investigué, en sociologue, durant de longues années le champ gérontologique et la manière dont s'y articulent action publique et institutions d'un côté, pratiques et expériences de l'autre, dont s'y entremêlent histoire et parcours de vies, ses travaux s'orientent plus récemment sur la thématique de la « digitalisation et travail social ».

III.6 À QUOI SERT LA SOCIOLOGIE AUJOURD'HUI ? TABLE RONDE AUTOUR DE L'OUVRAGE 50 QUESTIONS DE SOCIOLOGIE (PUF, 2020)

Serge Paugam (EHESS) et Eric Widmer (UNIGE)

Wednesday 30 June, 09:00 – 10:30

La sociologie, sans doute plus que les autres disciplines des sciences sociales, fait l'objet depuis quelques années de nombreuses critiques. Son caractère scientifique est en effet souvent mis en doute. La sociologie manquerait d'objectivité et serait toujours orientée idéologiquement. Elle serait même une réelle menace pour les sociétés en avançant des explications jugées insuffisantes et qui pourraient être contredites par des sciences plus expérimentales, comme les sciences cognitives par exemple.

Pourtant la sociologie reste, en ce début du XXIe siècle, une discipline vigoureuse et utile par le regard distancié et critique qu'elle propose de la vie en société. Menant inlassablement la chasse aux préjugés et aux prénotions, les sociologues apportent un supplément salutaire de réflexivité sur le grand théâtre que constitue la vie en société.

Pour en débattre les auteurs de la table ronde partiront de l'ouvrage collectif 50 questions de sociologie (PUF, 2020) conçu à l'occasion du dixième anniversaire de la revue Sociologie par les vingt-six membres de son comité de rédaction. Cet ouvrage mobilise le savoir accumulé depuis la naissance de la discipline pour éclairer cinquante questions majeures qui traversent et interrogent notre société.

Keywords : fonctions sociales de la sociologie, impact social, prénotions, décentration sociologique

Table ronde avec la participation de :

- Mathieu ICHOU. Institut nationale d'études démographiques (INED)
- Carine OLLIVIER. Université de Rennes 2
- Serge PAUGAM. EHESS (CMH)
- Eric WIDMER. Département de Sociologie. Université de Genève

Animation par :

- Mathilde Bourrier. Département de Sociologie. Université de Genève

Sandro Cattacin. Département de Sociologie. Université de Genève

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10:30 – 10:45

BREAK

PAPER SESSIONS E

E.1   IMPACTS OF FINANCE & FINANCING OF IMPACTS

Lena Ajdacic, University of Lausanne; Felix Bühlmann, University of Lausanne; Fabien Foureault University of Lausanne; Noé Kabouche, University of Neuchatel & Sciences Po, Paris; François Schoenberger University of Lausanne

Wednesday 30 June, 10:45 – 12:15 (Session 3 of 3)

Since the 1970s, financialization of economic life has turned finance, financial behaviors and financial mechanisms into omnipresent companions of our everyday life. Financialization is defined by Krippner (2005) as a "pattern of accumulation in which profits accrue primarily through financial channels rather than through trade and commodity production". This evolution goes along with a massive spread of investment activities into social life, involving citizens in financial schemes (Boussard, 2017; Carruthers & Arriovich, 2010) and granting financial institutions a growing influence in domains such as politics, culture or health alike. In this workshop, we would like to discuss the concept of financialization and the impact finance has on governments, firms and individuals.

On the one hand, we shall examine the impacts of financial activities on our societies (Arrighi, 1994; Tregenna, 2009; Godechot, 2012; Lazarus, 2020). What influence does finance have on politics and policy making, for instance in the domains of taxation, housing or welfare? How does financialization transform business, corporate governance and organization of the economic processes (Davis, 2009; Baker & Smith, 1998)? How does financialization influence the distribution of wealth, risks and income? How does finance affect social justice and social equality (Lin & Tobias Neely, 2020)? From the aftermaths of financial crises on households to the inequalities of remuneration within financial institutions, we are interested how finance impacts our lives.

On the other hand, we would like to examine the concept of impact, but backwards, by focusing on a movement of finance that aims at investing in positive social impacts. Sustainable finance denotes practices that link social and environmental justice to financial activities, through authority of state and regulation (Chiapello, 2015; Knoll, 2015, 2019), as well as through action of NGOs (Soule, 2009) or private initiatives, with responsible investments (Sparkes & Cowton, 2004). Today, the actors of this sector claim that the financial sector has a major role to play in the main social challenges of our time, advocating for the spread of social and ecological investments, for instance known as microfinance, ESG investing or impact investing (Barman, 2015; Gregory, 2016; Höchstädter & Scheck, 2015).

For this workshop we welcome contributions from all theoretical and methodological approaches. Our aim is to create a dialogue between research papers that focus on one or both aspects of this proposal. This discussion shall enable us to think about the place and the role of finance in the current issues related to social justice in Switzerland and beyond.

Keywords: financialization, morality and markets, sustainable finance, inequalities

Booms and Busts – Financialization and Income Inequality before and after the crisis

Olivier Godechot and Nils Neumann, Sciences Po – Paris

Since the manifestation of the current Corona crisis, there has been an increased public awareness for income inequality. For instance, the public and prominent acclamations for health workers and supermarket cashiers at the beginning of the pandemic were quickly followed by demands for better pay for these professions. The focus on low-income groups in the debate however – as important as it certainly is– is ignoring the finance sector. This sector in particular has attracted much attention in scholarly debates and contributed to a large increase in income inequality over the last decades.

Recent studies show with remarkable unanimity that finance was a major driver of income inequality before the financial crisis and throughout the 20th century. As is a well-established finding by now, this effect is most visible at the very top of the income scale where financiers have experienced by far the largest income increases. For instance, from the early 1990s onwards half of the increase in the top 1% share went to employees in the financial sector in Sweden, as did 45% in France, 36% in Denmark, and a fifth in the United States, Germany, Canada, and Norway. However due to a lack of sufficiently detailed data, it is unclear what happened after the crisis. This gap in research on the one hand and the lack of clarity about the exact mechanism that propels this trend motivate this paper. Two trends in particular further drive our interest in the post-crisis era. The first is the decline in financial activity in most countries as measured by the volume of transactions on national stock exchanges. While the size of the financial sector continued to grow in the build-up to the financial crisis, this trend seems to have reversed for most advanced economies in the years that followed. It remains puzzling whether this decline in activity has led to an equivalent

decline in income inequality and what role other developments such as increasing marketization of debt financing play here. The second trend that we want to investigate is the heightened regulatory efforts of international financial regulators with regard to both capital requirements and remuneration policies of banks. For instance, the increasing capital requirements through Basel 3, the decreasing profitability due to the Volker rule in the US, or the introduction of the so-called bonus cap in the EU may reduce profitability and remuneration of bankers and thus income inequality.

In this paper, we present a comprehensive data base to trace and compare the trends of the pre- and post-crisis era. We do so by using administrative data from 1990 to 2017 on nine countries (Godechot & Neumann January 2021) (France, Denmark, Norway, Sweden, Canada, Germany, Spain, Hungary, and Japan) developed as part of the collective COIN project (Tomaskovic-Devey et al. 2017), and the results of the CPS survey for the United States. Furthermore, we use disaggregated company level data to examine the effects of different regulations on banker's remuneration. To do so we employ COMPUSTAT data which is available from 1991 to 2017 and a self-collected dataset on remuneration of bankers from Bank reports, from 2010 to 2019 in 13 Countries (Germany, Austria, Belgium, Denmark, Finland, France, Greece, Ireland, Italy, Netherlands, Spain, Sweden, United-Kingdom).

Twinning this increased interest in sustainable investment is a widespread urge to standardize the reporting and evaluation of sustainability data to create a legitimate and efficient market for sustainable investment and to avoid claims of greenwashing. Once again, the tradition runs deep: from Sullivan principles adopted in 1977, which laid out corporate social responsibility requirements, to UN Global Compact 2004, which urged the incorporation of sustainability metrics into corporate practice, to European Union Green Finance Taxonomy that went into effect in 2020, many intergovernmental and non-governmental organizations are working to create standardized reporting and evaluative metrics for corporate sustainability reporting. For instance, in 2020, the five biggest standard setting organizations, International Integrated Reporting Council (IIRC), Sustainability Accounting Standards Board (SASB), Global Reporting Initiative (GRI), Climate Disclosure Standards Board (CDSB), and Carbon Disclosure Project (CDP), announced that they would collaborate in creating a globally accepted taxonomy for integrating sustainability concerns into financial decision-making.

In this paper, I argue that these collaborative efforts to create standardized metrics for integrated reporting serve as epistemic alliances, which draw from a plethora of ways

of thinking in bridging the divergent registers of valuation denoted by sustainability and shareholder primacy. By merit of negotiating the legibility, accessibility, and the value of assessment criteria for financial decisions (Power 2003), these epistemic (and political) alliances "structure the unknown" (4, Waterman quoted in Weick 1995): They "shape the preferences, organizational routines, and the forms of visibility" (379, Power 2003) around sustainable financial practice, and in doing so they both legitimate the place of sustainability within finance and craft sustainable investing as a "tangible, transferable, and marketable" (290, Shore 2008) asset. Barring the inherent violence entailed by most abstraction and standardization (Carrier 1998; Mirowski 2010; Stevenson 2014; Kirsch 2020), this purposeful move for standardizing ESG reporting promises to become a form of bureaucratic care (Stevenson 2014). This kind of care depends on tinkering with different ways of incorporating sustainability into finance, including models, calculative devices, and narrative framings (Mol 2008). In the end, the potential success of this kind of care depends on its ability to create a new investment tense (Povinelli 2011) that seeks to reconcile the short-termism of shareholder primacy (Fligstein 1995; Ho 2009) and the long-term view of sustainability "hinging on the means of financialization" (359, Tellmann 2020).

Forward contracts in a financialization economy: The case of Greece in the early 20th Century

Antonis P. Masonidis, Ionian University

In the early 20th century Greece was characterized by inequalities between economic and social progress on the one hand, and disparities in the aftermath of the independence wars and political turbulences. Furthermore, the lack of a developed financial sector, which could boost transactions and the economic development, was affecting primarily the lower productive classes.

The main objective of the proposed paper is to investigate the details of three presale commodity contracts that were signed at a city of the Greek periphery (Preveza), in the early years of the Great Depression. The underline commodities were fish, milk and olive oil.

A commodity or forward contract, in the financial literature, is a non-standardized contract agreement between two parties to buy and sell an asset at a specified future time in a price agreed on at the time of conclusion of the contract, making it a type of derivative instrument. The economic aspect of those types of contracts is significant. In a more generalized form, derivatives were instruments developed

to secure the supply of commodities and trade, as well as to insure farmers against risk (crop failures, price fluctuation etc). They also served as a source of funding and for speculation profits. The seller, who usually was the producer of the commodity (cultivator, farmer etc), mostly needed an initial money capital which could not obtain due to the defective credit system or/and to minimize the risk of price fluctuation. The buyer of the asset was a merchant with cash money in hand, with two main objectives: Firstly, to achieve the lowest price possible for commodity to be delivered, and secondly to have a guaranteed delivery of a product of specific quality.

Although this kind of contracts has significant importance for the capitalized economy in finance literature, in Greek historical literature they have been overlooked or at best criticized. The buyer of the contract, taking advantage of the lack of money capital acts as a lender. Therefore, the buyer could impose more execrable terms, such as extremely low wholesale prices, which can deviate up to twice the purchase price, effectively blocking the seller's property when the latter could not meet the terms of the contract.

The purpose of the proposed paper is to present some almost impecunious transactions of the local economy, the customary law that governed the contracts, and the impacts of the settlement price. The case becomes more interesting due to the fact of the absence of an exchange – a marketplace operated within a legal framework, providing buyers and sellers the infrastructure, that is, the contract specifications necessary to facilitate forward trading.

Within the fragmentary study of the contracts, we will seek to present some evidence to the following question: whether the lack of financialization and the aftermath of a sufficient amount of monetary capital in the market economy, in times of uncertainty, creates the necessary conditions for unfair settlement prices, distribution of wealth and income, leading consequently to social injustice.

Keywords: Commodity contract, forward contract, market economy, presale, money, capital, social injustice, financialization, Greece

Getting on in finance: sources of resilience for women on the way to the top

Lena Ajdacic (presenter), Felix Bühlmann, Fabien Foureault, University of Lausanne

Good luck finding a woman in the executive suites of high finance. In banking, women hold less than 2% of all CEO positions and in hedge funds, 97% of partners are white and male. While other previously male dominated industries such as medicine and law gradually lost their exclusiveness, finance remains a male bastion with a strong "old boy's culture" and high promotion barriers for women. This paper looks at those women who succeed against the odds. Research has identified several mechanisms that work against women's career advancements in finance such as homophily preferences, the perpetuation of sexist organizational cultures and lacking family policies. We contribute to these research efforts by studying the women who managed to overcome such career obstacles. We advance the hypothesis that I) women who reach the top outperform male managers in key resources that increase the possibilities of getting 'on' within organisations. This is contrasted to an alternative way to success, which could be labelled "the women's path to the top", following the hypothesis, that II) women who reach the top dispose over specific resources, which men lack. The study relies on a stratified sample of top managers in large US financial companies, specifically in hedge funds, private equity funds, investment banks and mutual funds. We use data on socio-demographics, lobbying and leisure networks, and educational backgrounds from 2005 (n= 2'052) and 2018 (n= 1'706) BoardEx data. To study the sources of resilience these female achievers' profit from, we apply network and regression analyses. Preliminary results indicate that in terms of racial homophily, more women than men are white, but they do not outperform men in terms of educational backgrounds. We further find that they use a variety of women specific networks, possibly as a means to compensate the lack of access to established old boy's networks. Our results contribute to the literature on gender inequality within a particularly male dominated industry by focusing on the resources rather than on the obstacles women face. This research matters, because women have been shown to differ from men in terms of investment decisions, sex-based biases and salary policy preferences. Not at least, policies, which would support women's resilience in career progress, would work towards a more egalitarian income distribution between men and women.

Keywords: gender, finance, resources

E.2   FAMILY, WORK AND SOCIAL POLICIES: A GENDER LENS ON SOCIAL (IN)JUSTICE

Sandra V. Constantin, University of Oxford and HES-SO-HETSL; Carola Togni, HES-SO, Haute école de travail social et de la santé de Lausanne (HETSL)

Wednesday 30 June, 10:45 – 12:15

The ability to produce gender equality represents an important basis of the legitimacy of any social policies meant to reach social justice. The gendered division of labor within

families and at work does not only produce economic injustice but also social injustice (Fraser & Ferrarese, 2011). On the one hand, the existing division between paid productive work and free reproductive and domestic work creates economic injustice, since well-paid activities are mostly male-dominated whereas domestic work and lower-paid service activities are mostly women-dominated. On the other hand, it also creates social injustice since women-dominated activities (professional and non-professional) are less socially valued. Therefore, Nancy Fraser assumes that transformative social policies should intertwine two goals - redistribution and recognition - since women's economic disadvantage restricts their opportunities to make their voices heard, hindering equal participation in the making of culture, in the public sphere and in daily life. In times of uncertainties, such as during the Covid-19 pandemic, it is of paramount importance to question, from a gender and an intersectional perspective, the definition of social justice which is at the heart of social policies implemented by Welfare States. Social divisions and social differences do not operate separately to produce a circle of economic and social subordination, they are intertwined.

This panel proposes to question social (in)justice through the lens of gender and social policies. We welcome papers that consider theoretical and empirical research to explore the relationship between social policies and gender equality outcomes from any of the following or other perspectives: Located between the market and the family how do social policies address gender injustice in family and work arrangements? How are gendered orders transformed by social policies? Do they only address economic injustice through an equal repartition of resources among men and women? Do they also allow for an equal social recognition among men and women? To what extent do social policies, implemented during the Covid-19 pandemic, have produced more gender (in)justice?

Neglecting Reproductive Labour: A Critical Review of Gender Equality Indices

Caitlin Schmid, University of Manchester

Over the past twenty-five years, increased attention to gender equality on the international political agenda has been accompanied by a rise in the number of indices seeking to measure and monitor gender equality levels across countries. As increasingly central tools of governance and knowledge production, gender equality indices carry political weight, starting with the underlying conceptual framework determining what is considered a constituting element of gender inequality.

This paper analyses the conceptual frameworks of existing international gender equality indices to assess their adequacy in capturing the key dimensions of gender inequality in order to effectively inform policy development towards social change. Specifically, the paper investigates how existing gender equality indices conceptualise and measure the role of unpaid reproductive labour, given its centrality in perpetuating gender inequality.

First, the paper offers a comparative overview of the seventeen existing gender equality indices. Drawing out their theoretical concepts and the key dimensions relied on to construct the indices shows that they consistently draw on the capability approach (Sen, 1985), while two exceptions make use of Fraser's (1997) universal care-giver model. Following this overview, the historical emergence of these indices is broken down into four waves, demonstrating how they evolved in critical dialogue with each other.

Second, it contributes to the existing debate by highlighting how the significance of unpaid reproductive labour is neglected to varying degrees by all but one of the gender equality indices. The empirical analysis shows that the majority of existing indices neither conceptualize nor measure the gender division of unpaid reproductive labour. By 'shrinking' the meaning of gender inequality, these indices offer only a partial understanding of the complexity of the problem and the necessary solutions, as argued by Lombardo, Meier and Verloo (2009). This brings into question their effectiveness in challenging existing structures and informing social policies aimed at transforming the gendered order.

One index does stand out in its explicit aim to overcome and address the invisibility of women's work – the African Gender and Development Index by the United Nations Economic Commission for Africa (2004). It does so by conceptualizing and measuring the gender division of unpaid reproductive labour alongside employment and time spent in the market labour. This in turn recognizes the economic value of unpaid reproductive labour, its relation to other forms of labour, and its central role in perpetuating gender inequality.

Given the empirical findings, the paper concludes by contributing three wider lessons for the improvement of gender equality indices. First, the empirical analysis shows that gender equality indices need not neglect the division of unpaid reproductive labour. Second, data availability need not compromise the coherence of the indices' frameworks. Rather, by insisting on a comprehensive framework, indices can function as advocacy tools for improved data collection. Finally, gender equality indices can complement their quantitative analyses with qualitative assessments of relevant developments to reduce the overbearing emphasis on quantitative indicators in global governance. Although gender equality indices have increasingly improved across

the four waves of development, this paper argues that to capture gender inequality unpaid reproductive labour must feature centrally.

Keywords: Reproductive labour, gender, equality, indices

La politique d'activation de l'Assurance-invalidité : le traitement handicapiste et genré de la réhabilitation professionnelle des personnes porteuses de déficiences physiques et réactions genrées des sujets

Elena Pont, Université de Genève

Dans les années 2010, nous avons mené en Suisse romande une recherche ancrée dans la sociologie du handicap, les études genre et l'éducation des adultes, sur la reconstruction des trajectoires éducatives et professionnelles des personnes paraplégiques, à l'aune des rapports sociaux de handicap et de sexe. À l'appui de récits de vie recueillis auprès de cinq femmes et cinq hommes paraplégiques, nous avons montré quelles stratégies d'empowerment ces sujets mettent en œuvre au cours de leur réhabilitation, alors que le projet de (ré)orientation éducative ou professionnelle qu'ils et elles sont enjoints d'élaborer, est soumis à des décisions de l'Assurance-invalidité qui peuvent contrecarrer leur autodétermination. L'Assurance-invalidité est entrée depuis sa 5e révision de 2008 et sa révision 6a de 2012, dans une politique accentuée d'activation des personnes dites handicapées vers le travail salarié, avec pour but principal une limitation de l'octroi de nouvelles rentes. L'analyse des récits de vie, au prisme des modèles biographiques de De Coninck et Godard (1990), des épreuves biographiques (Martuccelli, 2015) et des identifications sexuées, signalent que le traitement assurantiel du retour à l'emploi de ces personnes est marqué par les rapports sociaux, tant de sexe que de handicap. Si les femmes ne se dirigent pas vers la sphère domestique, elles retournent à l'emploi en subissant les effets concomitants des divisions handicapiste (Pont, 2018) et sexuelle du travail (Kergoat, 2000). En effet, elles sont généralement encouragées à reprendre un travail de bureau, traditionnellement féminin, dans une palette restreinte de métiers, et subalterne, du fait d'attributions d'incapacités liées à l'existence de la déficience. Quant aux hommes, ils sont également (ré)orientés « au féminin neutre » (Pont, 2018), toujours dans les métiers de bureau habituellement occupés par les femmes, et les femmes porteuses de déficiences en particulier, et ce à l'encontre de leurs autodéfinitions masculines dans les mondes de l'éducation et du travail. Femmes et hommes élaborent alors des stratégies d'émancipation des traitements socio-assurantiels. Des parts de cette expérience sont partagées par nos informateurs-trices; elles constituent ce que nous nommons des modèles d'expérience d'empowerment. Ces

dernières sont elles aussi genrées : si les hommes profitent de rôles-modèles de même sexe et de cooptations dans des milieux masculins pour affirmer leur autodétermination, les femmes se virilisent par des soutiens masculins ou vivent un parcours éducatif ou professionnel sur lequel les scansions socio-structurelles ont plus d'impact que sur celui des hommes.

Keywords: Assurance-Invalidité, activation, handicap, genre

In the name of the child: Mothers' "obligations" and fathers' "rights"

Faten Khazaei, Goldsmiths University of London

Through an ethnographic study of two Swiss public institutions' assessments of children at risk in cases of Intimate Partner Violence (IPV) cases, this paper shows how a public hospital and a shelter for victims problematize exposure to IPV as a risk factor for child protection. Because of their legal obligations, these institutions actively investigate the situation of children to assess the extent to which they have been directly victimized or exposed to violence. However, in this process, men and women, as fathers and mothers, are not held to the same level of scrutiny and to the same standards in terms of their responsibilities towards their children's well-being. A gender bias is evident, which reactivates a gendered attribution of familial roles. Consequently, these institutions focus on women as mothers who are regarded as the primary caregivers and held responsible for protecting their children from harm, even when the harm is inflicted by the fathers as perpetrators. This representation is consistent with a stereotypical portrayal of an 'adequate' and 'appropriate' mother who is perceived to be able to overcome all obstacles to protect her children and who is willing to sacrifice her own interests, even at the price of putting her own safety in danger. Thus, women are reduced to their mothering role, and are no longer conceived as individuals, women who are victims of IPV.

At the same time, in the name of the best interests of children, a continuous interaction with their fathers is encouraged. The question of the father's violence is rarely debated, or else this question is rapidly discarded. Instead, the mother is expected to keep his image positive and to refrain from complaining about his violence and his shortcomings as a husband and father in front of their children. Moreover, women have to ensure that their actions do not harm the children. Maintaining continuous and immediate contact with fathers is predetermined to be a necessity and is not assessed on a case-by-case basis. It is also postulated that abusive husbands—in spite of being the instigators of the violence, who created the harmful situation in the first place—can be good fathers. They are perceived

only in terms of their rights in contrast to mothers, who are perceived first and foremost in terms of their obligations.

Overall, this analysis of the discourse and practices of public agents reveal the ways in which the familial order, and, beyond it, the social order, are conceived in relation to a gendered order. Through the reactivation of a familistic perspective based on a traditional assumption of gendered roles, rights, and responsibilities, blame and protection are attributed in such a way that victims of IPV are viewed ultimately as being 'complicit' with the perpetrators for having exposed the children to their violence and for failing to protect the children. The fact that they themselves are victims of violence is not considered to be an attenuating circumstance that attenuates their responsibility with regard to their children; rather, it is perceived as an aggravating condition.

Keywords: Violence, child protection, familialism, gender, law

Work-life conflict and social policies: what are the target groups?

Irina Gewinner, University of Luxembourg; Bianca Brünig, Leibniz Universität Hannover; Magdalena Ślusarczyk, Jagiellonian University

In the recent years, many industrialised countries formulated their gender equality policies, aiming at reconciling employment and private duties of parents and carers by accentuating accessible and affordable care services to reduce "disincentives for women to work more" (EC 2017). Apart from personal attitudes, women still have fewer opportunities for labour market participation in many countries. The reconciliation of work and private life/parenting is thus signalled out as challenge at all stages of agency. This challenge has reached its peak during the current Covid-19 crisis, which changed work-life balance tremendously, especially for women.

Work-life balance (WLB) and reconciliation of paid and unpaid work have been addressed not only in research, but also in organisational practice. The shift towards seeking the right combination between work and private life/home has been largely necessitated by the profound changes in the European labour markets in the recent decades. Current research hardly accounts for how the interaction of social policy at the macro level and organisational offers at the meso level are accessed and used depending on individuals' background (Gewinner 2019, 2020). There is lack of information, which social groups are the factual receivers of policy offers. Therefore, this paper asks, which social groups are targeted by work-life balance policies? Drawing upon the meta-analysis method, it scrutinises the research performed in the last decade (2010-2020) by particularly looking at the target groups addressed in the literature.

To understand how inclusive WLB policies are, we analyse over 800 papers on WLB published within the last 10 years. We find that even if a significant part of the research concerns women, there is still a lack of appropriate culture- and class sensitiveness. Existing research addresses women's work in relation to the Global North, middle and upper class women. Even when research on specific ethnic groups (e.g. Nigerian or Pakistani) is undertaken, it is done in the national context and includes middle/upper class, well-educated, full-time women working in large companies. Insufficiently explored are the WLB issues of men, working/lower class women, migrant women or the self-employed. Little research is also conducted on the impact of these policies within the private sphere. Thus, the question remains to what extent such research has an impact on social policy and whether the above mentioned groups are or are likely to become its recipients. Moreover, the meta-analysis highlights that a top-down approach prevails which focusses on the implementation of policies within lower levels. However, little focus on the needs and perceptions of social groups and companies regarding WLB policies exists. A second important question therefore remains the inclusion of the unheard and/or overlooked voices of these women in WLB or work-family conflict discourse.

Keywords: Work-life conflict, social policies, meta-analysis, target groups, agency levels

E.3 HEALTHCARE USE, ACCESS AND INEQUALITIES IN SWITZERLAND AND EUROPE: INNOVATIVE METHODOLOGICAL AND THEORETICAL APPROACHES

Vladimir Jolidon, University of Geneva, Switzerland; Vincent De Prez, Ghent University, Belgium; Stéphane Cullati, University of Fribourg, Switzerland

Wednesday 30 June, 10:45 – 12:15

Research has revealed substantial differences in the healthcare use and access of different groups in Switzerland and across European countries, particularly of disadvantaged groups. This phenomenon has been observed through a broad range of healthcare services, including preventive health services. The persistence of differential utilisation and "social gradients" in healthcare use and access highlights the need for innovative methods and theories to help reveal the underlying mechanisms of such disparities.

For example, cross-national comparisons have helped shed light on how particular societal and system arrangements shape healthcare access. National approaches have also made important contributions with longitudinal studies and trend analysis. Health and medical sociologists have increasingly emphasised the need to contextualise health inequalities, accounting for the effect of policies and institutions, for example from the perspective of "institutional theory" or the "diffusion of innovation theory". They have stressed the importance of macro-level contexts in shaping the distribution of resources which matter to individuals' health, and such approach may also apply to healthcare use and access. In other words, the persistence of disparities in healthcare access may be attributed to individual resources such as educational level, income, social capital, health literacy and labour conditions at a micro-level, and how resources are (re)distributed in a population by institutions such as welfare social policies, healthcare system arrangements, labour markets, or education systems, at a macro level. These may affect individuals' potential for access to, utilisation of, and adherence towards health services, practices or guidelines. Further research is needed to better understand the dynamics that affect the population and specific groups in their healthcare access. Further theoretical developments supported by empirical evidence to deepen our understanding of the "social determinants of healthcare access" and the multiple factors at play are needed.

This session invites both theoretical and empirical studies, quantitative and/or qualitative, that research topics on healthcare use, access and inequalities in Switzerland and Europe, from a national or cross-national perspective, and a micro and/or macro approach.

Research questions:

- Which mechanisms (re)produce inequalities in access to and use of healthcare services (including preventive health)? What are the logics behind the barriers to healthcare access faced by disadvantaged groups?

- What drives people towards the over-consumption of healthcare services?

- Which system and social mechanisms, including policy and institutional contexts, contribute to shaping inequalities in healthcare access and use, and how? Which micro- and macro-level factors are at play?

- How does the reproduction of social inequalities into health inequalities relate to the institutional context and (in)effective health promotion policies?

Keywords:Healthcare; Inequalities; Prevention; System; Institutions; Over-consumption

Health state, health behavior and health care use of social assistance recipients in Switzerland – linking survey with administrative data

Marc Höglinger[1] (Presenter), Sarah Heiniger[1], Oliver Hümbelin[2], Dorian Kessler[2], Jodok Läser[2]

[1]Zurich University of Applied Sciences, Switzerland

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Background People living in poverty are more often affected by health problems than people who are financially well off. Health problems make it difficult to work and accumulate assets and, on the other side, poverty itself and its accompanying conditions have negative effects on health. Consequently, people who depend on social assistance benefits are expected to suffer more likely from health impairments. Also, they might be at greater risk for inadequate healthcare use and non-use. However, so far there is no comprehensive knowledge on these questions for Switzerland.

Objective The aim of our study is to fill in this knowledge gap by addressing the following questions:

1. How do health state, health behavior, and health care use of social assistance recipients differ from the rest of the population?

2. How does their health state and health care use change at relevant transitions (i.e., exhaustion of unemployment benefits, entry into and exit from social assistance) and during the time they receive social assistance?

Methods Our analyses are based on a unique data set with over 600,000 observations, linking survey data from various sources with administrative data about social assistance receipt and labor market status. The linked dataset allows for a representative analysis for the period 2007 to 2018 and for various subgroup-analysis such as gender, household composition, urban/rural place of residence, or nationality. Survey data covering various self-reported health domains is drawn from the Swiss Health Survey, the Survey on Income and Living Conditions, and the Swiss Labor Force Survey.

Results Results show for social assistance recipients considerably higher prevalence rates for almost all health related problems under consideration: 18% of social assistance recipients report a (very) poor subjective health (rest of the population: 1%), 45% a chronic condition (rest 21%), 19% restrictions in activities of daily living (rest 2%). Their healthcare use is higher with respect to general practitioner visits, emergency departments, and hospital stays. The only exception is the use of dental services, which is lower compared to the rest of the population.

Conclusions/Relevance Our study provides detailed insights into the health problems and health-related behavior of social assistance recipients. It serves as a reference point for assessing the intervention potential of social assistance agencies regarding health and health care needs of their clients.

Socioeconomic inequalities in the (over)use of antidepressants

Lisa Colman, Department of Sociology, Ghent University, Belgium

Background: Antidepressants are among the most prescribed drugs in Europe. Recent drug utilization studies conducted in Europe suggest a substantial increase in the use of antidepressants over time. Research begins to openly discuss the sharp increase in antidepressants use, linked to debates about their effectives. A more recent, rather unexplored, focus is on the 'overuse' of antidepressants. Inappropriate use and the possibility of harm from the overuse of antidepressants has so far not attracted wide attention. Awareness towards the overuse of antidepressants fits within the medicalisation perspective on mental health, stating that mental distress is increasingly medicalised and that structural explanations causing the distress are ignored. This perspective reacts to the biomedical model of 'illness', which reduces mental distress to a malfunction in the workings of the body that can be objectively determined, and where antidepressants taking is perceived 'need-based'. Therefore, the first aim of this research is to analyse if antidepressants use is increasing over time, irrespective of mental health status (i.e., non-need-based). Moreover, the biomedical model doesn't take into account that there may be people using antidepressants due to their socioeconomic circumstances, rather than their experience of 'illness'. As such, the medicalisation perspective states that medical therapies are increasingly being promoted to treat milder forms of mental distress, and accordingly changes increase that people with a lower SES, who overall experience more feelings of distress, might be treated by prescribing antidepressants. Therefore, the second aim of this research is to investigate whether people with a lower SES have higher antidepressants use rates compared to people with a higher SES, irrespective of mental health status. Analysing antidepressants use irrespective of mental health status may serve as an indication of non-need-based use, or 'overuse'.

Methods: Data obtained from the Belgian Health Interview Survey (BHIS) will be used. The BHIS is a repeated cross-sectional survey coordinated by Sciensano, the scientific institute for public health of the federal Belgian State. This study will cover information from 6 successive waves: 1997, 2001, 2004, 2013, 2018. The weighted data will represent a sample of the adult Belgian population (25-85 years). The research aims will be analysed using stepwise Poisson regression models, estimating adjusted prevalence ratios (APRs). Predictor product terms will be added to test time trends.

Preliminary results: (Following results are without the last wave; period 1997-2013). The results reveal that antidepressants use is increasing over time, irrespective of mental health status. Also, people with tertiary education have, irrespective of mental health status, a significantly lower prevalence of antidepressants use compared to people with no or primary education, indicating an educational gradient in antidepressants use. Further analyses reveal that the interaction term between the GHQ-12 scale (used to operationalise mental health status) and survey-wave shows that over time, the prevalence of the use of antidepressants increases for scores on the GHQ-12 scale below the statistical threshold point found by a ROC-analysis between the GHQ-12 scale and antidepressants use, revealing evidence of increasing non-need-based use or 'overuse'.

When Healthcare System Arrangements Contribute to Health Inequalities: the Case of Gynaecological Cancer Screening in France

Géraldine Bloy, University of Burgundy – LEDi, France; Laurent Rigal, General practice Department, Paris-Saclay University - INSERM CESP 1018, France

In France, it is generally assumed that the care received differs, but fairly slightly according to social status. The global responsibility for social inequalities in health that may be attributable to the health care system and to how health care professionals deliver this care may thus be limited.

Our presentation will question this assumption. It cross-references epidemiology and sociology in order to examine the social inequalities in gynaecological cancer (cervical and breast) screenings through pap-smears and mammograms in contemporary France.

The analysis is based on two original surveys1 on preventive practices of French general practitioners (GPs) – from which we draw on information relating to screening for gynaecological cancers – and is backed by a large multidisciplinary literature.

We measured marked social gradients in both screenings (larger ones for cervical cancer). We then related these gradients to the last prescriber of the screening, who could be a medical gynecologist (member of a specifically French specialty), a GP, or an organized screening program for breast cancer. The contextualization of the prescription, with the different professional groups and institutions at play, shows a precise ecology of interlinked but poorly coordinated actors responsible for the screenings. The suboptimal division of tasks that ensues directly contributes to shape social inequalities in healthcare access.

This results from a specific story, that has framed professional logics and women's socially differentiated expectations or habits relating to gynaecological care, without raising concern about social inequalities. In French women rights history, medical gynaecologists have often been considered as women's "favourite" doctors. Meanwhile, GPs have been discredited or marginalized as gynaecological caregivers: due to a limited investment in gynaecology, most of them risk a progressive loss of clinical competences in this area and don't feel comfortable in examining women's physical intimacy.

Although France is supposed to have one of the greatest healthcare systems, with cancer screening free-of-charge for patients, such a dysfunctional arrangement has not been regulated by health policy. On the contrary, recent decisions relating to medical gynaecology have increased tensions in the access to gynaecological care, with less specialist doctors available, higher fees required, and no competent relay constituted among GPs for gynaecological screenings. However, the set-up of an organized screening program for cervical cancer and the recent contribution of midwives to this screening could help reduce the social gradients.

Mixing quantitative and qualitative methods in social sciences, and crossing approaches in the same case study produce more systemic and contextualized analysis in the complex area of social inequalities in health.

1 Prev Quanti was an epidemiological survey based on cross-sectional observations in the practices of 52 volunteer training supervisors — private GPs who train students in their offices — at two medical schools. Seventy patients (35 men and 35 women) aged 40 to 74 years were selected at random from the patient list of each doctor (n=3640). Information on the main preventive care measures was collected from the patients and separately abstracted from their medical files. Prev Quali, was a qualitative sociological survey carried out by semi-structured interviews of a diversified sample of 99 GPs. It dealt with the same preventive practices and screenings as those in the quantitative survey.

The impact of the residence status regularization on access to healthcare for undocumented migrants in Switzerland: a panel study

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Switzerland has a universal healthcare system. Yet, undocumented migrants face barriers at different levels that hinder their access to health services. The aims of this study are 1) to identify barriers at the undocumented migrants' level and 2) to assess whether the regularization of the residence status improves their healthcare utilization.

Methods

We used two-wave panel data collected at one-year intervals from the Parchemins study, a multidisciplinary study taking place in Geneva and evaluating the impact of regularization on undocumented migrants' health and well-being. The sample consisted of undocumented migrants living in Geneva for at least 3 years. We categorized them into two groups according to their status at baseline: those who had been newly regularized (<3 months) vs. those ineligible or unwilling to apply for regularization. Using the number of medical consultations over the past 12 months to measure healthcare utilization, we conducted multivariable regression analyses to identify impeding factors. In a

second step, we estimated first-difference panel models to assess change in healthcare utilization due to regularization. Models were adjusted for demographic characteristics and health-related variables.

Preliminary Results

Of the 310 participants, 68 (22%) belonged to the regularized group and 111 (36%) suffered from comorbidity at the beginning of the follow-up. At baseline, significant factors hindering healthcare utilization included male gender (Risk ratio: 0.62; 95% confidence interval: 0.46-0.85) and not having a regular family doctor (RR: 0.67, 95% CI: 0.52-0.86). Prior to regularization, migrants in the regularized group did not significantly differ from undocumented ones in terms of healthcare utilization (RR: 0.94; 95% CI: 0.71-1.25). However, after regularization, they were more likely to consult than those who remained undocumented (RR: 1.65; 95% CI: 1.23-2.21), suggesting a positive impact of regularization on healthcare utilization. Results from the first-difference panel models seemed to confirm that residence status regularization might have driven migrants' healthcare utilization (β coefficient: 1.00; 95% CI: 0.29-1.79).

Conclusions

Public policies aiming at granting undocumented migrants residence authorizations might improve healthcare utilization for this population. More research is needed to understand the mechanisms through which regularization improves undocumented migrants' use of healthcare services.

E.4   ACCESS TO SOCIAL TIES AND HEALTH AFTER RETIREMENT AGE: THE ISSUE OF INEQUALITIES

Marie Baeriswyl and Michel Oris (Centre for the Interdisciplinary Study of Gerontology and Vulnerability, Swiss National Centre of Competences in Research LIVES, University of Geneva)

Wednesday 30 June, 10:45 – 12:15

The COVID pandemic has led to contradictory social expectations about older adults (in particular people aged 65 and over). Indeed, in the past decades, the encouragement of an active aging as an important component of individual and collective well-being has become crucial in scientific and political discourses on aging, promoting a positive image of older age. However, not only the health crisis has suddenly limited the social participation of older adults, but the crisis has also made

from their vulnerability a central issue: their frailty was (and remain) at the heart of the strategies dealing with the pandemic and was made highly visible in the media. At the individual level, this situation revealed a heterogenous population. Two extremes characterize this diversity: on the one side, there are older adults being in excellent health, who during the pandemic were in fear that they could not participate in social life anymore and expressed openly their disagreement with the stigma of their age group as vulnerable population; on the other side, other older adults experienced the pandemic in fear of the disease, accepting the imposed social isolation whether they liked it or not.

Retired people have been affected to a lesser extent by the economic vulnerabilities linked to health crisis. However, the issue of inequalities is still crucial in this population, between the variety of realities they live. Indeed, social participation and relationships, as well as health and care, are significant resources during the life course that are not equally distributed in terms of socioeconomic position, gender, age or ethnicity. The risks of isolation, disease or lack of access to care do not affect all social categories in the same way.

This session aims to discuss the living conditions after retirement age addressing in particular the issue of the inequalities of access to health, formal and informal care, social participation or relationships. Contributions that address the complex links between health and social integration in the perspective of inequalities are particularly welcome, likewise contributions addressing the intersectionality of the various forms of social stratification (gender, age, ethnicity, socioeconomic position). By this, we want to gain insight into the heterogeneity characterizing the population of older adults and the possible unequal mechanisms that shape this diversity. We also want to question processes of accumulated disadvantages across the life course that can lead to highly vulnerable and precarious situations in older age.

Keywords: Older adults, Health, Social relationships, Inequalities, Life course

Care-receiving trajectories during old age. A follow up study of the use and non-use of formal homecare

Barbara Masotti (Centre of Competence on Ageing, University of Applied Sciences and Arts of Southern Switzerland) and Michel Oris (CIGEV, IDESO, NCCR Lives, University of Geneva)

This communication analyses the use and non-use of formal care among older adults living at home in Switzerland. More specifically, we study care-receiving trajectories by considering the many types of existing professional

services. Their access, together with the support of the informal network (family, friends and neighbors), allow people to stay at home as much as possible when with age, frailty becomes an issue. However, only few studies focus on the evolution of home care receipt among older adults, on trajectories. Cross-sectional studies are still predominant, while longitudinal ones use specific research designs, and often start from different definitions of home care. Most of them look at the interplay between non-use, use of formal care, use of informal care, or use of both (formal and informal care) (Bravell et al., 2008; Geerlings et al., 2005; Geerts & Van den Bosch, 2012; Kjær & Siren, 2019; Steinbeisser et al., 2018).

Our study is based on a sample of 629 community-dwelling people aged 65 and over having participated to a cohort survey, "Vivre Leben Vivere" (Oris et al., 2016), during a 6-year timeframe. In 2011/2012 and in 2016 participants self-reported their use of professional services such as basic and personal care, household assistance as well as services like meals-on-wheels and transportation. This data is analyzed firstly to identify and describe home care use trajectories (i.e. stable non-users, new users, former users and stable users). We then aim at identify factors predicting the arrival of home-care during this timeframe (the new users case) by using Andersen's Behavioural Model of Health Services Use (Andersen, 1968). This model considers need factors (functional impairment, health events), predisposing factors (sex, age, education, age) and enabling factors (income, social network, type of care regime in place). We also study the interruption of care (the former users case).

Analyses take into account the various types of help (care, domestic help, others services) and focus on the social inequalities in home care access.

Keywords: Home care utilization, Older adults, Longitudinal analysis, Trajectories

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Le balisage des parcours de retraite des personnes en situation de handicap

Valérie Hugentobler, Aline Veyre, Melissa Ischer, Ophélie Guerdat (Haute école de travail social et de la santé Lausanne (HETSL) HES-SO)

Dans le cadre de cette contribution, nous nous proposons d'aborder le phénomène de vieillissement des personnes vivant, à l'âge adulte, dans des institutions socio ou médico-éducatives. Depuis une trentaine d'années, on constate une importante augmentation de l'espérance de vie de cette population. Cet allongement soulève de nombreuses questions notamment en ce qui concerne les prestations offertes, l'organisation des dispositifs ou encore les modalités d'accompagnement. La littérature nationale et internationale montre que les parcours individuels des personnes en situation de handicap sont fortement balisés, tout au long de la vie, par les dispositifs institutionnels et par les politiques sociales. L'ensemble de ces éléments est susceptible de générer ou d'accroitre les inégalités en termes de ressources, d'accès aux prestations et impacte la participation sociale des personnes concernées. Si certaines politiques cantonales et institutionnelles sont élaborées spécifiquement pour réfléchir l'accompagnement des personnes en situation de handicap vieillissantes, de fortes disparités existent, avec d'importantes inégalités concernant, par exemple, le choix du lieu de vie, le type d'accompagnement professionnel et socio-sanitaire, la possibilité de maintenir et de développer des liens sociaux ou encore de participer à des activités adaptées et qui font sens pour les personnes concernées. Le « passage à la retraite » – qu'il s'agira encore de définir pour un sous-groupe particulier de personnes vieillissantes – et la manière dont il est cadré par les politiques sociales et les pratiques institutionnelles, est susceptible de provoquer des ruptures, des bifurcations dans les parcours de vieillissement, ou au contraire de favoriser des formes de continuité.

Les premiers résultats d'une recherche actuellement en cours seront présentés. Un des objectifs de l'étude vise à mettre en évidence l'impact des politiques sociales sur les conditions de vie de certains groupes sociaux. Plus spécifiquement, il sera question de traiter du lien entre les dimensions individuelles et structurelles des problèmes. Les

questions suivantes seront abordées : comment l'accompagnement de cette population spécifique est-il pensé par les politiques publiques? Comment ces réponses structurent-elles le(s) parcours de vieillissement(s) des individus ? Afin d'y répondre, une analyse documentaire des bases légales et les lignes directrices établies dans six cantons romands (Fribourg, Genève, Jura, Neuchâtel, Vaud et Valais) sera réalisée, ainsi que des entretiens semi-directifs avec les responsables cantonaux en charge des questions liées à l'accompagnement et l'hébergement des personnes en situation de handicap.

L'analyse s'ancrera dans une perspective intersectionnelle afin de mettre en évidence la manière dont les logiques de l'âgisme s'ajoutent à celles du capacitisme et viennent ainsi conditionner et structurer le parcours de vie des personnes en situation de handicap vieillissantes. L'accent sera mis sur l'impact des politiques publiques et sur la philosophie qui sous-tend les dispositifs déployés; comment les moyens alloués aux institutions sociales en charge de cet accompagnement varient et si ces variations ont une incidence sur les pratiques professionnelles, sur la définition des concepts d'accompagnement élaborés et, par conséquent, sur les conditions de vie et les opportunités des résident·e·s.

Keywords: vieillissement, handicap, retraite, accompagnement, capacitisme

Sacrificing Futures, Sacrificing Lives – Generation Differentiation and Social Integration in the Corona Pandemic

Charlotte Renda (Department of Sociology, Bielefeld University)

One eye-catching aspect of the Corona-Pandemic is that age is a risk and the number of deaths among those infected rises tremendously regarding those above the age of 80. This notion brought with it new kinds of asymmetries and challenges for social integration. The construction of what might be referred to as a Corona-specific conflict of generations is an example of what Hirschauer called „Pandemic Human Categorization/Differentiation" (Pandemische Humandifferenzierung). At the centre of the idea of "Pandemic Human Categorization" lies the question of how social categories are constructed and homogenized or pluralised, how boundaries are drawn and communities built, how they are brought into opposition to each other or put side by side. During the first lockdown in Germany, Italy, and other European Countries a discourse started that weighed up protection of the old against the strain inflicted upon the life of the young, claiming that to sacrifice the (tendentially) few years still to come in the life of the old is but little compared to the chances missed by the young

people now and the resulting impairment of their future development. As Wolfgang Schäuble, President of the German Bundestag, said: In a way, the young are at greater risk, because for the old the natural end of life is rather near anyway. The mere protection of life should not be the ultimate goal that outweighs all.

In the meanwhile, the discourse has shifted to questions of solidarity: sacrifices we all have to make for each other and the most vulnerable among us. In what way do the ideas of sacrifice (and the ensuing inequalities for some), of vulnerability and protection re-arrange social categories, and to what societal consequence? How does the construction of futures and chances intersect with categories of age?

I argue that in the Corona pandemic, "future" becomes to mean something very different in regard to the old and the young. Longevity on the one hand side and exploration of possibilities, development, movement on the other which also implies that seclusion is a valid way of protection for one group and a hinderance and source of structural inequality for the other. All the processes of (intersecting, dissolving and evolving) categorizations carry with them implications for power relations and have consequence for (political) considerations on which inequalities carry weight, what people decide to "do" with the virus and who the blame shifts to. The aim of the paper is to reconstruct how a generational divide and/or social integration across generations are discursively brought into being and shaped.

Keywords: Generational conflict, Social categorization processes, Discourse, Construction of futures

(Im)mobilities and life satisfaction in times of COVID-19: The case of older persons in Switzerland

Iuna Dones, Ruxandra Oana Ciobanu & Marie Baeriswyl (Institute of Demography and Socioeconomics, University of Geneva; Centre for the Interdisciplinary Study of Gerontology and Vulnerability, University of Geneva; Swiss National Centre of Competences in Research LIVES)

The COVID-19 pandemic and the confinement associated to it have reduced physical mobility and have led to changes in everyday forms of alternative mobilities throughout the world. Physical movement and social contact have been shown to be correlated to subjective well-being and life satisfaction. In this paper we are interested in knowing how, during a sanitary crisis that engendered restricted physical mobilities and social contact, alternative types of mobilities relate to life satisfaction. To do so, we build on the new mobilities paradigm to operationalize imaginative, communicative and virtual mobilities as phone and digital

communication, looking at photos and out of the window, and visiting museums and travel destinations through the use of the Internet. We hypothesize that frequent engagement in communicative, imaginative, and virtual mobility practices correlates to higher levels of life satisfaction. The paper draws on an original survey on the impact of the COVID-19 pandemic on the situation of persons aged 65 and over in Switzerland. The survey was conducted online and 787 respondents participated between April 18 and May 19, in part corresponding to the period of partial confinement in Switzerland, which recommended limited mobility. Results show that frequent engagement in communicative mobilities are related to higher life satisfaction, while imaginative mobilities only partially relate to life satisfaction, and virtual mobilities have no correlation to life satisfaction.

Keywords: COVID-19; older persons; life satisfaction; subjective well-being; virtual mobilities; imaginative mobilities; communicative mobilities

E.5 AGENCY OF FORCED MIGRANTS: DEALING WITH UNCERTAINTY IN HOSTILE MIGRATION CONTEXTS

Ibrahim Soysüren, University of Neuchâtel; Nedelcu Mihaela, University of Neuchâtel

Wednesday 30 June, 10:45 – 12:15 (session 2 of 3)

For session 1 >> Tuesday 29 June, 15:00 – 16:30

For session 3 >> Wednesday 30 June, 15:00 – 16:30

More and more restrictive policies are put in place against movements of people who are forced to leave their countries. In this regard the European Union and European countries are particularly actives.

However, despite increasingly sophisticated technological-supported border control, these restrictive policies and measures did not stop forced migrants to cross borders. People still manage to enter Europe and ask for asylum in the countries of their choice even though the European Dublin System defines criteria of countries where they should apply for asylum. If they are deported from another country in Europe, elsewhere or to their country of origin, some forced migrants come back and introduce again their asylum application. Others successfully fight against their deportation or they continue living as undocumented migrants in the countries from where they are supposed to be deported. Some others "prefer" to stay in another European country. Many of these migrants live for months and years in liminal spaces (Sutton et al. 2011), such as neighbourhoods, camps, or squats, where they wait to move forward or for future solutions.

Existing scholarship shows that in such hostile contexts and conditions, forced migrants struggle to find solutions during different phases of their migration journeys: to cross borders, stay or move in a (new) host country, claim asylum and get it, integrate in a new society, learn a new language, study, find a job, fight against racism or discrimination, and so on. With the support of informal networks, migration rights organizations, ethnic communities, civil society grassroots initiatives, as well as digital technologies, they still manage to mobilize resources and develop different forms of agency – i.e. the "capacity to make a change" (Giddens 1984).

This session invites to reflect on agency processes and mechanisms in the case of forced migrants dealing with various forms of uncertainty: with regard to (im)mobility situations, legal status, economic precariousness, transnational families, home and host countries socio-political contexts, etc. Therefore, we welcome papers based on theoretical insights and empirical studies and aiming to explore different aspects of forced migrants' agency in European countries and at various stages of migration processes.

SESSION 2: AGENTIC STRATEGIES AND PRACTICES

Mobilizing agency in the grassroots. The experience of Syrian refugee women in Lebanon

Inga Hajdarowic, Jagiellonian University, Poland

The ongoing military conflicts in the Middle East and the growing number of refugees pose new questions to academics and activists. Gaps in institutional aid and the critique of humanitarian assistance and development work have encouraged new initiatives that analyse existing mechanisms and create spaces of cooperation between those who are in need of support and those who provide it. Referring to the post-colonial critique, the initiatives opt for more grassroots and horizontal approaches that include diverse voices from marginalised communities and strengthen their feeling of subjectivity and agency. They support refugee political participation that can be practice on the grassroots level, even in the precarious and temporal context of Lebanon.

Although the majority of Syrians experiences precarious conditions, the women's inferior position during peace times exposes them different types of oppression, as well as numerous challenges and opportunities of shifting gender roles. Many perceive the new roles as an additional burden that deprives them of security, femininity and previous benefits derived from being women. For others shifting gender roles open space for emancipation and therefore the ability to gain a voice in a community. As the redefinition of

roles and the precarious life on the exile brings unprecedented struggles, women are in need of support, which may be found in the activities of non-governmental organizations and social initiatives. Among dozens of international, national and grassroots organizations offering support to refugee women, some are implementing more alternative approaches to humanitarian and development work.

Who are the main actors behind those grassroots initiatives? How do they support refugees in developing different forms of agency? Where does this agency can be mobilized? I will answer these questions based on my doctoral field research with a Syrian women organisation in Lebanon, which aims at supporting refugee women's participation. I conducted ethnographic research with a woman centre being the primary location for my research and Women Leadership program the main space of my observations. After accompanying women in their learning process, I complemented my observations and everyday conversation with in-depth interviews with 34 emerging Syrian grassroots women leaders.

Everyday agency. Rethinking refugee women's agency in the cultural context

Maria Kanal*, Susan Rottmann**

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"Agency" and "coping" are two closely related categories through which researchers are increasingly analysing the experience of forced migrants. The ongoing debates about how to define them in psychology (El-Khani et al., 2017 Alzoubi, 2017; Phan, 2006), anthropology (Fiddian-Qasmiyeh, 2017, Dağtaş, 2018) and sociology (Zaman, 2016) demonstrate that these concepts are important for the many diverse disciplines wanting to understand lived experiences . Yet, scholars do not agree about the relationship between agency and coping, how to measure agency and how to interpret action and resistance while still accounting for patriarchal and class domination.Further, refugee women's agency is often overlooked in main-stream research because it is most visible via private, everyday activities rather than public displays of activism.

However, refugee women's seemingly basic activities and new routines are pivotal for rebuilding safe spaces after being uprooted and are of crucial importance for the wellbeing of families and communities. If our understanding of agency is not culturally sensitive and broad enough to include different person-based perspectives, we may mistake patience for passivity or reliance on God for resignation. Therefore, we argue that negative/positive and

passive/active dichotomies for human action are not universal, but should be applied contextually. Additionally, it is important to examine how agency supports coping. .

Our research examines the extent to which gender and culture are shaping coping processes and manifestations of agency. Based on qualitative, in-depth interviews with Syrian refugee women in Turkey we will present specific coping strategies and signs of agency in the everyday struggles of Syrian families. Two main categories of women's agency that this project focuses on are home-making and religious-based activities. We argue that a close, ethnographic look at Syrian women's everyday lives reveals active efforts to create hopeful and fulfilling lives.

Learning to navigate 'unsettlement': How and why refugee youth in Greece engage with post-compulsory education

Lucy Hunt, University of Oxford, United Kingdom

In recent years, Greece has seen a steady flow of young forced migrants arriving at its hardening borders. Having often left conflict-affected or impoverished areas, their dream of life in Europe is one of safety and possibility: whether educational, social or financial. However, despite having family or hopes in Northern or Western Europe, they find themselves caught in Greece behind both physical and administrative borders. They do not know if or when they will be permitted to leave this context of 'unsettlement', which forces them to readjust their plans; whilst simultaneously navigating marginalisation and the uncertainty of the 'here and now'. As they do so, educational spaces become implicated in various ways, as they offer possibilities for both present and future stability.

This presentation thus explores the role of education in young refugees' navigation of their new and unsettled social 'seascape' (cf Vigh), as they re-imagine and re-make their futures. It draws from ethnographic data generated over eight months of fieldwork with refugees in Thessaloniki - involving interviews, focus group discussions and participant observation as a volunteer teacher - for a doctoral project which explores the challenges and meaning of learning spaces for forcibly displaced youth (aged 15-25). The presentation is based around three young people's stories, and as such follows Sara Lawrence-Lightfoot's portraiture technique. Overall, it aims to demonstrate how rather than being passive victims of circumstance or under-achievers, refugee youth are in fact active and strategic navigators of their constantly shifting environment. Furthermore, the portraits exemplify how education can provide both immediate support and a basis for 'multiple possible futures' for young newcomers (cf Dryden-Peterson).

Agency and survival practices during the Covid-19 pandemic: the case of sub-Saharan migrants in Istanbul

Ibrahim Soysüren*, Mihaela Nedelcu,* M.Yasir Bodur**

*University of Neuchâtel, Switzerland, **University of Kadir Has, Turkey

The Covid-19 pandemic has pushed several Nation-states to take extraordinary measures such as banning mobility and closing borders. This has reduced the possibility to migrate but also has made more difficult the living conditions of migrants in transit and host countries.

In the case of irregular migrants, this is particularly striking as they face deportability. At the same time, they are unable to find jobs opportunities because of the fact that economic activity has drastically reduced in many sectors. This unexpected and forced exclusion from urban metropole labour markets and uncertain atmosphere has pushed some of irregular migrants to look for jobs elsewhere, and in other sectors of activity. In this context where face-to-face interactions were limited because of imposed curfews, information and communication technologies (ICTs) have opened up new possibilities for finding a job.

As part of a comparative research project on the use of ICTs by sub-Saharan asylum-seekers in Turkey and refugees in Switzerland (funded by the Swiss National Science Foundation within the NCCR on the move), this study is based on semi-structured face-to-face and online interviews and observations conducted in Istanbul and some other Turkish cities. They are combined with data from observation of a few Facebook groups, different websites as well as WhatsApp discussions and messages.

It examines the case of Sub-Saharan African migrants who use to live in Istanbul but have been pushed to look for employment in other regions. For most of them Turkey is a country of transit chosen because of its geographical situation. They intend to continue their journey for Europe. Some of them do not exclude the possibility to ask for asylum to stay in the European country of their choice. However, while waiting (or trying) to cross the border, they live and work in Istanbul, sometimes for several years, with often precarious legal status and economic conditions.

As a metropole, Istanbul provides them with some advantages such as more anonymity, job opportunities and relatively higher salaries compared to the rest of Turkey. However, as pandemic has made almost impossible to find new jobs and many migrants have also lost the ones they had before, they were pushed to extend zones where they were looking for employment opportunities thanks to internet and social media platforms. Some of them were able to find new jobs in rural and peripheral regions, although they need to work longer, and with lower wages.

In our paper, we will consider these efforts as survival practices and analyse them in relation with migrants' agency. While doing this, we will emphasize the importance of the ICTs in crises as they allow to overcome restrictions related to the pandemic and enable migrants to look for new jobs beyond face-to-face relations. Finally, we will argue the analysis of migrants' agency must take more into account survival practices put in place in challenging conditions produced by crisis contexts.

E.6 LA « BONNE VIE » DES CHERCHEURS.EUSES EN SCIENCES HUMAINES ET SOCIALES

Ophélie Bidet, Université de Neuchâtel; Thomas Jammet, Université de Neuchâtel, Haute école de travail social Fribourg (HETS-FR / HES-SO)

Wednesday 30 June, 10:45 – 12:15 (Session 1 of 2)

Dans le monde de la recherche académique, la crise sanitaire due à la pandémie de Covid-19 bouleverse nombre d'objets d'études des sciences sociales, et offre de nouvelles perspectives de recherche et d'analyse. Cependant, au cœur de cette effervescence, un groupe semble encore difficilement trouver grâce aux yeux des sociologues : les chercheurs.euses en sciences humaines et sociales eux.elles-mêmes. En effet, les regards se portent avec intérêt sur le personnel soignant, l'Etat, les entreprises et les indépendant.e.s, les catégories de population vulnérables (SDF, migrant.e.s, personnes vivant sous le seuil de pauvreté, victimes de violence domestique…), les groupes associatifs actifs pendant la crise… mais qu'en-est-il des chercheurs.euses ? Collecteurs de données, productrices de savoir, les sociologues sont pourtant elles et eux aussi affecté.e.s par ces temps d'incertitudes et de bouleversements.

L'objectif de cette session est de partir de questions concrètes pour arriver à une réflexion plus globale sur ce qu'est – ou devrait être – la « bonne vie » d'un.e sociologue, quel que soit son statut (doctorant.e, post-doc, professeur.e, etc.).

Ces questions concrètes qui ont émergé lors de la pandémie ont pu toucher différents aspects de la vie de chercheur.euse : comment bien conduire des entretiens sans pouvoir rencontrer les interlocuteur.trice.s face à face ? Comment composer avec la fermeture soudaine de certains terrains ? Comment adapter, réinventer son

protocole de recherche, et avec quelle légitimité dans le cas des jeunes chercheur.se.s ? Le confinement et les plans de protection au sein des institutions (par exemple le télétravail) ont quant à eux soulevé la question des conditions de travail et de l'encadrement institutionnel des jeunes sociologues soudain isolé.e.s. Comment continuer à travailler sans accès à un bureau, avec parfois des enfants au domicile, en étant coupé.e – plus ou moins durablement – de ses pairs et collègues ? Quelles ressources ont pu être trouvées auprès des institutions universitaires ?

Ces questionnements ont mis en lumière des inégalités et des incertitudes transcendant une pandémie qui a pu les amplifier ou parfois les minimiser : inégalités de genre et de statut, pression à publier, défi de l'équilibre vie privée/ vie professionnelle, précarité au niveau des contrats et des salaires… Cette session vise donc in fine à élargir l'application de cette notion de « temps d'incertitude » (thème de ce congrès) à d'autres temps que celui de la pandémie dans la vie d'un.e sociologue : dans quelle mesure être sociologue aujourd'hui implique de vivre des temps d'incertitude ? Si l'incertitude liée à la connaissance scientifique sous-tend et nourrit l'ordinaire des recherches, à quel point l'incertitude liée à la carrière et à l'environnement professionnel des sociologues influence-t-elle, de façon souvent cachée, ces mêmes recherches et les dynamiques de production de savoirs ?

Étudier la sociologie de la « vie bonne » en pleine pandémie

Aurianne Stroude, National University of Ireland, Galway

Le questionnement que je souhaite proposer dans le cadre de cette session émane d'une expérience personnelle et permet d'éclairer théoriquement et empiriquement les enjeux d'une « bonne vie » en tant que chercheurs.euses en sciences humaines et sociales.

Partie en Irlande en été 2020 pour un séjour postdoctoral de 18 mois financé par le Fonds National Suisse, mon projet de recherche s'intéresse notamment à la sociologie de la relation au monde et au concept de « vie bonne » tel qu'il est développé par Hartmut Rosa dans ses derniers ouvrages (Rosa, 2018 et 2020). Si j'articule dans mon projet ce concept avec les pratiques durables, la situation actuelle est propice à un regard réflexif sur le quotidien des chercheurs.euses à partir d'un vécu personnel.

Je propose donc dans un premier temps d'aborder le concept de « vie bonne » théoriquement, en reprenant les idées d'Hartmut Rosa et des différents auteurs ayant discuté ses apports (notamment Susen, 2020 et Haugaard 2020). En analysant la vie bonne à travers le prisme de la résonance, le sociologue allemand propose un cadre théorique qui permet de penser l'expérience de la vie bonne comme l'articulation de deux dimensions principales. Elle se construit selon lui dans une relation entre d'un côté, des dispositions - physiques, biographiques, émotionnelles, psychiques et sociales - et de l'autre des configurations - institutionnelles, culturelles, contextuelles et physiques. La résonance peut alors être comprise comme une manière « d'être-dans-le-monde » qui se tisse dans la relation entre ces dimensions.

À partir de cette construction théorique, j'envisage d'exposer et d'analyser dans un second temps, mon expérience personnelle pour saisir l'imbrication de ces différents éléments. Alors qu'un séjour de postdoc à l'étranger a pour but d'aider les chercheurs.euses à développer leurs réseaux académiques, à s'exposer à une autre culture et à mener une recherche autonome dans un environnement intellectuel riche et stimulant, la situation sanitaire et politique a transformé radicalement les conditions - ou pour reprendre la terminologie d'Hartmut Rosa, les configurations - dans lesquelles j'ai été amenée à évoluer. Confinée à domicile et dans un rayon de 5km avec 2 enfants en bas âge, réduite à quelques interactions virtuelles avec mes collègues locaux, limitée dans mes recherches par des terrains devenus inaccessibles, l'expérience s'avère très différente que celle que j'avais envisagée.

La transformation constante des configurations dans lesquelles évoluent les chercheurs.euses et l'incertitude qui caractérise les projections à court, moyen et long terme en cette période de pandémie m'amèneront ainsi à questionner les caractéristiques de la vie bonne dans le monde de la recherche académique. Le cadre théorique mobilisé me permettra également de relever l'incidence des dispositions personnelles de chacun.e dans leur interaction avec ces configurations. Loin de proclamer une « recette » de vie bonne, l'objectif sera de proposer un éclairage complexe et réflexif sur les enjeux actuels de la carrière académique et des dynamiques de production de savoirs dans des contextes d'incertitude.

Crise sanitaire et chercheur-euses en sciences sociales: impacts psycho-sociaux et gender gap

Cecilia Raziano Gonzalez, Université de Genève; Davy-Kim Lascombes, Université de Genève

Mars 2020, en l'espace de quelques jours la vie de millions de personnes est subitement bouleversée par les mesures

sanitaires visant à endiguer la « première vague » épidémiologique du coronavirus. De nombreuses études ont analysé l'effet de la crise sanitaire sur différents groupes sociaux, mais peu ou pas à notre connaissance se sont concentrées sur les chercheuses et chercheurs en sciences sociales. A l'aide d'une enquête par sondage sur les travailleur-euses du corps intermédiaire de la faculté des Sciences De la Société à l'Université de Genève, notre travail met en lumière les contraintes matérielles, psychologiques et sociales auxquelles ont fait face les chercheur-euses durant le semi-confinement. Nos premiers résultats montrent que la crise sanitaire a avant tout eu un impact psychologique et social et qu'elle a engendré pour la très grande majorité des répondant-es une augmentation de la charge de travail, une diminution du temps à disposition pour travailler, une baisse de la qualité de l'enseignement et un net ralentissement dans l'avancement de la recherche. Nos analyses montrent aussi que la crise sanitaire a un effet hétérogène. Les assistant-es d'enseignement mais plus particulièrement les femmes et les mères ont été significativement plus atteintes par ces nouvelles contraintes et pressions. Nos résultats s'inscrivent dans la lignée d'une série de rapports mettant en avant la situation de précarité et de fragilité du corps intermédiaire. Nous mettrons aussi en évidence les faiblesses des réponses institutionnelles pour pallier ces situations.

L'expérience doctorale en temps de crise sanitaire. Epreuve, tensions, opportunités

Maryvonne Charmillot, Université de Genève

Que devient l'expérience doctorale dans le contexte du Covid-19 qui bouleverse, depuis mars 2020, les routines institutionnelles, professionnelles, relationnelles ? Quelles sont les difficultés nouvelles auxquelles sont confrontées les doctorants et les doctorantes ? Quelles sont les difficultés connues exacerbées par la crise ? Quelles sont les ressources sur lesquelles les doctorants et les doctorantes peuvent s'appuyer ? Quels sont leurs besoins ? Nous avons investi ces questions dans une recherche articulée autour d'une double méthodologie (questionnaire et entretiens compréhensifs) menée en Suisse auprès de doctorantes et de doctorants des universités de Genève, Lausanne, Fribourg et Neuchâtel inscrits aux Etudes doctorales en sciences de l'éducation.

Ce questionnement s'articule autour du constat d'adversité en temps ordinaire relatif au travail doctoral, décrit sous plusieurs angles dans la littérature. Sur le site de l'université de Berne, on peut lire : « Une thèse de doctorat est un projet ambitieux qui requiert beaucoup de temps, d'énergie et d'endurance. Il est donc important de bien réfléchir au préalable à sa propre motivation à rédiger ou non une thèse » . Cette information s'apparente à un avertissement : êtes-vous prêts, prêtes à vous engager dans un marathon, avez-vous les épaules assez solides ? Chacune et chacun doit « tenir bon » et se débrouiller pour dépasser les obstacles, éviter les écueils, comme en témoigne notamment la métaphore du parcours du combattant souvent mobilisée pour parler de la thèse. Les retombées de ce parcours sont connues, par exemple le stress pathologique que rencontrent un cinquième des doctorant.es en France ou le taux d'abandon élevé en Europe, au Canada et aux Etats-Unis. Que se passe-t-il alors lorsqu'à l'adversité ordinaire vient se superposer une situation de crise sanitaire ? Si la « facilité ou non à progresser dans l'expérience doctorale dépend beaucoup du sens que le doctorant lui donne à l'intérieur d'un projet de vie, que celui-ci soit personnel ou professionnel » (Skakni, cité par Berthiaume et al., 2020, p. 15), les témoignages partagés dans nos analyses montrent à quel point la reconnaissance institutionnelle (directeurs et directrices de thèse, rectorats) mais aussi politique favorisent cette construction de sens. Dans le « parcours du combattant » en temps ordinaire, ce droit à ou cette légitimité à faire reconnaître sa participation au fonctionnement de l'université et plus largement de la société reste souvent inexprimé. En témoignant de l'épreuve que leur fait traverser la crise sanitaire liée au Covid-19, les doctorants et les doctorantes nous plongent au cœur du système académique et mettent en évidence la nécessité de penser leur expérience dans sa dimension non pas individuelle mais institutionnelle, voire structurelle et de la reconnaître dans la globalité des tâches qui la fondent. Les transformations dans les motivations de leur engagement liées à la crise sanitaire constituent un levier pour lutter contre les conceptions dominantes qui désignent implicitement la thèse comme « du temps personnel et pas comme du travail » (doctorant, décembre 2020) et qui mettent la responsabilité de la réussite dans les seules mains des doctorantes et des doctorants.

E.7 BÉNÉVOLAT EN TEMPS DE CRISE : (RE)CONFIGURATIONS DES ENGAGEMENTS

Maëlle Meigniez; Dominique Malatesta; Carola Togni

Haute école de travail social et de la santé Lausanne (HES-SO)

Wednesday 30 June, 10:45 – 12:15 (Session 1 of 2)

For session 2 >> Wednesday 30 June, 15:00 – 16:30

La crise sanitaire actuelle a été la scène d'apparition de nombreux appels à l'entraide et à la solidarité, pour faire face au creusement des inégalités, à la précarisation des conditions de vie des plus vulnérables ou encore à l'isolement des personnes âgées confinées. Distributions alimentaires, réseaux d'entraide de voisinage, groupes d'échange virtuels, visites à domicile, etc.; autant d'actions collectives et d'initiatives citoyennes qui ont pris en charge une certaine organisation de l'aide. Dans ce contexte incertain, l'engagement bénévole revient en effet sur le devant de la scène pour se présenter comme un vecteur essentiel de solidarité et de lien social.

A partir de ce constat, nous souhaitons dans cette session interroger les configurations et reconfigurations des engagements bénévoles lors des moments de crise, comme celui que nous vivons actuellement avec la pandémie de Covid19. Intégrant également une dimension socio-historique, il s'agira de mettre en perspective la place actuelle que peut prendre le bénévolat, en regard d'autres périodes historiques marquées par l'incertitude et les transformations des relations sociales.

Le bénévolat de care, qui fonde ses engagements sur l'attention portée à autrui, prend plus que jamais une signification sociale qu'il s'agit de questionner sous l'angle des enjeux qu'il met en lumière – autant du côté des populations aidées que des bénévoles. L'éthique du care (Laugier 2009) permet en effet de comprendre le sens et la part bénévole du prendre soin, tout particulièrement dans les moments de crise à large échelle qui creusent les inégalités et renforcent les situations de précarité et de dépendance. L'engagement bénévole de care pose ainsi la question de la justice sociale, à la fois en termes de reconnaissance et de redistribution (Fraser 2004). La reconnaissance des personnes – principalement des femmes – qui œuvrent pour ce prendre soin de manière non-rémunérée, mais également la reconnaissance du caractère indispensable des tâches accomplies ainsi que de la redistribution de ce travail au sein de la société (notamment entre les sexes, entre les classes sociales, entre les personnes rémunérées ou non, entre professionnel·les et profanes, etc.). Se pose ainsi la question de la recomposition des formes et de l'organisation de l'aide dans des espaces professionnels ou non, institutionnalisés ou non.

A la croisée d'une analyse de l'engagement et d'une perspective de care, cette session vise à mettre en discussion des contributions permettant de comprendre : comment les moments de crise transforment les engagements bénévoles ? A quelles conditions et dans quelle mesure le bénévolat peut se présenter comme un espace d'exercice de la citoyenneté favorisant des formes de reconnaissance et de redistribution ?

Mots-clés : bénévolat, engagement, care, crise.

Le bénévolat des seniors à l'épreuve de la crise sanitaire : tensions morales et réaménagements contraints

Pauline Mesnard[1]; Farinaz Fassa[1]; Marion Repetti[2]; Kelly Harrison[1]; Nathalie Müller Mirza[3]; Vittoria Cesari Lusso; Antonio Iannaccone,

[1]Université de Lausanne; [2]Haute École de Travail Social du Valais, HES-SO; [3]Université de Genève; [4] Université de Neuchâtel

A l'image de nombreux pays en Europe et dans le monde, les mesures de lutte contre la pandémie de covid-19 en Suisse ont particulièrement ciblé les personnes âgées de 65 ans et plus. Ces dernières ont été fortement incitées à rester à domicile et à limiter autant que possible leurs contacts sociaux en vertu d'un impératif de protection. Cette incitation, voire cette injonction, a eu des conséquences directes sur les personnes elles-mêmes, perçues avant tout sous l'angle de la vulnérabilité et de l'appartenance à une catégorie homogène. Mais aussi, elle a eu pour conséquence de contrarier la tâche de nombre d'associations œuvrant dans les domaines sociaux et éducatifs. De fait, les seniors étant engagés dans une large proportion en tant que bénévoles, leur retrait généralisé de la vie publique a largement affecté le fonctionnement des associations. Ce retrait a ainsi mis en évidence les apports considérables que ce groupe de population offre à l'ensemble social « en temps normal » et qui restent bien souvent invisibilisés. Partant de la question de savoir comment les seniors ont vécu la limitation voire l'arrêt total -et brutal -de leurs engagements bénévoles, notre contribution entend questionner, du point de vue des seniors, les conséquences morales de cette injonction sanitaire au retrait de la vie associative. Elle s'appuie sur une enquête réalisée en pleine crise sanitaire en Suisse romande auprès des personnes de 65 ans et plus engagées bénévolement au sein de diverses associations. Les données mobilisées sont issues d'une dizaine de focus

groups ayant réuni une cinquantaine de bénévoles seniors ainsi que d'une vingtaine d'entretiens individuels.

Elles montrent que différents types de réaménagements ont été opérés par les seniors pour assurer une forme de continuité de leurs activités bénévoles. Ces réaménagements témoignent plus fondamentalement de l'importance morale que revêt l'engagement associatif au temps de la retraite. En effet, les propos des bénévoles seniors, ancrés dans la situation de crise sanitaire, expriment ce que leur engagement associatif leur procure en termes de reconnaissance et de protection, en constituant une source importante de définition identitaire et de supports face aux aléas de la vie (Paugam, 2018). En somme, l'engagement associatif constitue bien un vecteur central de lien social. La covid-19 agit ainsi comme un révélateur inédit des contributions des seniors à la société en même temps qu'elle jette la lumière sur les enjeux moraux de ces engagements bénévoles.

Paugam, S. (2018). Le lien social. Paris cedex 14, France: Presses Universitaires de France.

Une grève de bénévoles ? Transformations et usages stratégiques du bénévolat dans des structures d'aides alimentaires « à bas seuil » à Genève

Yann Cerf, Anne-Laure Counilh, Laurence Ossipow

Haute école de travail social de Genève (HETS/HES-SO)

Dans le cadre de la recherche « Indigence en Pays d'Opulence : une approche anthropologique de l'aide alimentaire en Suisse » (L.Ossipow, A-l. Counilh. Y. Cerf), financée par le Fond national suisse et à partir de données provenant d'une enquête multisites et multisituée dans plusieurs lieux d'accueils dits « à bas seuil » dans la ville de Genève, je propose de décrire plusieurs types de travail désigné comme bénévoles. Par les paradoxes que ces derniers soulèvent, on pourrait voir en eux des cas limite. Les qualités et les limites de la catégorie « bénévolats » font l'objet d'une constante redéfinition dans les interactions quotidiennes de ces associations.

Je reviendrai sur deux catégories de bénévoles rencontrées sur le terrain. La première, plus évidente car elle est une extension des activités de prendre soin – de care, des associations, est celle des « bénéficiaires bénévoles ». Dans une optique de « réinsertion » et de contre-don certain.e.s bénéficiaires de l'aide alimentaire peuvent « aider » à la préparation des repas ou à leurs distributions. Ce qui n'est pas sans poser de nombreux problèmes éthiques ainsi que logistiques. La seconde catégorie est celle des « contrats bénévoles », en place dans un restaurant social genevois. Forme institutionnalisée de la première, cette catégorie interroge le bénévolat comme identité ou engagement en devenant une occupation ou un statut, ainsi qu'une ressource financière. Entre autres, cela contribue à l'invibilisation d'un travail financé indirectement par l'Etat

D'une même manière, deux exemples opposés permettent de rendre compte des jeux stratégiques et des formes d'assignations dont la catégorie « bénévole » fait l'objet dans ces contextes. « L'intérêt au désintéressement » (Bourdieu, 1994) qui sous-tend le travail bénévole permet ces réappropriations. Pour passer inaperçu dans un emploi de réinsertion un cuisinier se fait passer pour bénévole et à l'inverse un transporteur au chômage à cause de la pandémie, officieusement bénévole mais officiellement en emploi de réinsertion dans un centre de distribution d'aide alimentaire, fait voler en éclat cette illusion en refusant d'être productif, « je fais la grève ! » dit-il amusé.

Bourdieu, P. (1994). Raisons Pratiques. Sur la Théorie de L'Action. Seuil, Paris.

Krise der Freiwilligkeit. Geschlechterhistorische Perspektiven auf unentgeltliches Engagement

Regula Ludi, Universität Fribourg/Universität Zürich; Sarah Probst, Universität Bern; Matthias Ruoss, Universität Zürich

Ausgangspunkt unserer Überlegungen bildet die strukturelle Verzahnung der Organisation von Freiwilligkeit mit Geschlechterarrangements in Europa und insbesondere der Schweiz seit den 1970er-Jahren. Unser Forschungsinteresse gilt einer Epoche, die im Zeichen des neoliberalen Umbaus von Wirtschaft, Staat und Gesellschaft steht. Seit den 1970ern haben die Prinzipien des Wettbewerbs und des individuellen Erfolgs immer weitere Lebensbereiche erfasst und durchdrungen. Gleichzeitig transformierten die Zunahme der Frauenerwerbsarbeit, die neue Frauenbewegung und die Errungenschaften der rechtlichen Gleichstellung die Geschlechterordnung nachhaltig.

Wir gehen von der Annahme aus, dass die Problematisierung der gesellschaftlichen Arbeitsteilung und der von Frauen unentgeltlich erbrachten Leistungen durch die neue Frauenbewegung zentral ist für das Verständnis des skizzierten historischen Wandels. Diese Kritik, so unsere forschungsleitenden Überlegungen, resultierte in einer kulturellen und politischen Neucodierung der

Freiwilligkeit. Thematisch und methodisch will unsere Forschung neue Pfade beschreiten, weil sie die Freiwilligkeit heuristisch von ihren Rändern her in den Blick fasst.

Wie haben sich die Organisation und die Praktiken der Freiwilligkeit seit den 1970ern verändert und wie haben umgekehrt Praktiken der Freiwilligkeit den sozialen Wandel geprägt – abgefedert, beschleunigt oder ihm entgegengewirkt? Wie deuten freiwillig Engagierte ihre Tätigkeit und welche gesellschaftlichen Bedeutungen schreibt die Öffentlichkeit dem freiwilligen Engagement von Frauen und Männern zu? Hat die mangelnde Sichtbarkeit vieler freiwilliger Leistungen System?

Der Beitrag gibt einen Überblick über die vorläufigen Thesen unseres Projekts und liefert am Beispiel der feministischen Freiwilligkeit in kleinstädtischen Frauenprojekten Einblicke in erste Ergebnisse, wie Freiwilligkeit konzeptualisiert und problematisiert werden kann.

Keywords: Freiwilligkeit, Feminismus, Frauenbewegung, Krise und Neoliberalismus, Arbeit und Geschlecht, Schweizergeschichte

Le bénévolat de care par-delà les crises : Significations et usages politiques d'une activité essentielle

Agnès Aubry, CRAPUL (UNIL)

La crise sanitaire a révélé le rôle essentiel joué par les organisations caritatives pour réduire les multiples inégalités qui subsistent en Suisse. Les médias ont consacré une attention particulière à certaines pratiques de redistribution alimentaire, conduisant pour beaucoup à la stupéfaction. Or, ces situations ne sont pas inédites. Dans une organisation caritative vaudoise, les bénévoles que j'ai suivi·es ces dernières années ont pris l'habitude de faire face à des centaines de personnes qui, chaque soir, attendent de recevoir à manger. Et pour cause : ces pratiques s'enracinent dans des politiques déjà en vigueur avant la crise, qui conduisent à déléguer une large partie de l'assistance aux bénévoles d'organisations caritatives.

Si certaines dimensions de leurs activités en temps de crise ont été visibilisées, le temps long dans lequel s'inscrit l'engagement des bénévoles ainsi qu'une large part du travail et des réalités qu'il sous-tend ont, dans le même temps, été plongés dans l'ombre. À partir d'une enquête ethnographique réalisée entre 2016 et 2019 au sein de deux organisations caritatives, je propose de revenir sur les significations et les usages politiques du bénévolat de care, qui reste encore largement invisibilisé.

En valorisant « l'importance des soins et de l'attention portés aux autres », les bénévoles rencontré·es modifient les conditions matérielles d'existence des récipiendaires, et traitent d'enjeux de justice sociale à partir de situations très concrètes . En retour, pour de nombreuses femmes et personnes minoritaires , le bénévolat de care répond à des attentes de réalisation de soi et d'autonomie . Or, cette activité supporte aussi les « politiques de pénurie » décrétées depuis de nombreuses années par les autorités politiques locales. Les organisations caritatives mobilisent largement le travail gratuit de leurs bénévoles pour pallier le manque de ressources financières, faisant in fine reposer sur ces dernier·ères la responsabilité collective de la solidarité. Cette contribution interroge alors la manière dont l'action indissociablement morale et politique des bénévoles s'imbrique avec des formes d'émancipation et de subordination.

Keywords: Politique du care, délégation de l'assistance, travail invisible, émancipation, subordination

E.8   DISCOVERING PRECARITY, REINVENTING JUSTICE? COVID-19 IN THE REALM OF WORK

Eva Nadai, University of Applied Sciences and Arts Northwestern Switzerland, School of Social Work; Peter Streckeisen, University of Basel, Department of Social Sciences/Sociology

Wednesday 30 June, 10:45 – 12:15

Early into the first lockdown, Switzerland was shocked by disturbing pictures of long queues of people waiting for food aid because they had lost their jobs and did not know how to make ends meet. Another group that drew attention were the self-employed and the owners of micro- and small enterprises who suffered from the economic effects of the pandemic but had no recourse to unemployment benefits. In public discourse, wide-spread precarity was suddenly discovered. Social workers and sociologists were less surprised. After all, poverty, precarious employment, or the non-take up of welfare benefits had long been around. This paper session aims to explore the intertwining of the pandemic and precarity, discussing issues of justice relating to work and employment. The session addresses the following main questions:

I. Precarity: Heightened economic uncertainty will probably persist for a long time. This raises the following questions. First, which social groups are affected in which way by the labour market crisis: does it exacerbate the situation of those already suffering precarity before or will unemployment, precarity and poverty spread to new social

groups? Second, employers may react to heightened uncertainty with further flexibilization strategies: can we observe more precarious employment conditions within remaining jobs and if so, in which forms and in which jobs?

II. Activation: The magnitude of the Covid-19 pandemic and its economic effects questions the ideological foundation of labour market and social policy, namely the belief in individual responsibility. One might ask whether activation policies, dominating the field in all OECD countries for years now, will be transformed or even overcome as a result of the pandemic. In the midst of the crisis for instance, new support measures were introduced quickly and existing benefits were extended, whereas surveillance and sanctions were eased to some extent. In what ways, has the pandemic changed our understanding of unemployment and the policy responses to it? Does it have a long term impact on practices of welfare administrations and programs for the unemployed?

III. Recognition: The pandemic also led to a debate on justice in the realm of work, namely on social recognition for work "of systemic importance". It was argued that (gendered) professions like nursing deserved better working conditions and pay. These claims were obviously inspired by the feminist theorization of invisible and undervalued care work. The debate did not, however, extend to working class low-skilled jobs like cleaners, supermarket cashiers, delivery service couriers and the like who also kept the system running. Does the pandemic affect the moral economy of work more generally, shifting boundaries between esteemed and disregarded work? Does it affect differences in pay and social rights? Who are the winners, and who are the losers?

Exploring and contextualising the vulnerability of independent work in Switzerland

Nicolas Pons-Vignon, University of Applied Sciences and Arts of Southern Switzerland; Alberto Riesco-Sanz, Department of Applied Sociology & TRANSOC Institute, Complutense University of Madrid

The socio-economic crisis induced by the Covid-19 pandemic has cast a crude light on the socio-economic vulnerability of a number of people in advanced economies. This has been especially true for workers who are not in formal employment relationship, so-called own-account or independent workers. These workers, whether lawyers or delivery workers, have had no choice but to continue working during the crisis, even if this put their health at risk; when that became impossible (for instance because of the ban on some activities), many have found themselves facing daunting prospects, such as possible eviction from their homes due to their inability to pay loan instalments. In

Switzerland, while a number of emergency measures have been adopted to cushion these workers, the very contingent nature of these measures suggests that the current architecture of social protection for this category is not fit for purpose.

In this paper, we propose to document empirically the impact of COVID (and related restrictions) on independent workers in Switzerland, paying special attention to the different sub-categories that make up this heterogeneous group. We will then contextualise independent work in Switzerland by analysing recent evolutions in selected European countries, such as Spain and France. This category has been growing (in spite of seemingly contradictory trends) across European countries both in numerical and statistical terms; and much of this growth is accounted for by what is called (rather paradoxically) in Spain Trabajador Autónomo Económicamente Dependiente. In other words, there appears to be a transfer within wage work, rather than the emergence of entrepreneurs. The rise of the independent workers follows the restructuring of firms seeking to limit the number of direct employees; and the active promotion of self-employment through public policies as a response to growing unemployment. Lastly, we will consider policy efforts to improve the protection of independent workers and draw some preliminary conclusions regarding the scope for improved protection in Switzerland.

Keywords: self-employment, precarity, hybrid employment statuses, social protection

Les entreprises sociales d'insertion socioprofessionnelles face au COVID

Antonin Zurbuchen, Haute école de travail social et de la santé Lausanne

Depuis le milieu des années 1990, la recomposition du système social est marquée par l'instauration de mesures actives visant à agir sur l'aptitude des sans-emplois à retrouver un travail. En Suisse, les entreprises d'insertion socio-professionnelle (EISP) jouent un rôle important dans leur mise en œuvre. Les entretiens et les observations effectués entre 2020-2021 dans deux EISP vaudoises, avec les responsables, les coachs, les maîtres-socioprofessionnels et les participants, font apparaître des éléments pertinents pour esquisser des pistes de réflexions sur la façon dont la crise sanitaire a impacté leur organisation.

Dans une perspective descriptive et chronologique, cette contribution vise dans un premier temps à rendre compte de quelques différences de traitement selon les publics et les stratégies appliquées par les deux EISP entre mars 2020 et

début 2021. Il s'agira de retracer brièvement les plans de protection sanitaire proposés respectivement par le Service de l'emploi et la Direction générale de la cohésion sociale et la façon dont ils ont été mis en œuvre au sein des deux EISP vaudoises.

Si le traitement différencié des publics dépend du type de mesure, il faut toutefois noter que le COVID ne fait pas de différence concernant l'affiliation des participants à telle ou telle mesure. Comment les acteurs justifient alors que des personnes issues de l'aide sociale puissent faire les cours et les recherche d'emploi en présentiel alors que d'autres personnes également issues de l'aide sociale doivent les faire à distance ? C'est à ce type de dilemmes auxquels font face les EISP que nous nous intéresserons dans la deuxième partie.

Enfin, nous nous interrogerons sur le maintien quasi-artificiel de certaines activités, comme les recherches d'emploi, dans un contexte socio-économique où l'embauche de nouveaux travailleurs sur le marché primaire s'est fait encore plus rare qu'avant la crise sanitaire. Cette troisième partie s'ouvrira sur une perspective critique concernant la centralité du travail dans la société capitaliste avancée qui, depuis plus de quatre décennies, n'est structurellement plus en mesure d'absorber les cohortes grandissantes des potentiels travailleurs.

Pour les responsables de programme et les coach, la gestion de la crise sanitaire et la réorganisation des EISP qu'elle a impliquée sont systématiquement (re)présentés comme circonstances extérieures à la société capitaliste. Ainsi les conséquences de la crise du COVID n'auraient pour cause que le virus, appréhendé comme un choc externe à une société bien portante et qui l'aurait brutalement frappée. S'il ne fait aucun doute que les infections virales sont des faits biologiques, les maladies et les épidémies sont intimement liées à des sociétés historiquement constituées. La crise que nous traversons catalyse et exacerbe ainsi les logiques qui sous-tendent l'apartheid social de la société capitaliste dont la Suisse est sans conteste l'une des configurations socio-historiques avancées. L'externalisation des causes (« c'est la faute au COVID ») n'est plus défendable sitôt que l'on s'intéresse au traitement inégal des participants aux mesures d'insertion durant la crise sanitaire.

Keywords: Insertion; gestion de crise; segmentation; simulation; travail-fétiche

As precarious as ever? Low-skilled workers and the pandemic

Anna Gonon; Robin Hübscher; Anna John

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In the current labor market, formal qualifications are deemed a crucial ingredient of employability. Consequently, those labelled as unskilled because they lack formal occupational qualifications have high risks of unemployment and precarity. With the pandemic, these risks have exacerbated. Industries employing large shares of low-skilled workers are affected by growing unemployment rates. Some of them are severely hit by lockdowns and restrictions leading to waves of layoffs, such as catering and retail trade. There might be positive employment effects as well, for example in the logistics sector, but overall, a further precarisation of low-skilled workers seems inevitable.

In a longitudinal study, we conceive of the employability of unskilled workers as an interplay between individual, institutional and organizational factors. Empirically, employability becomes manifest in the employment trajectory. In our sample of 39 low-skilled workers we found that before the pandemic a considerable share of workers experienced stable employment or even modest professional advancement. Only a third of the sample had precarious employment trajectories, mostly including precarious jobs (temporary jobs, underemployment, zero-hours-contracts, etc.) as well as long or repeated phases of unemployment.

In our presentation, we will discuss an empirically grounded model of employment trajectories. On the one hand, we consider the role of low-skilled workers' employment strategies, such as reducing risks or seizing opportunities, and their (biographical) employment orientations. On the other hand, we analyze the influence of firm- and sector-specific conditions as well as the role of the state, for example, in regulating employment or providing welfare benefits. Furthermore, we will use the results of our ongoing third interview wave to analyze the impact that the pandemic had on employment trajectories: How does it change the situation of those who had been in stable employment so far? What is the impact on precarious trajectories: does the pandemic lead to a further precarisation or are they simply as precarious as before? How do the low-skilled workers deal with the new insecurities and do they apply different employment strategies? Is there a change in their employment orientations?

Our presentation is based on qualitative interviews with 39 low-skilled workers (first interview wave), conducted in three waves over the last three years. In addition, we interviewed

33 HR and line managers in 27 firms in industries with a large share of low-skilled workers, as well as 10 labor market intermediaries.

Keywords: low-skilled workers; precarity; employment strategies; employment trajectories

Droits ou compassion ? La lutte des travailleuses et travailleurs précaires à Genève durant le COVID-19

Alessandro Pelizzari, Haute Ecole de Travail Social et Santé Lausanne

Durant les premiers mois de la crise sanitaire, une série de mobilisations de travailleuses et travailleurs précaires à Genève – des intérimaires du secteur de la construction et de l'hôtellerie de luxe, en passant par les employées domestiques sans statut légal, aux livreurs « indépendants » de repas – ont mis sur le devant de la scène la réalité d'un marché du travail local profondément segmenté. Autour d'un noyau de relations salariales stables et hautement qualifiées, s'est développée durant la dernière décennie une multitude de contrats dits atypiques, dont la vulnérabilité a été mise à nue par la crise économique provoquée par la pandémie : Alors que les uns ont rapidement pu bénéficier d'aides publiques sous forme de prestations d'assurance proches de leur revenu antérieur, les autres ont vite grossi les rangs de celles et ceux qui faisaient la queue pour recevoir des paniers d'aliments de base (cf. Bonvin et al.).

En questionnant, tout en l'assumant, le point de vue sociologique de l'observateur engagé dans les faits analysés, cette contribution vise à reconstruire, dans un premier temps, les étapes d'une lutte syndicale à travers laquelle ces travailleuses et travailleurs ont réussi à se constituer en acteur social légitime à s'inviter dans le débat politique autour des aides prévues pour les victimes du COVID. La deuxième partie s'intéressera à la manière dont les précaires ont défini leur référentiel normatif, axé sur la notion du droit à un revenu de substitution, en opposition au discours alors dominant – et porté par un impressionnant élan bénévole – d'un « traitement compassionnel » (Fassin), basé sur l'aide d'urgence. Dans un troisième temps, il s'agira de comprendre par quelles alliances politiques et sociales la revendication d'un droit à des indemnités (y compris pour les personnes sans papiers), a pu obtenir une majorité parlementaire et ensuite être combattue par une campagne référendaire qui a mobilisé à la fois un argumentaire xénophobe et le registre de l'austérité budgétaire.

Cette contribution se terminera en s'ouvrant à des perspectives de recherche comparative, l'exemple présenté n'étant qu'une des solutions parmi tant d'autres (délégation aux œuvres d'entraide, aides directes ou créations de fonds aux critères d'éligibilité très différents) avec lesquelles les autorités locales ont répondu à la question sous-jacente, posée par les mobilisations des travailleuses et travailleurs précaires : Celle de la hiérarchie sociale des bénéficiaires, institutionnalisée par des formes et montants d'aide différenciés et légitimée par les représentations de justice sociale sur lesquelles ils se basent. Qui accède au statut de citoyen, respectable digne de confiance et de prestations facilement accessibles ? Qui, au contraire, restera pauvre par l'attribution d'aides partielles et incertaines, et aux procédures souvent humiliantes ? « Etudier les épidémies », comme le dit Frank Snowden, c'est « comprendre la structure de la société, son niveau de vie et ses priorités politiques ».

Keywords: Précarité; segmentation du marché du travail; luttes sociales; droits sociaux; aide caritative

E.9   PENSER LE TRAVAIL ET LES VIEILLESSES : AU CROISEMENT DES SOCIOLOGIES

Laura Guérin, Université de Lille; Valérie Hugentobler, HETSL; Cornelia Hummel, Université de Genève; Iris Loffeier, Hesav; David Pichonnaz, HES-SO Valais-Wallis; Isabelle Zinn, Université de Lausanne

Wednesday 30 June, 10:45 – 12:15 (Session 1 of 2)

L'espérance de vie à la naissance a fortement augmenté au cours du 20ème siècle, ce qui fait de la vieillesse un des grands défis de l'Etat-providence contemporain. L'ajout de plusieurs décennies d'espérance de vie, les modifications des structures de solidarité en direction des plus âgé·es mais également la diversification des manières de vieillir ont conduit à la mise en place de réponses collectives parmi lesquelles la professionnalisation de la prise en charge des personnes âgées occupe une place prépondérante. Porter un regard sociologique sur ces activités professionnelles et sur celles et ceux qui les exécutent nous semble dès lors important. C'est pourquoi cet atelier propose de poser spécifiquement sa focale sur le travail, les groupes professionnels et les bénévoles actifs et actives auprès des personnes âgées.

L'atelier vise l'ensemble des professionnel·les de la vieillesse, qu'il s'agisse ou non de personnel soignant. Il s'agira d'explorer comment les professionnel·les appartenant à divers corps de métiers prennent en charge la vieillesse, en portant une attention particulière aux cultures professionnelles, aux tensions, aux frontières de métiers, mais également aux interactions et collaborations

entre métiers « soignants » et « non-soignants », entre approches médico-soignantes et approches « alternatives ». Cet atelier réunit ainsi des chercheur·es s'intéressant à ces professionnel·les et bénévoles, et à leurs pratiques, et s'attachera plus largement à étudier les enjeux sociaux du vieillissement.

Attribuer l'Allocation Personnalisée d'Autonomie (APA) en France : division et normalisation du travail professionnel et familial

Annie Dussuet, Université de Nantes; Françoise Le Borgne-Uguen, Université de Bretagne Occidentale

Dans la perspective, consensuelle aujourd'hui en France, du « maintien à domicile le plus longtemps possible » des vieilles personnes en perte d'autonomie, le rôle des proches a été souligné à maintes reprises par les recherches (Lesemann et Martin, 1993; Pennec, 1999; Dutheil, 2001; Soullier et Weber, 2011; Kröger et Yeandle, 2013) et les rapports publics (Gillot, 2018; Libault, 2019). Pourtant, en facilitant l'accès à des services marchands délivrés par des salariées, l'Allocation Personnalisée pour l'Autonomie (APA), créée en France en 2002, semblait marquer une tendance à la « défamilialisation » (Le Bihan et Da Roit, 2009), en même temps qu'elle ouvrait la possibilité d'une « professionnalisation » (Hughes, 1996) de l'aide.

Malgré cela, le soutien apporté par les proches reste prescrit par l'action publique et majoritaire dans l'ensemble du travail fourni. Nous nous poserons la question de la réalité de cette « professionnalisation », imbriquée au maintien de formes de familialisation, d'autant plus importante que la situation de la personne requiert davantage d'intervention. Plus précisément on peut s'interroger sur les modalités de répartition des tâches entre les différentes catégories de travailleur.se.s qui concourent au maintien à domicile : comment sont définies les frontières et les articulations entre ce qui relève de l'entraide familiale et ce qui appartient au registre des différentes catégories de « professionnel.le.s » ?

Cette communication proposera des éléments de réponse à ces questions en s'appuyant sur une enquête menée dans le cadre du programme de recherche PROFAM, auprès des agent.e.s de Conseils Départementaux de l'Ouest de la France. Ceux et celles-ci sont en effet chargé.e.s d'élaborer, pour chaque personne bénéficiaire de l'APA, un « plan d'aide » décrivant les différents services que l'allocation doit permettre de financer, mais intégrant aussi un « reste à charge » payé par les personnes concernées.

Nous verrons ainsi que, ce faisant, ces agent.e.s construisent, le plus souvent un cadre normatif de répartition du travail d'aide et de soutien à domicile entre les différent.e.s professionnel.le.s, « soignants » et « non-soignants », mais aussi entre intervenant.e .s rémunéré.e.s et non rémunéré.e.s. Ces cadres articulent des normes et valeurs de l'action publique, mais ils font aussi intervenir d'autres formes de légitimité, en terme de responsabilités à répartir et de segments d'activité revenant aux différent.e.s protagonistes du fait de leurs qualifications professionnelles, mais aussi de leur place dans la parenté. La communication s'attachera à mettre en évidence les déterminants de cette division sociale et sexuelle du travail, ainsi que ses effets en termes de conditions de travail et d'emploi des un.e.s et des autres.

Quand des seniors s'engagent pour d'autres seniors : interroger des activités bénévoles sous l'angle de la participation et de la reconnaissance

Jérôme Heim, Patrick Ischer, Pierre-Yves Moret & Michael Perret

Haute école de gestion Arc (HES-SO)

La catégorie des seniors retraités comprend des personnes qui continuent d'être actives et de participer à la vie sociale, associative et caritative de différentes manières (Warburton et alii, 2007). Elles sont ainsi plus que des « vieilles » et des « vieux » qui bénéficieraient essentiellement des services et de l'accompagnement de professionnels, mais des actrices et acteurs qui s'engagent également dans ces formes d'investissement destinés aux vieillesses (Lambelet, 2014). Or, tout comme il est judicieux pour une société d'interroger ses représentations sur les vieillesses (Deschavanne et Tavoillot, 2011; Repetti, 2018; Timonen, 2016), il vaut la peine d'interroger le travail auprès des vieillesses par les personnes âgées elles-mêmes. Cette communication vise en ce sens à explorer comment ces seniors engagés auprès d'autres seniors envisagent leurs activités, comment ils participent, ce qu'ils apportent et pour quels bénéfices.

Cette proposition s'inscrit dans le sillage de la recherche intitulée « Engagement et rôle social des seniors, entre reconnaissance et méconnaissance », soutenue par la fondation Leenaards suite à l'appel à projet 2019 « Qualité de vie 65+ ». L'équipe de recherche a dans ce cadre mené des entretiens avec vingt personnes de 65 ans et plus actives dans 4 terrains différents de l'Arc jurassien, à savoir en tant que proches aidants, dans des milieux culturels, dans le cadre d'activités sportives et dans des groupes de

pairs liés à une organisation sanitaire. Des formes de participation dont le degré de volontariat varie, mais qui représentent toutes une activité non-rémunérée.

Nous approchons la question de la participation par le prisme du modèle de la philosophe Joëlle Zask (2011), qui en dégage trois dimensions : participer premièrement pour être partie prenante, deuxièmement pour contribuer et ainsi apporter une part de soi-même et troisièmement pour bénéficier, recevoir une part. Pour Zask, un équilibre entre ces trois dimensions est la situation la plus satisfaisante et permet une forme de reconnaissance (Honneth, 2000; Thévenot, 2007). Dans le cadre de cette communication, nous nous intéressons en particulier aux personnes retraitées rencontrées qui s'engagent envers d'autres seniors par un service ou un accompagnement non-rémunéré, pour repérer dans leurs discours les éléments qui suggèrent un équilibre ou un déséquilibre entre ces trois dimensions proposées par Zask.

Il arrive en effet que la participation à une activité soit contraignante ou contrainte, que la contribution soit contrariée ou que le bénéfice au niveau de la satisfaction ou de la reconnaissance ne soit pas à la hauteur des attentes. L'activité peut alors devenir problématique pour la personne qui s'investit bénévolement, laquelle peut alors vouloir y mettre un terme. Le modèle de la participation de Zask permet ainsi d'interroger les discours officiels (Conseil fédéral, 2007) sur la retraite active qui tendent à ériger celle-ci en condition nécessaire du bien-être des seniors, indépendamment des situations particulières vécues dans ces activités.

Keywords: Participation – Reconnaissance – Bénévolat – Seniors

Caring for a shared past: volunteers' ethical journeys into eldercare (présentation en français)

Olivia Killias, Université de Zurich

Grounded in ethnographic fieldwork in a 'culturally specific' nursing home in the Netherlands, this paper proposes to analyse the increasing reliance on volunteers in long-term residential care for older adults. Although the Netherlands have long been considered a 'model' in terms of public eldercare provision and still have one of the highest GDP expenditure rates for long-term care in Europe (EIT Health, 2016), the ageing of the population and the thorny question of the provision of eldercare have become matters of public debate, and in recent years, eldercare provision has been subjected to several austerity measures. This has resulted in a growing privatization, de-institutionalization and de-centralization of eldercare provision in the country, a development that has been accompanied by a growing

reliance on volunteers and family members. Despite the fact that these transformations have been politically framed by a romanticized discourse about a 'return' to family-based care, the fact that more and more 'heavy' care needs to be taken over by unpaid family members and volunteers is unprecedented in recent Dutch history (Da Roit & de Klerk, 2014).

In this paper, I would like to analyze what the increasing reliance on volunteers means for the daily life of this particular nursing home, and more specifically, how volunteers themselves envision their role. How can we best describe these volunteers' 'ethical labour' (Mühlebach 2012) in the context of eldercare? Why do they volunteer, how do they understand care, and what does that entail? How do they relate to the labour performed by paid staff of the nursing home? And to what extent is caring for these elders in particular – elders born and bred in the former Dutch East Indies – of significance for volunteers' engagements? My fieldwork has revealed that volunteers are often involved both in the daily 'intensive labour' of eldercare and in the memory work of these colonially entangled nursing homes. Consequently, for volunteers, care often goes beyond the daily care of residents to include care for a particular shared past, of which these elders are considered to be the last living witnesses.

This presentation will be made In French.

Keywords: Vieillesses, Bénévolat, Travail éthique, Histoires enchevêtrées

E.10 PRIVATION DE LIBERTÉ EN TEMPS DE PANDÉMIE ET JUSTICE SOCIALE

Daniel Fink, membre associé de l'Ecole des Sciences criminelles (ESC) à l'Université de Lausanne, chargé de cours à l'Université de Lucerne; membre du Sous-comité onusien pour la prévention de la torture

Wednesday 30 June, 10:45 – 12:15 (Session 1 of 2)

La pandémie COVID-19 qui s'est répandue dès le début de 2020 a probablement soulevé des questions de justice sociale dans les établissements de privation de liberté comme dans aucune autre institution. Il ne s'agissait plus seulement de la mise en œuvre dans ces institutions d'une offre de santé qualitativement égale à celle en société, selon l'application du principe d'équivalence, mais de l'adaptation des mesures de prévention en une période de pandémie virulente. Ces dernières, définies dès mars 2020 pour la population générale, devaient être adaptées dans des espaces restreints et des conditions de vie strictes, à l'aide

de moyens sanitaires limités, mais d'une communication institutionnelle intensifiée. Un réaménagement des espaces communs et une réorganisation des cellules ont dû être organisés à la hâte dans beaucoup de lieux de détention, afin de garantir un suivi adéquat de santé, de l'organisation d'espaces de quarantaine pour les détenus arrivants jusqu'au conseil médical pour toute personne avec symptômes, et en cas de maladie plus grave, une hospitalisation adaptée à la situation. En même temps, certaines catégories de détenus considérés comme particulièrement dangereux ont pu être confrontés à davantage de restrictions et à davantage d'obstacles dans l'exercice de leurs droits élémentaires. Inversement, il est possible aussi que la prévention du suicide et des automutilations ait poussé les directions des établissements à davantage de surveillance des détenus. Du côté de la justice, la pandémie a conduit à des décisions qui relèvent de la politique pénale, d'un côté, par exemple, à l'extension automatique de la durée initiale des détentions provisoires, de l'autre à l'application des libérations anticipées, au renvoi de l'exécution des peines de substitution ou encore à la fermeture de certains centres d'expulsion. La justice tournant au ralenti, les plaintes, les demandes de libération anticipée et toute autre doléance provenant des détenus ont été traitées avec moins de célérité. Finalement, ce sont les activités liées à la prévention de la torture et des mauvais traitements qui ont été interrompues, dans une période qui pourtant demandait probablement plus que jamais un tel monitorage.

Ce panel se propose d'aborder la question de la justice sociale dans le monde de la privation de liberté en temps de pandémie à partir de divers questionnements et approches. Il s'agira autant de soumettre au débat les premiers résultats des travaux en cours depuis juin 2020 que de discuter le travail théorique préparatif des diverses équipes qui se lancent sur le sujet de la pandémie COVID-19 en privation de liberté.

Justice et prison en temps de pandémie : les droits des personnes en détention

Stefano Caneppele, professeur, Ecole des sciences criminelles, Université de Lausanne; Christine Burkhardt, chargée de recherche, Ecole des sciences criminelles, Université de Lausanne; Laurent Moreillon, professeur, Ecole de droit, Université de Lausanne

L'année 2020 a été marquée par l'émergence de la pandémie Covid-19. La propagation du virus en Suisse et dans le monde entier a engendré la mise en place d'un ensemble de mesures d'urgence, depuis février 2020, en vue de contenir sa transmission. La société entière a été touchée par ces restrictions dont les institutions du système de justice (polices, tribunaux, prisons). C'est pourquoi une équipe de recherche interdisciplinaire de l'Université de Lausanne mène actuellement une étude transversale sur l'impact de la pandémie Covid-19 au sein du système de justice.

Notre présentation expose les premiers résultats portant sur les droits des personnes en détention. Les enjeux sanitaires et sécuritaires ont impliqué des changements rapides des pratiques et chamboulé la dynamique des interactions sociales dans le milieu carcéral. L'une des principales mesures de protection contre la propagation du virus est la distance sociale. Les détenus, dont les contacts personnels sont déjà retreints par leur privation de liberté, ont ainsi vu leurs droits être davantage limités. Sur la base d'informations collectées à travers des entretiens, notre analyse porte principalement sur les droits individuels et les droits procéduraux des détenus en période de pandémie. En effet, la distanciation physique ou sociale s'est traduite notamment par la restriction des contacts personnels entre détenus, l'interdiction, parfois, de visites au parloir, mais également la restriction de communication en présentiel avec l'avocat. Dans un premier temps, les audiences ont été suspendues. Il en a été de même avec les expertises.

Pandémie COVID-19, mesures de prévention sanitaire et droits des personnes détenues en France

Gaëtan Cliquenois, chargé de recherche CNRS, professeur à l'Université de Nantes; Annie Kensey, démographe, chercheure associée au CESDIP St. Quentin en Yvelines

La crise sanitaire a permis de justifier des mesures exceptionnelles. La population carcérale a baissé drastiquement, mettant fin à une inflation carcérale que l'on pensait inéluctable. Cette décrue a eu lieu sans qu'un mouvement de crainte et de réprobation générale ne se fasse sentir. Il est possible de ramener le taux d'occupation des établissements à une situation normale d'accueil. Mais le taux n'a pas été inférieur à 100 détenus pour 100 places de façon générale. Nous allons dans un premier temps de la communication décrire comment s'est déroulée la mise en œuvre de ces mesures. Puis nous poursuivrons par une perspective qualitative. En effet, si le Ministère de la Justice a donné différentes instructions aux parquets pour faciliter la remise en liberté de personnes détenues en fin de peine, sur un plan plus qualitatif, la prévention sanitaire appliquée dans certains établissements a renforcé les différents

degrés d'enfermement déjà existants (Crewe, 2011 et 2020). On fait à cet égard l'hypothèse que la prévention sanitaire en détention emprunte certaines des caractéristiques de la prévention du suicide carcéral (Dear, 2006) et accroît la pénibilité de l'enfermement : dispositifs de surveillance (physique et vidéo) renforcés, limitation des contacts, placement dans des cellules aménagées. On rendra compte dès lors des différentes contraintes d'enfermement générées par la prévention sanitaire et leur comparaison avec la prévention du suicide et plus globalement avec un modèle d'empêchement de la mort qui réactive des formes de disciplinarisation des corps et des esprits (Foucault, 1975). Pour ce faire, on procédera à une analyse des arrêtés, circulaires et notes pénitentiaires organisant la prévention sanitaire au sein de ces institutions de détention en les comparant à celles qui ont été adoptées dans d'autres pays (notamment en Allemagne) et celles préconisées par le Conseil de l'Europe pour en mesurer les spécificités. On étudiera aussi la manière dont elles ont été appliquées par les institutions de détention en analysant notamment les documents de prévention des risques sanitaires instaurés par les directions d'établissements de détention notamment en contexte initial de surpopulation carcérale au sein de certaines maisons d'arrêt.

Enfin, à l'aide d'une analyse des plaintes introduites par les personnes en détention devant le Contrôleur général des lieux de privation de liberté et les requêtes devant les juridictions administratives et de l'ordre judiciaire et la Cour européenne des droits de l'homme, nous mesurerons l'impact concret des mesures de prévention sanitaire sur les justiciables les plus vulnérables et leur droit à la dignité, ainsi que sur les droits à l'accès à la justice.

Keywords: Privation de liberté; Pandémie COVID-19; Mesures de prévention; Droits des détenus; Plaintes; France.

Prise de décision et communication éthique au début de l'épidémie du Coronavirus : le cas des prisons au Maroc

Nissrine Hassini Alaoui, doctorante à la Faculté des Lettres et des Sciences Humaines d'Oujda-Maroc; Saida Belouali, enseignante-chercheuse à l'Ecole Nationale des Sciences Appliquées Oujda-Maroc

D'un angle éthique, les pandémies sont des périodes révélatrices des forces et des failles des Etats. La menace de crise sanitaire liée aux éventualités d'une épidémie qui peut prendre la forme d'une pandémie suscite nombre de dilemmes éthiques comme l'a signalé E. Hirsch.

Face à cette pandémie, plusieurs enjeux et défis éthiques ont été déclarés au Maroc. Pour cela, la réflexion demeure

plus que jamais nécessaire, car l'éthique questionne, interroge, doute, en s'appuyant sur des repères constitués, notamment par les valeurs qui fondent les sociétés comme déclaré par le CCNE dans sa réponse à la saisine du Conseil scientifique Covid-19 du 4 mai 2020.

Cette recherche explore le modèle marocain dans la gestion de la pandémie et les dimensions éthiques des mesures entretenues par le pays dans sa lutte contre cette crise sanitaire en analysant les mesures info-communicationnelles et décisions du Maroc face aux enjeux éthiques que le Coronavirus a révélé dès la déclaration du premier cas infecté.

A travers cet article, nous allons appliquer la méthodologie d'analyse de l'éthique de la santé publique à la gestion de la pandémie de la COVID-19 dans les prisons au Maroc pour évaluer en quelque sorte la portée éthique de quelques décisions prises en urgence lors de cette crise sanitaire en vue d'assurer la sécurité sanitaire et le bien-être social. Pour cela, nous proposons le cadre de référence déclaré par R. E. G. Upshur qui s'avère particulièrement le plus compatible.

Nous allons donc analyser les mesures prises par le Maroc en se référant aux quatre principes listés par Upshur ("Principles for the justification of public health intervention", 2002), à savoir :

1. Principe du tort (ou de non-nuisance) : Le principe du tort établit la justification initiale d'une action gouvernementale qui restreint la liberté d'un individu ou d'un groupe comme il a été expliqué par E. Weir dans son article "Les principes d'Upshur pour discuter de l'aptitude médicale à conduire," 2017.

2. Le recours aux moyens les moins restrictifs : L'exercice du pouvoir d'État ne peut se faire que dans des circonstances spéciales. La méthode la plus obligatoire ne peut être utilisée que lorsque la méthode la moins obligatoire n'est pas valide.

3. Principe de réciprocité : Lorsqu'une action de santé publique est nécessaire, les individus ou les communautés devraient chercher de l'aide pour s'acquitter de leurs obligations et obtenir une compensation pour le fardeau qu'ils supportent.

4. Principe de transparence : Toutes les parties prenantes concernées devraient participer à la prise de décision sur un pied d'égalité, sans coercition ni ingérence politique.

La période couverte par cet article est mars / avril 2020 est celle du début du confinement annoncée par le

gouvernement jusqu'au début de l'atténuation des mesures. Par conséquent, cette analyse peut faire une évaluation préliminaire de l'efficacité des mesures prises dans les prisons par le Maroc durant cette période.

Conditions carcérales et mise en œuvre des mesures de prévention contre la COVID-19 à la Maison d'arrêt et de correction de Ouagadougou au Burkina Fasso

Habibou Fofana, maître-assistant en sociologie à l'UFR Sciences Juridique et Politique, Université Thomas Sankara/Burkina Faso; chercheur au Pilot African Postgraduate Academy (PAPA).

Comme partout ailleurs dans le monde, la pandémie de la Covid-19 a exigé au Burkina la mise en œuvre d'un ensemble de mesures de prévention et de protection. Plus ou moins acceptées par les populations, ces mesures n'en sont pas moins apparues comme indispensables pour éviter l'hécatombe que l'OMS redoutait pour les pays africains caractérisés par l'extrême fragilité de leurs infrastructures sanitaires. Et l'avènement de la Covid-19 aura montré à travers le monde les capacités inégales des pays, et à l'intérieur de ceux-ci, des groupes sociaux, à se protéger, par l'application des mesures préconisées, dont principalement l'hygiène, le port du masque et la distanciation ou plus radicalement, le confinement. Mieux, dans le cas des pays africains, peut-être plus qu'ailleurs, les situations des individus en privation de liberté constituent un véritable dilemme.

En effet, en 2016, dans sa Déclaration sur la situation dans les prisons au Burkina Faso à la 59ème session ordinaire de la commission africaine des droits de l'homme et des peuples, tenue à Banjul, le MBDHP (Mouvement burkinabè des droits de l'homme et des peuples) décrivait ainsi les conditions carcérales : « surpopulation, vétusté des bâtiments, promiscuité, misère, épidémies et endémies non-prises en charge, insalubrité, atteintes à l'honneur et à la dignité, mort de détenus, etc. restent encore les maîtres maux qui minent les milieux carcéraux au pays des 'hommes intègres' ». De fait, les statistiques de la Maison d'arrêt et de correction de Ouagadougou (MACO) illustrent de manière dramatique ces conditions carcérales. Pour une capacité d'accueil de 570 détenus, le taux d'occupation de la MACO était de 279,6% en 2009, 408,6% en 2017 et 414,7% au 31 décembre 2018 (Burkina Faso, Ministère de la justice, Tableau de bord statistique 2018 de la justice).

Dans ces conditions, la question de l'application des mesures de prévention et de protection contre la Covid-19 soulève alors un véritable défi de justice sociale que l'on pourrait formuler sur trois niveaux :

1. Quelle politique sanitaire le gouvernement burkinabè a-t-elle envisagée pour le milieu carcéral, et suivant quelle conception de la justice sociale et des droits des individus en privation de liberté ?

2. Comment les acteurs judiciaires (juges et procureurs principalement) ont-ils intégré, ou pas, la situation exceptionnelle que constitue la pandémie dans les procédures ordinaires de la privation de liberté ?

3. Suivant quels arbitrages les autorités pénitentiaires, la MACO pour ce qui concerne notre étude, ont-elles mis en œuvre, ou pas, les mesures contre la Covid-19 dans la gestion quotidienne des établissements pénitentiaires, et pris en charge, ou pas, les cas avérés ou présumés d'infection ?

E.11   WHO DESERVES WHAT? SOCIAL POLICY AND DESERVINGNESS IN TIMES OF CRISIS

Bochsler Yann, University of Applied Sciences Northwestern Switzerland (FHNW); Hümbelin Oliver, Haute école spécialisée bernoise(BFH); Eva Nada, HES-SO, Haute école de travail social de Genève (HEST-GE); Emilie Rosenstein, Université de Genève; Peter Streckeisen, Zürcher Hochschule für Angewandte Wissenschaften (ZHAW)

Wednesday 30 June, 10:45 – 12:15 (Session 1 of 2)

Social policies reflect our societies' commitment towards social justice. The history of welfare states underlines how this commitment is closely related to moments of crisis. On the one hand, crises can result in budget cuts, reducing welfare spending or making the access to social benefits more selective. On the other hand, crises can exacerbate aspirations and claims for social justice, solidarity and act as a catalyst of social progress. Moments of crisis are thus a key opportunity to question social policies and their normative content as they shed light on the age-old issue: who deserves what? The management of the COVID-19 crisis in Switzerland illustrates this clearly. Within a few weeks, billions of francs were deployed to support small business owners, while temporary layoff benefits covered

more than a third of the Swiss workforce in April 2020. However, at the same time, we discovered thousands of vulnerable people, queuing for hours to receive food charity because they had no access to social benefits. These examples reveal the importance of deservingness criteria in achieving - or not - political consensus on the measures to be taken to face the crisis. Furthermore, the outcome of this normative debate affects certain target groups very differently, depending on their citizen status or their access to the labor market. The question of eligibility also involves issues regarding individual responsibility and productive work. The current crisis challenges more broadly the role of social policies to perform and maintain social cohesion and to decide whom, as a society, we choose to help, and why? The research network Social Problems invites contributions that explore these logics of deservingness in different social policies and discuss their influence on how social problems are framed, in times of crisis and beyond. Deservingness may be analyzed at four levels: 1. Definition of social policies: How the criteria of deservingness are framed? Who are the actors determining the definition of problems? How the definition of the problem contributes to the framing of social policy and its beneficiaries? 2. Implementation at front-line level: Social policies are implemented by institutions, charities and social workers at the front-line level. Through this process, official discourses and deservingness criteria are reinterpreted. What is the impact of the crisis at the front-line level? To what extent does it change the delivery of social benefits and services? 3. Perception among welfare recipients: Social policies have very tangible consequences on individuals targeted by a given policy. How do recipients interpret and re-appropriate the policies? To what extent their moral economy, i.e. what they find (un)fair, is affected by the current crisis? 4. Perception among the general population: Public opinion about social policy and welfare recipients is of paramount importance. Does the crisis affect the prevailing representations and criteria of deservingness?

Keywords: Deservingness, Social policy, Social justice, Social problems, Individual responsibility, Crisis (Covid-19)

From moral economy to a political semiotics of economic suffering: Examples from Covoid-19 Germany and the US

Hilmar Till // Bremen University

Both as a health catastrophe and an unparalleled economic shock, the Covid-19 crisis has upended societies around the world. By the end of 2020, more than two million people had died from complications associated with the virus, and many more are suffering from its physical, psychic, and economic consequences. In light of these catastrophic developments, an older sociological question has gained renewed urgency:

How do people apprehend largescale societal crises? More specifically, what frames, narratives, and cultural scripts do they have available to make sense of the rupturing shifts that unfold around them? In my contribution, I argue that drawing on theories of the moral economy can help us understand how welfare identities are (re)-constituted and formed in the process of the Covid-19 crisis. Classic moral economy scholarship (E.P. Thompson, James Scott) sheds light on how culture matters in the way social groups apprehend and react to economic shocks. In the first part of my paper, I revisit and amend these insights with contemporary conceptual approaches to how social groups represent and perform economic victimhood and suffering vis-à-vis the state and the public (drawing, specifically, on Robin Wagner-Pacifici's and Isaac Reed's theories of political semiosis). In the second part, I derive a focused empirical question from these considerations: How do particular groups in society construe themselves as legitimate receivers of the emergency financial relief measures offered by governments since March 2020? Using corpus linguistic methods, I analyze Twitter and newspaper data from 2020. I study the claims that certain actors (such as small business owners) base their receipt (or lack thereof) of financial support on. I select actors on the basis of their successful claims of being entitled to receive funds and their deservingness of state aid more generally – in other words, I regard them as identities (in transition) that are constituted by the relation to the welfare state (John Mohr). I discuss examples from Germany and the US to explore this argument comparatively.

Keywords: moral economy, culture and inequality, recognition, welfare eligibility, computational social science

Contested Categories? Criticism "from below" on the understandings of deservingness in Germany in times of crisis

Manstetten Ruth // Justus-Liebig-Universität Gießen

In the last decades, discourses around unemployment in Germany were often characterized by the notion that unemployment is a self-inflicted social situation or even the accusation that it is an intended "lazy" lifestyle at the expense of others. Deservingness of social benefits was tied to notions of achievement, moral integrity and national belonging. Thus, causes of unemployment were mainly individualized, culturized or racialized, excluding specific groups from social welfare based on their behavior, nationality or citizenship status.

Since the Coronavirus hit Germany at the beginning of 2020, the discourse about unemployment has changed profoundly: The structural reasons for new waves of unemployment seemed undeniable. People who lost their

jobs were now seen as victims of the pandemic in need of government support. By distributing "Coronahilfen" to different status groups, the government established new categories of deserving and undeserving recipients of social benefits that evoked ongoing debates about deservingness, needs and fairness.

The paper analyzes the emergence of new and the reinforcement of old moral categories brought into play during the crisis from different perspectives. In a first step, it explores answers to the question "who deserves what" given in the German public discourse, as presented in widespread newspaper articles since March 2020. Based on a sociology of knowledge approach to discourse, the analysis shows how new moral lines of deservingness are now drawn between the old unemployed (who allegedly deserve less) and the new unemployed (who deserve more). At the same time, the paper argues that changes in the classification of deservingness nevertheless continue to be based on understandings of belonging, achievement and class, leading, for instance, to vocal criticism when the welfare state "forgets" highly educated and rather prestigious groups like artists and to a widespread silence when marginalized groups are "forgotten" by the state.

In a second step, the paper explores how the different groups who are targets of ongoing normative debates perceive and understand deservingness . It analyzes how people who are classified as (un)deserving (re)interpret current public debates and classification practices of the welfare state. The paper presents empirical results from three focus group discussions: One with "old" recipients of social benefits (long term Hartz IV recipients), one with "new" recipients of social benefits (like artists) and one with people excluded from social welfare due to their citizenship status. The results show how public understandings of deservingness are adopted, challenged and contested "from below".

Keywords: categories, contested, "from below", deservingness, Germany

Unemployed + Ill = More deserving? A Longitudinal Survey Experiment on How the Medicalisation of Unemployment Affects Public Opinion

Linden Philipp & Reibling Nadine // University of Siegen

The literature on the social legitimacy of welfare benefits has shown that ill persons are perceived more deserving than unemployed individuals. However, existing studies examine ill and unemployed persons as distinct groups, while unemployment and illness are in fact strongly related. Since policymakers across Europe have been increasingly concerned with discouraging a medicalization of unemployment and activating ill unemployed persons, it is crucial to understand welfare attitudes towards this group. We argue that how an illness affects attitudes towards unemployment depends upon the specific dimension examined, i.e. benefits, conditions, and sanctions.

We report results from a factorial survey fielded with a quota-based, representative sample of German-speaking adults (N=2,621). Within the cross-sectional analysis in 2019, we show that respondents do not allocate higher benefits to individuals whose unemployment is related to a medical or psychological condition, but they sanction this group significantly less in the case of non-compliance with regulations. Nevertheless, respondents strongly support tying benefit receipt to compulsory medical or psychological interventions for this group. These findings suggest that the public generally agrees with applying active labor market policies also to ill unemployed persons. While they are more lenient towards this group, they agree with additional conditions targeted at overcoming ill health.

Furthermore, we assume that the drastic changes caused by the Corona pandemic are equivalent to a "health shock" that is likely to have an impact on both, the perception of deservingness and social control. We therefore fielded our survey experiment in a recontact sample (N=1,843) within a second wave during the end of 2020 and extended the factorial survey to include membership in a COVID-19 risk group as a rationale for unemployment. The findings of the longitudinal analysis will be used to contrast the results before and during Corona.

Keywords: Medicalization, Social legitimacy, Unemployment, Illness, Vignette

Supporting young people towards socio-professional integration in times of crisis. Some first results from an evaluation of a pilot programme launched in three Swiss regions

Dif-Pradalier Maël & Richard Nina // HES-SO, HETS-Fribourg

In this proposal, we would like to present the first results of an on-going evaluation of a national pilot programme aiming at supporting young people between 15 and 28 years old with no completed vocational training to find an apprenticeship in order to increase their chances of professional integration. Based on a first experience launched n Fribourg in 2013 (and still on-going), the programme was extended to three regions of Switzerland (Valais, Arc Jurassien and Ticino) in 2019 and the pilot phase will last until December 2023. The aim of our evaluation is to assess the objectives of the programme to

reach its target audience and its capacity to allow it to enter the labour market. In particular, the evaluation provides for interim and final recommendations to be formulated. Its purpose is to analyse and report on the point of view of young people involved in the programme as a legitimate source to be taken into account in the design of the problem and the intervention framework. According to the official documentation of the programme provider, access to it requires the following cumulative – and selective – conditions: "not having completed recognized training, not participating in any other programme, having a residence permit allowing training in Switzerland, having the necessary motivation to complete vocational training, presenting cognitive skills, language skills and status of health to carry out vocational training". In this contribution, we will present our initial conclusions following the first year of the evaluation process. More specifically, we will focus on both the expected and observed counterparties from young people to benefit from the programme and the strategies used by them to comply with its expectations, the ways in which support is deployed (and conditioned) by professionals in each of the contexts specific to three regions investigated as well as the ways in which beneficiaries are defined (i.e. how deservingness is framed) and who are the actors who determine and influence the criteria for access and continuation in the programme. Finally, we will analyse how the current context of pandemic and socio-health crisis has (eventually) changed the profiles of participants, the ways in which support is deployed as well as the arrangements and possibilities for access to vocational training and to the labour market. Indeed, as a consequence of the ongoing crisis, a sharp decrease in the signing of apprenticeship contracts is expected in Switzerland over the next years. From a methodological point of view, our proposal is based on document analysis (legal frameworks, contracts, etc.), data from an online questionnaire addressed to both participants and companies in order to determine their respective profile and in-depth interviews with front-line social workers and management of local service providers, but also with representatives of training companies and young recipients, both with whom shorter follow-up interviews are planned on an annual basis until 2023. 17 interviews with all actors involved have been conducted so far and others are planned in the next weeks.

Keywords: professional integration; disadvantaged youth; school-to-work transition; active social policies; Swiss inter-regional comparisons.

E.12   ARTS AND CULTURE IN TIMES OF CRISIS

Research Committee Sociology of Arts and Culture (RC-SAC – Foko-KUKUSO):

Olivier MOESCHLER,University of Lausanne; Miriam ODONI, University of Neuchatel; Loïc RIOM,University of Geneva/Mines Paristech; Samuel COAVOUX,Orange Labs/SENSE; Valérie ROLLE and Thibaut MENOUX,University of Nantes; Guy SCHWEGLER,,University of Lucerne

Wednesday 30 June, 10:45 – 12:15 (Session 3 of 3)

The Covid-19 crisis has deeply affected the production, distribution, and consumption of culture. Early on in the unfolding of the crisis, governmental and other institutional reactions across the world might have prioritized conventional sectors of the economy more than the arts. However, it soon became clear that the situation of artists and cultural workers as well as their venues could not be neglected, especially in the face of the renewed intensification of the crisis or the "second wave" of autumn 2020. The cultural sector's own immediate responses to the imposed restrictions, such as the shift towards digital strategies, also lead to new and perhaps unintended consequences on a larger scale, such as live concerts through social media, virtual museums, digital access to books or libraries, broadcasted concerts on balconies, etc. At the same time, not only did the various authorities and producers re-evaluate culture, but so did audiences. The inequalities, uncertainties and precariousness often already inherent to culture have multiplied and become even more visible. During the SSA Congress 2021, the Research Committee Sociology of Arts and Culture (RC-SAC, or Foko-KUKUSO would like to undertake discussions on the shifts currently taking place in the arts and the cultural sector as regards social justice, and particularly in uncertain times. Our main interest concerns the reshufflings of the cultural sector that stem from the Covid-19 crisis. Research that tackles the changes that arts and culture undergo in light of other crises (economic crisis, climate crisis, political crisis etc. is also possible.

Creative workshops and access to artistic practices

Florence Schenk, Department of Social Sciences
Sociology Unit, University of Fribourg

The social value of artistic activities is becoming a central topic in sociology of art (Ward, 2014; Loser, 2014). Shifting perceptions of artistic practices demonstrate a convergence between artistic expression (visual art, dance, …) and the creation of social bonds. These bonds are particularly visible in creative workshops open to a variety of audiences (adults, children, marginalized people, migrants, etc.). On one hand, these workshops are moving away from an elitist approach of artistic culture. The aim of self-development through the enhancement of feelings and individual emotions, enable a reconnection to one's own body, seen as a mediator, allowing self-expression. On the other hand, creative workshops value ordinary culture as creator of social interaction and relationships. Including these values to the workshops, the artistic moment becomes a favorable place for socialization.

The paper is based on data collected through interviews and participant observation in artistic workshops in Switzerland conducted within the framework of an ongoing doctoral thesis. First, it will investigate to what extent artistic workshops are becoming spaces of emancipation and creation of its own and self-made creation. Then, it will question how they are also perceived within traditional social boundaries related to gender, class and alterity in order to access to these workshops. Indeed, the majority of people attending these workshops are women; economic conditions define the access to these workshops too, since art is still perceived accessible for an elitist population only.

Within the imposed restrictions of the Covid-19 crisis, this sharing among people is currently slowed down. Room for expression, personal time and atmosphere in the workshops, related to the group, are missing elements in this particular time. On the other hand, creativity seems to have taken a more important place at the moment, since confinement has constrained people to stay at home. New occupations must be found. Many testimonials can be observed about new creative activities (newspaper, social media, personal experience and relatives). It seems that creativity is therefore accessible to everyone in an easy way.

Thus, the situation is encourring an increased interest of digital practices and online creative workshops. A lot of these creative workshops have found an important interest in digital platforms and online classes, since it could prevent them finally from closing definitely.

Yet, creative workshops offer a specific space with materials and freedom to experiment within a group. Intuition and self-expression are valued and shared. While schools are principally teaching esthetics and technical elements to individuals, creative workshops seem to socialize people to their creativity and to their potential to access artistic activities. Is Covid-19 changing our perception of art practices?

Embracing uncertainty? How expected and surprising actors negotiate collaboration in participatory art practices

Alice Neusiedler, Department of Management, Politics and Philosophy Copenhagen Business School, Copenhagen

Crisis, such as the current pandemic, can be understood as an interruption of the normal, and thus reversely leads to the question how much stability it (re-)produces at the same time. In the setting of the current pandemic, performative art, as other art forms too, had to react to crucial changes in their work organization, such as postponing performances and adaption to new regulations. Nevertheless, performative art in general, and participatory art in particular, is facing disturbances of their planed work organization as regular events in their production processes, although in other forms. By focusing on interruptions of work organization in a broader sense, my paper will examine how artists and artistic processes deal with unintended disruptions in their production processes, and what that means for artistic collaboration and the conceptualization, of both, artists and participants within those projects.

Participatory art projects include non-professionals in their art production and their art works are in turn dependent on those collaborations, seem especially interesting to target those questions. Thus, they integrate unpredictability to an even greater extent than other artistic work processes, as they open up to new actors and other social spheres to realize their artistic vision per se. Those projects are further promising, as much hope has recently been placed in those projects for social change outside the art project itself. While a participatory turn in cultural policy strategies has been stated (European Commission 2009; Virolainen 2016), art's role in society is being re-evaluated (Wuggenig 2016, Reckwitz 2017). Even though the inclusive effects of participatory art practices have been questioned (Bishop 2012; Bell 2017; Jancovich 2017), participatory practices have been a form of critique for artists, by advocating against social exclusions within and exterior to the art field.

Through interviews and group discussions with artists and participants, and leaning on the Documentary Method (Bohnsack 2013), I aim at reconstructing how roles and positions within art production are negotiated by planed and unpredicted actors in a production context, that embraces unpredictability. My paper is based on the analysis of three exemplary cases and unintended interventions within: a group of external actors calling upon fire regulations in a 2-week school intervention, the postponing of events in a critical history project, and the intervention in decisions of the site of event though collaborating art institutions in a public space dance performance. Strategies to include actors into artistic work, artists' goals as well as reactions to disturbances differ widely in those projects. All of those projects, though, have to navigate field specific expectations regarding the artist-subject as a geniuscreator and in the artwork as their singular expression.

From a practice theoretical perspective practices (Bourdieu 1996; Nicolini 2012; Reckwitz 2002; Shove, Pantzar, and Wattson 2012), I will investigate in my presentation, (1) how those projects react and deal with disturbances in their work organization in relation to project-specific modes of inclusion and the project's narratives of their own work process; how this in turn is linked to (3) negotiations of positions of different actors within those work processes; and (3) what happens in those projects artistic visions, when key issues are disturbed by unpredicted factors.

Keywords: Participatory art projects; Creative process analyses; Performative arts; Unpredictability

E.13　MORALITY AND HYBRIDITY /MORALE ET HYBRIDATION

Daniel Burnier, University of Neuchâtel, Institute of Sociology

Wednesday 30 June, 10:45 – 12:15 (Session 1 of 2)

For session 2 >> Wednesday 30 June, 15:00 – 16:30

Si la morale peut se concevoir comme un ensemble de discours et de pratiques visant le bien vivre, le bien agir des individus (Lopez, 2004, 2009) la sociologie de la morale prend pour objet d'étude, « la nature, les causes ou les conséquences des idées des gens concernant le bien et le juste » (Abend, 2008, notre traduction; Hitlin & Vaisey, 2013). Cette session est une invitation à proposer des analyses sociologiques prenant pour objet d'étude des discours et/ou des pratiques morales abordant des réalités « hybrides » (au sens commun du terme, de réalités composées d'éléments disparates) existant dans les sociétés contemporaines. Ces réalités hybrides se retrouvent dans de nombreux domaines (Gwiazdzinski, 2016) comme la politique (partis se réclamant à la fois de la gauche et de la droite; consultation publique mixte), l'économie (partenariats entre le privé et le public; investissements cherchant à la fois un retour économique et un impact social/environnemental), l'urbanisme (écocités; nature urbaine), l'éducation (formation transdisciplinaire), la science et les arts (projets coproduits entre artistes et scientifiques), le travail (frontières floues entre le temps de travail/loisirs, bureau/maison), les technologies de l'information et de la communication (réalité physique « augmentée » par des informations; prothèses techniques), etc. Dans un monde en mutation rapide, les sources d'incertitudes ne manquent pas. Cette session s'intéresse à l'une d'entre elles : l'hybridation des temps, des espaces, des pratiques, des idées, des identités, etc. et aux jugements moraux que ces processus suscitent, soit pour les défendre, soit pour les rejeter. Comment analyser les manières dont les individus et les institutions comprennent ces réalités hybrides et les moralisent ? Quels processus sociaux et historiques expliquent la valorisation de l'hybridation ou son rejet ? Comment ces jugements moraux sur l'hybridation viennent modifier les actions et les choix des individus ? Qu'est-ce que veut dire la « vie bonne » dans une société hybride ? Comme il existe un paradoxe à constater l'extension sans fin du domaine de l'éthique ou de la morale (nous utilisons ici les deux termes de manière interchangeable) et l'intérêt ambigu des sociologues contemporains pour cet objet, le but à moyen terme de cette session est de jeter les bases d'un nouveau réseau de recherche consacré à la sociologie de la morale au sein de la Société Suisse de Sociologie (SSS).

Keywords: sociologie de l'éthique, hybridité

If morality can be conceived as a set of discourses and practices aimed at the good life, the good action of individuals (Lopez, 2004, 2009), the sociology of morality can be defined as "the sociological investigation of the nature, causes and consequences of people's ideas about the good and the right" (Abend, 2008; Hitlin & Vaisey, 2013).This session is an invitation to propose sociological analyses that study moral discourses and/or practices that address "hybrid" realities (in the common sense of the term, realities composed of disparate elements) existing in contemporary societies. These hybrid realities can be found in many fields (Gwiazdzinski, 2016) such as politics (parties claiming to be both left and right wing; mixed public consultation), economy (public-private partnerships; investments seeking both an economic return and a social/environmental impact), urban planning (eco-cities; urban nature), education (transdisciplinary training), science and arts (coproduced projects between artists and scientists), work (blurred boundaries between work/leisure time and office/home), information and communication technologies (physical reality "augmented" by information; technical prostheses), etc. In a rapidly changing world, there is no shortage of sources of uncertainty. This session focuses on one of these uncertainties: the hybridization of times, spaces, practices, ideas, identities, etc. and the moral judgments that these processes give rise to, either to defend them or to reject them. How can we analyze the ways in which individuals and institutions understand these hybrid realities and moralize them? What social and historical processes explain the valorization of hybridity or its rejection? How do these moral judgments about hybridity modify the actions and choices of individuals? What does a "good life" mean in a hybrid society? As there is a paradox in the endless extension of the field of ethics or morality (we use the two terms interchangeably here) and the ambiguous interest of contemporary sociologists in this subject, the medium-term goal of this session is to lay the foundations of a new research network devoted to the sociology of morality within the Swiss Sociological Society (SSS).

Keywords: sociology of ethics, hybridity

How the moral character became a cause of poverty. Paperwork and Morality in Swiss Poor Relief around 1900.

Lukas Posselt, Universität Luzern (sociology) / EHESS Paris

This paper studies how paperwork enables moral judgments. More precisely, I show through a socio-historical analysis how the tool "information" reshaped moral evaluation in Swiss poor relief at the end of the 19th century. I hypothesize that this particular tool introduced the standardized production of the moral or immoral character of individuals and families in need.Drawing on a case study of public and private poor relief in Zurich, I show how organizations established a new administrative tool around 1900. My case study includes in-depth archival research of two organizations, the "Bürgerliche Armenpflege Zürich" (the local public poor relief organization) and the "Freiwillige- und Einwohnerarmenpflege Zürich" (the biggest local voluntary welfare association) in Zurich. In the two organizations and Switzerland's poor relief, the term "information" was generally understood as a specific administrative tool. Consisting of written reports, "information" was provided by specially hired professionals that conducted an inquiry to complete the statements during a person's initial interview. These reports were a crucial element that should allow poor relief workers to decide on assistance requests. My socio-historical analysis of this tool is inspired by work within Science and Technology Studies that typically looks at bureaucratic practices from an ethnographic perspective (Smith 1974, 1990, 1993; Chiapello and Gilbert 2013; Denis 2018; Weller 2018). In four steps, I will study

1. the material composition of this particular tool and its transformation from book entries to individual reports,

2. its changing institutional embeddedness,

3. a representative sample of "information" reports using content analysis, and

4. the link between "information" and decisions on relief requests.

As in other European countries, it was only in the second half of the 19th century that in Switzerland, the category of "unemployment" became established as a cause of poverty (cf. Zimmermann 2001; Topalov 1994; Salais et al. 1986). At the end of the 19th century, Swiss poor relief experts started distinguishing "social" and "individual" causes of poverty. Whereas the former included "unemployment," the latter grouped different types of individual "deficiencies" as, for example, "work shyness." This distinction replaced – at least in professional literature – the traditional distinction between self-inflicted and innocent poverty that dominated in the 19th century. The experts at the turn of the century were convinced that "social" and "individual" elements would interact in every case. Therefore, they argued that the distinction, according to the impoverishment's moral guilt, was not justified anymore (e.g., Schmid and Wild 1902: 87). The new doctrines of poor relief not only organized causes differently. New moral causes of poverty became integrated into a more formalized repertoire of causes, and organizations introduced new methods to evaluate the poor's morality. I will trace this change in the "moral

background" (Abend 2014) by retracing the career of the tool "information" in Swiss poor relief. My results illustrate the role of paperwork practices in enabling immorality to become a cause of poverty. Furthermore, the findings may show the potential of a socio-historical analysis of paperwork to understand how the moral background changes.

La diversité représentée par les couleurs : À qui profite l'United States Census ?

Michelangelo Giampaoli, Department of Anthropology, DePaul University (Chicago)

Conçu pour être un outil de dénombrement de la population américaine en constante augmentation et comme base de données à partir de laquelle redistribuer à parts égales les représentants politiques et les ressources financières, le US Census et sa terminologie sont de plus en plus devenus un instrument de lutte politique et idéologique et de communication sociale. Cela est d'autant plus vrai pour le recensement de 2020, qui s'est déroulé dans un contexte exceptionnel de pandémie, de crise économique et de troubles sociaux.'White', 'black', 'brown' : La terminologie utilisée dans le Census pour définir la population américaine, souvent basée sur la couleur (ou présumée telle) des presque trois cent trente millions d'habitants du pays, fait partie depuis longtemps du langage commun. Parfois, les couleurs sont remplacées ou intégrées par des indications géographiques ('Asian') ou prétendument ethniques ('Latino') de plus en plus courantes.Et pourtant, est-il vraiment possible - et moralement acceptable - de réduire le multiculturalisme américain et la diversité culturelle de cet énorme pays d'immigration à quelques catégories assez vagues? Est-il acceptable, dans un contexte où il est impératif d'être antiraciste, que des individus d'origine chinoise, japonaise, coréenne, indienne, pakistanaise, etc. (différents par l'histoire, la langue, la culture, la religion) soient tout simplement classés dans la catégorie 'Asian'? Ou encore: est-il plausible que des Italiens, Marocains, Irlandais, Juifs, Grecs et Norvégiens - chaque groupe avec ses caractéristiques ethniques, religieuses, linguistiques et culturelles - soient tous, trivialement, considérés 'White'? Et pourtant, ni dans le débat politique et médiatique, ni dans le milieu académique socio-anthropologique - généralement si attentif au respect et à la valorisation de la diversité culturelle - ne semble pas y avoir beaucoup d'intérêt à déconstruire ces catégories.Pourquoi? A qui profite-t-il ? A qui profite de réunir des dizaines de groupes ethniques différents pour former une 'majorité' de la population, rapidement qualifiée de 'White'? Pourquoi le débat politique n'est-il pas intéressé à examiner de plus près (et peut-être à devoir déconstruire) des catégories aujourd'hui 'logiques' et constamment utilisées dans les débats, telles que 'Asian' et 'Latino'? Quels sont les avantages et les inconvénients réels d'être considéré comme faisant partie de la majorité de la population et quels sont – politiquement, culturellement et socialement – les avantages, les enjeux et les dangers d'appartenir à une 'minorité'? Le langage nécessairement synthétique des statistiques peut-il – ou doit-il – devenir le langage courant de la politique, du débat dans les médias, et des réclamations des mouvement sociaux? À travers une analyse socio-anthropologique de la langage politique, idéologique et populaire qui a rempli et presque monopolisé les médias et les réseaux sociaux (non seulement) américains en 2020, on veut essayer de discuter et de mieux comprendre les processus de construction et d'acceptation d'une opinion publique 'consciente', d'une morale 'partagée' et d'une apparente exaltation de la diversité. Des objectifs méritoires qui, pourtant, semblent reposer sur des choix plutôt arbitraires et, surtout, sur des bases assez équivoques...

Moral Expectations towards the State. Belonging and Hybridity in Johannesburg and Murcia

Manuel Dieterich, Boris Nieswand, Damian-Omar Martinez, Institute of sociology, University of Tübingen

Departing from a moral sociology framework, this paper analyzes the hybridization of civic status beyond established dichotomies such as citizen/subaltern or established/outsiders in the cities of Murcia and Johannesburg. To grasp the hybridities that emerge empirically from the tensions between formal citizenship rights and subjective experiences of relatedness to the state we employ the concept of civic belonging. Drawing on our previous work on the sociology of morality (Dieterich 2019; Nieswand 2020), we found that criticism of the state across our hugely different socioeconomic, political and cultural field-sites was dominantly raised in a moral language of care, dignity, disappointment and abandonment. Even people that could be described as the subaltern in the context of postcolonial theory articulated a sense of civic belonging 'against all odds' by formulating moral demands and reproaches to the state, instead of employing a critical language of exploitation, class antagonisms, exclusion or political oppression (see also Fassin 2011: 26). The concept of civic belonging, we will argue, shows a potential to theorize hybrid and ambivalent membership statuses in a political community that the concept of citizenship can't provide. Methodologically our study is based on extensive ethnographic fieldwork.Within our comparative framework

we show that while our interlocutors saw their political status as equal citizens threatened and misrecognized by political actors and civic institutions, they nonetheless maintained the morally founded expectation that they should be recognized as equals in terms of symbolic representation and their socio-economic wellbeing. In this sense, the hybridity of their civic status was constituted by the ambivalence of simultaneously understanding themselves as people who civically belong to the political community as equals, and experiencing themselves as quotidianly degraded and humiliated in their civic status. Even though some of our interlocutors expressed a sense of being abandoned by the state and not being treated as equal citizens, it did not lead them to relinquish their moral sense of civic belonging and thus normalize these feelings of abandonment. Rather, their moral expectations were exceedingly persistent and provided the base for political demands to the state, even if they were not considered realistic. Engaging in a discussion with the political philosophy of citizenship and political action (Arendt 1973, Mamdani 1996, Rancière 1999, Chatterjee 2004), we argue that the theoretical binary between full citizens and subaltern or excluded populations that we can especially find in discussions on poor, minority and migratory populations (refugees, undocumented migrants, stigmatized ethnic groups, inhabitants of marginalized settlements etc.) dissolve empirically into a more hybrid field of multiple modalities of civic belonging.

Keywords: Civic belonging, citizens, excluded populations, sociology

Morale et hybridation : que raconte le modèle urbain de la green city ?

Dolorès Bertrais, Institut de la gouvernance environnementale et du développement territorial (IGEDT), Université de Genève

Dans un contexte où les discours moralisateurs sur le développement durable se multiplient, la green city est devenue en peu de temps indissociable du récit urbain. La ville est en effet l'une des entités où les enjeux pour affronter le changement climatique sont les plus forts, et ce, en raison des projections annoncées par l'ONU, où d'ici 2050, 70 % de la population mondiale serait urbaine. L'urbanisation planétaire prédite par Henri Lefebvre est en cours, où chaque parcelle « consommée » sur la planète sert désormais aux « mondes urbains ». Ces mondes urbains sont à la fois de plus en plus sollicités notamment dans les pays des Suds, et paradoxalement ils sont également de plus en plus fragilisés ou vulnérables. Peut-on alors « réparer les mondes urbains » ? C'est en tout cas l'une des promesses les plus audacieuses de ce début du XXIème siècle où il est suggéré par les instances internationales comme l'ONU, lors de la dernière conférence Habitat III, de tenir une ligne « commune » à l'échelle mondiale et de poursuivre les objectifs du Sustainable Development Goals (SDG) dont le SGD 11 précise : « Make cities and human settlements inclusive, safe, resilient and sustainable ». Dès lors, il n'est pas surprenant que les termes liés au paradigme urbain durable se soient multipliés ces dernières années et notamment celui de la green city. Je propose de décortiquer ce modèle urbain encore peu étudié dans les Suds. Présenté comme un modèle urbain durable vertueux, la green city est considérée dans cette recherche plutôt comme un modèle hybride. D'un côté, elle se traduirait matériellement dans l'urbain, avec des bâtiments aux performances énergétiques, ou encore par le biais d'une planification raisonnée et durable encourageant de hautes performances environnementales. De l'autre, la green city serait synonyme de politiques publiques durables qui circulent [Policy Mobilities]. Ces politiques urbaines ne sont pas caractéristiques d'une ville en particulier, mais peuvent s'appliquer à plusieurs villes simultanément. Ainsi, les programmes de green city se multiplient et sont de plus en plus mobilisés par une pluralité d'acteurs et de valeurs qui gravitent autour d'eux. Déployée comme solution aux nombreuses externalités négatives liées au milieu urbain, la green city témoigne d'une marque de réussite pour les villes. Ainsi, être labellisées green city permettrait aux villes de devenir plus attractives et donc plus compétitives. Ce qui encourage davantage les villes à tout mettre en œuvre pour atteindre le podium de ce classement. L'argument vert et la rhétorique qui l'entoure deviennent dès lors un véritable atout économique…

Keywords: Green city, politiques publiques, performances environnementales, géographie

12:15 – 13:15

LUNCH BREAK

SEMI-PLENARY SESSIONS IV

IV.1 ~~FINANCIALIZATION AND SOCIAL JUSTICE~~ >> *MOVED TO SEMI-PLENARY II.7*

IV.2 INEQUALITIES AND THE PROGRESSIVE ERA (BOOK PRESENTATION)

Guillaume Vallet, University of Grenoble Alpes

Wednesday 30 June, 13:15 – 14:45

The American Progressive Era (1890-1920) is a key period in the history of American capitalism. Indeed, this period takes place in the context of the post-civil war and prolongs the 'Gilded Age', which corresponds to the industrial 'take-off' of the United States. The American Progressive Era was characterized by deep ambivalence, between economic and social progress on the one hand, and growing inequalities of different natures on the other. Concretely, this is a period dominated by monopolies, the development of financial capitalism, but also by the first concrete economic and social advances (market regulation, social laws, etc.). Likewise, the idea of progress aimed at developing the emancipation of individuals to build the American nation and democracy is coupled with a still marked segregation with regard to women or the black population. In the name of the collective progress of American society, sexism, racism and eugenics in particular are not always clearly condemned. Consequently, in this particular context, several reformist thoughts emerge, notably by academics in the social sciences. Academics like R.T. Ely (in Economics) and A. Small (in Sociology), for example, sought to use a multidisciplinary approach to define and implement new types of economic and social policies, especially involving state intervention. In other words, they believed that the construction of a 'reasonable' capitalism was possible, 'reasonable' meaning for them the possibility of a third way between liberal capitalism and communism. But it is also important to understand that this progressive era fits itself into a particular phase of capitalism, marked by the second industrial revolution in many countries of the 'old continent', but also by the development of imperialism, colonialism and exacerbated nationalism. Consequently, other countries in the world are undergoing profound economic and social transformations which give birth to innovative thoughts, but also sometimes conservative on the issue of inequalities of various natures: economic, social, political, gender, ethnic.

The session will focus on the presentation of the book dedicated to this issue, entitled Inequalities and the Progressive Era. Breakthroughs and Legacies (Published in June 2020) [Edward Elgar Publishing]. Resting on an innovative approach, the book gather international researchers from different social sciences on the topic. Moreover, this session welcomes contributions from researchers aiming to deal with an issue related to the topic. Papers could be either theoretical or empirical, focusing on a specific theme or scholars of the period. Likewise, since the Progressive Era is characterized by the inception of the institutionalization of the social sciences in the United States, papers coping with this issue would be highly appreciated.

IV.3 ETHICS AND MEDICAL COMMUNICATION REGARDING LIFE-SUSTAINING TREATMENTS

Anca-Cristina Sterie, CHUV | Centre hospitalier universitaire vaudois

Wednesday 30 June, 13:15 – 14:45

Justice is one of the principles that governs biomedical ethics, alongside the concepts of patient autonomy (the right of any individual to determine the medical measures they tolerate), nonmaleficence (avoiding the causation of harm), and beneficence (balancing the benefits of treatment against its risks). In health care ethics, the principle of justice is linked to an equal and equitable distribution of, and access to, resources. In this panel, we explore the ethical dimensions of medical communication regarding life-sustaining treatments (such as cardio-pulmonary resuscitation and intensive care), with a focus on communication regarding the access of certain vulnerable groups, such as older adults, during the Covid-19 pandemic.

Speakers:

- **Sarah Vilpert,** Ph.D, HEC, University of Lausanne and FORS. "**Sociodemographic differences in end-of-life care planning among older adults in Switzerland**"

- **Dr Anca-Cristina Sterie**, Ph.D., Lausanne University Hospital. "**Communication ethics in discussing life-sustaining treatments with older adults**"

- **Prof. Sara Rubinelli,** Dept of Health Sciences and Medicine, University of Lucerne. "**Medical communication in time of disinformation**"

IV.4 JE, TU, NOUS. DISTANCE PHYSIQUE, DISTANCIATION SOCIALE, DISTANCE IMPOSSIBLE ? (PROJECTION DE FILM ET DISUCSSION)

Morena La Barba, Université de Genève, Département de sociologie, en collaboration avec les étudiant.es du cours de Création visuelle pour les sciences sociales de l'Université de Genève.

Wednesday 30 June, 13:15 – 14:45

Nous proposons la projection d'un film composé de court-métrages réalisés au printemps 2020 dans le cadre d'un cours de création visuelle pour les sciences sociales à l'Université de Genève.

Avant le confinement, les projets de recherche filmiques discutés en cours abordaient, pour la plupart, différentes formes d'injustice, allant à la rencontre de sujets sensibles sur des terrains difficiles. Avec le confinement, l'impossibilité de les mener était devenue une évidence. Dès lors, il a fallu imaginer, construire, expérimenter des dispositifs de recherche essayant de surmonter les limitations dues à la crise sanitaire.

Le contexte actuel obligea donc à redéfinir les projets et amena les étudiants à questionner le concept de « distance sociale » comme mesure sanitaire. La limitation de la liberté de circuler, l'impossibilité d'aller à la rencontre des autres, la distance des corps : la crise provoquait un changement de style de vie et les nouveaux projets filmiques amenaient à changer le regard sur soi, sur les autres, sur la distance imposée et une proximité pourtant indispensable.

Avant le confinement, les projets prévoyaient de partir à la rencontre de personnes extérieur.es qui auraient dû devenir les acteur.trices centraux des recherches. Mais avec ces changements, ce sont les chercheur.euses eux.elles-mêmes (et leurs proches) qui devenaient des informateur.trices privilégié.es, témoins et acteur.trices d'un fait historique; non seulement d'une crise sanitaire mais aussi d'un changement social en cours.

Comment maitriser le fait de devenir le sujet et l'objet de sa recherche, d'exposer et mettre en scène sa subjectivité en relation à celle des proches? Quelle posture de chercheur.euse adopter, construire ?

Les problématiques de la subjectivité dans la recherche, de l'engagement et de l'apport euristique de l'implication du.de la chercheur.euse avaient été abordées lors de la discussion des projets en classe. Cependant, le contexte lié à la pandémie a fait naitre de nouveaux questionnements. Des mesures de distanciation furent imposées, restreignant la liberté de circuler, de rencontrer les autres, de les connaître et reconnaître par la proximité des corps. De ce fait, l'écoute des divers récits et l'observation des contextes d'actions et d'interactions ont dévoilé une impossibilité à se distancier de soi-même et ont poussé vers une approche particulièrement réflexive et (inter)subjective. Une approche, d'ailleurs, au cœur de la démarche sociologique filmique proposée par le cours (Harding 1986). Le processus filmique passait nécessairement par la mise en scène du « je », mais aussi du « tu ». La crise révélait la nécessité du « nous », la nécessité d'une relation intersubjective dans la construction de la posture de chercheur.euse, aussi bien qu'elle révélait la nécessité de proximité sociale dans un contexte de distanciations physiques obligatoires. Peut-être que la « juste distance » (Elias 1993; Fassin 1998), à adopter dans une recherche se situe entre la distance physique imposée et une impossible distance sociale ?

Les films relatent de ces questionnements. Ils seront discutés avec les étudiant.es réalisateurs et réalisatrices.

Keywords: Sociologie visuelle, distance sociale, réflexivité, Covid-19 Cliquez ou appuyez ici pour entrer du texte.

Titres des court-métrages

- Retrouvailles de Yvan Wildhaber

- Solitudes collectives de Charlotte Baeriswyl

- Stayhome stayconnected de Jennifer Barel et Daniela De Blasi

- Soi-même comme un autre de Anja Lukic

IV.5 UNIC. UNEXPECTED INCLUSION: MIGRATION, MOBILITY AND THE OPEN CITY

Sandro Cattacin, Université de Genève

Wednesday 30 June, 13:15 – 14:45 (session 2 of 2)

The everyday work of producing (personal and collective) identities in cities (heterogeneous places by definition) is also the everyday work of reinventing a territory as a common place of belonging, as a place of social justice. We believe that welcome groups, migrant associations and in particular urban rituals are essential in producing temporary, inclusive commons that may be prototypes of more enduring forms of belonging and social justice. At the centre of our proposed panel is the discussion of the open city as place where complex identities in everyday reality are able to find a common ground, a sensus communis. Given the realities of our mobile societies, we consider migrant associations, welcome groups and rituals as crucial phenomena in this respect, since they require participation but not necessarily much formalised affiliation.

The panel's main objective is to discuss and analyse, through concrete exemples, self-organised migrant associations, independent civil society initiatives and established ritualised practices of inclusion in the city that occur outside formal migration and integration policies and that improve social justice, dynamics of belonging, exchange, cooperation, interactions and peaceful coexistence between the established and newcomers. From our inclusionist perspective on the city visions are needed on the way in which the city as an inclusion machine works on the ground in everyday activities that connect rather than separates newcomers and the established. Our panel focuses on dynamics in urban spaces that can be seen as a type of "commons" producing inclusion and/or exclusion. Our panel provide insights for all kind of cities in search of inclusive practices through which belonging can be created. Scientifically, we will present insights on inclusion dynamics, and contribute to the growing critiques of traditional migration and "integration" studies. Focalizing on inclusion dynamics as fundamental elements for social justice, all presentations will be based on empirical research. The following contributions are planed:

Shanon Damery, Alice Clarebout (Université de Liège): Migrant associations and inclusion Bob White (tbc; Université de Montréal): Producing History to Create Urban Belonging and Inclusion Nerea Viana Alzola (Université de Genève). Exclusion and Inclusion of Differences in Urban Japan Marco Martiniello, Alissa Raziano (Université de Liège): Inclusion and the Anchored Cosmopolitism in the Fair City Fiorenza Gamba (Universities of Geneva and Sassari): Urban Rituals as Commons Andrea Rea (tbc,

Université libre de Bruxelles): Spontaneous welcome groups in the urban context Sandro Cattacin (Université de Genève): Sanctuary Cities, Differentiated Citizenship and Social Justice

Keywords: Inclusion/Exclusion; Migration; Mobility, Refugees; Urban dynamics; Rituals; Migrant Associations; Civil Society Organizations

Interculturalisme et anti-racisme comme dispositifs d'inclusion

Bob W. White, Department of Anthropology, Université de Montréal

Dans les villes du monde entier, les partisans de l'interculturalisme (une approche axée sur la communication et les interactions positives) et de l'antiracisme (une approche davantage concernée par la discrimination sociale et raciale) ont été actifs dans la lutte pour la justice et l'égalité. Alors que les militants de ces deux domaines ont clairement des objectifs communs, les deux approches sont parfois en contradiction en termes de stratégies à utiliser pour opérer un changement. S'il est souvent avancé que les deux approches sont complémentaires, il existe également une tendance à subordonner une approche à l'autre sans se poser de questions fondamentales sur l'approche la mieux adaptée pour traiter un ensemble particulier de problèmes à un moment donné. Dans cette analyse je propose de considérer différentes initiatives qui visent à rendre la ville plus inclusive, surtout dans le contexte de l'action municipale à Montréal, et en abordant les tensions entre l'interculturalisme et l'antiracisme d'un point de vue systémique et comparative.

Keywords: Anti-racisme, Interculturalisme, Inclusion, Villes, Pensée Systémique

Bob W. White est professeur titulaire au Département d'Anthropologie à l'Université de Montréal et directeur du Laboratoire de recherche en relations interculturelles (LABRRI). Depuis 2012 il dirige un partenariat de recherche multi-sectoriel sur les dynamiques d'inclusion dans l'espace urbain à Montréal (« Montréal Ville Interculturelle », CRSH 2012-2020). Il est coordonnateur du Réseau des municipalités en immigration et relations interculturelles du Québec (RÉMIRI) et expert pour le programme de Cités interculturelles du Conseil de l'Europe. En 2014 il a publié L'interculturel au Québec : rencontres historiques et enjeux politiques(Presses de l'Université de Montréal) avec Lomomba Emongo. Son dernier livre, publié en 2018, s'intitule Intercultural Cities : Policy and Practice for a New Era (London : Palgrave McMillan). Il travaille actuellement sur une théorie générale de la communication interculturelle.

Migrant associations as a springboard for the inclusion of newcomers: the cases of two Belgian cities

Alice Clarebout (CEDEM-LASC, Université de Liège, Shannon Damery (CEDEM, Université de Liège)

This presentation provides an overview of the background research and initial fieldwork on migrant associations in two Belgian cities - Liege and Brussels. These two cities, with their rich diversity and migratory histories, are relevant sites for the study of the complex issue of inclusion. This ongoing work explores the inclusion of newcomers in their city of settlement through their social and cultural participation in migrant associations at the local level. The city, as an urban laboratory, leads us as researchers to question the diversity that inhabits it and the welcome that it offers. We find that the two cities under study offer particular insights given their unique histories and different migratory make-up. We have based this presentation on the questions we initially asked ourselves. How did the migratory history of these cities influence the types of migrant associations that were created and the goals and services of these associations? What influences do current inflows of migrants have on the situation of migrant associations? What role do migrant associations play in the inclusion of newcomers? What activities enable newcomers to feel that they belong to the city? How do these associations interact with other welcoming and support mechanics and government actors in the city? Through concrete examples from our fieldwork, we will show how migrant associations impact, or don't, migrants' sense of belonging, support the creation of integration networks, involve themselves in the interactions between newcomers and established populations, and engage in the promotion of social justice in the city.

Keywords: Inclusion, Belonging, Welcome, Migrant Associations, Cultural Participation

Alice Clarebout is a PhD candidate at CEDEM after having completed a MA in Anthropology at ULiège in 2020. Her master's thesis, entitled "An ethnography of citizen hosting in Belgium: stage in the migratory route and particular practice of hospitality", was about the practice of hospitality of Belgian citizens towards asylum seekers, transit and undocumented migrants. In the last year of her MA, provided with her ethnographic experiences carried out during her training, Alice was hired as a student researcher by CEDEM on a research project on cultural practices in the Canal zone in Brussels in collaboration with CUDOS (UGent). She is now starting her doctoral thesis as part of the FNRS research project "UNIC" (Unexpected Inclusions: Migration, Mobility and the Open City) under the supervision

of Marco Martiniello. Her research interests include the following themes: international migration, refugee studies, hospitality, reception policies, integration policies and practices, migrants's cultural and artistic practices.

Shannon Damery is a post-doctoral researcher in the CEDEM. She is currently conducting research in the Horizon 2020 Project CHILD UP (Children Hybrid Integration: Learning Dialogue as a way of Upgrading Policies of Participation) and the UNIC project Unexpected Inclusions: Migration, Mobility and the Open City. Her doctorate was part of the INTEGRIM ITN in which she was a Marie Curie Early Stage Researcher in the framework of the 7FP Training Network "Integration and international migration: pathways and integration policies." Her research focused on how young migrants' official migratory status impacted their daily lives. Her research interests include refugee issues, forced migration, home and homemaking, youth and childhood studies, arts and integration, and activism and political participation.

Culture, Solidarity and co-inclusion in the (post) Covid city: the case of Brussels

Marco Martiniello (CEDEM, Université de Liège), Elsa Mescoli (CEDEM, Université de Liège)

This presentation stems from a research project focused on the cultural practices of the inhabitants in five districts of the central canal zone of the Brussels-Capital Region. At the time of the first lockdown of the population in Belgium initiated on 18 March 2020 to combat the spread of Covid-19 we were at an advanced stage of our ethnography. Participants in the study who had already been met were asked again for a short feedback on the impact of the lockdown on their activities in the socio-cultural sector. The data collected provided us with a series of elements enabling us to answer the following two main questions: firstly, which are the effects of the lockdown on the cultural sector in the Brussels geographical area covered by our research? Secondly, what are the ways in which cultural institutions and associations have coped with this crisis? This presentation answers these questions in the form of an ethnographic restitution and an analysis of the materials collected. It also discusses the role that culture can play in a superdiverse city like Brussels in terms of solidarity and co-inclusion through cultural practices in a unique crisis situation.

Keywords: Culture City Brussels, Inclusion, Solidarity

Marco MARTINIELLO is Research Director at the Fund for Scientific Research (F.R.S.–FNRS) and Director of CEDEM

(Center for Ethnic and Migration Studies) at the University of Liège. He teaches the sociology of migration and interethnic relations at this university. He is also Director of the Research Institute in Social Sciences of the Faculty of Social Sciences of the University of Liège. He is a member of the Board of Directors of the European Research Network IMISCOE. He was President of the research committee "Sociology of Migration" of the International Sociological Association until 2014. He has been a visiting professor or visiting researcher at Columbia University, New York University, Cornell University, University of Malmö (Sweden), Sciences Po Paris, University of Warwick (UK), University of Queensland (Brisbane, Australia), University of Kwazulu Natal (Durban, South Africa), European University Institute (Florence, Italy), College of Europe (Natolin, Poland), City University of New York, University of Geneva and University of Warwick.

His work is in the field of political sociology. It deals with the relations between the arts, culture, sport, immigration and ethnicized and racialized minorities. In addition, he is interested in transnationalism as well as issues of migration policy, citizenship, multiculturalism, racism and the political mobilization of immigrants and minorities in Europe and North America.

Elsa MESCOLI is affiliated to the CEDEM since 2011. She is currently post-doctoral researcher and assistant lecturer at the Faculty of Social Sciences, where she teaches courses related to migration and intercultural issues. She holds a PhD Degree in Political and Social Sciences from the University of Liege (in co-tutorship with the University of Milan-Bicocca, Italy) with a thesis on the culinary practices of Moroccan women living in Milan (Italy). She conducted extensive ethnographic research in the domain of migration studies both in Europe and outside, with a particular focus on migrants' cultural practices. She holds a MA in Anthropology and a BA in Intercultural communication from the University of Milan-Bicocca (Italy). Her research interests include: food and migration, artistic practices of migrants, gender issues, discrimination of Muslims, public opinion and citizens' initiatives on refugees and asylum seekers, socio-cultural practices of undocumented migrants, policies and practices of integration of newcomers.

14:45 – 15:00

BREAK

PAPER SESSIONS F

F.1 HEALTH, UNCERTAINTY AND RESPONSIBILITY

Irina Radu[1], Raphaël Hammer[2], Solène Gouilhers[2]

[1] Zurich University of Applied Science (ZHAW), School of Health Professions, Institute of Midwifery

[2] University of Applied Sciences of Western Switzerland (HESAV), School of Health Sciences (HES-SO)

Wednesday 30 June, 15:00 – 16:30

Risk has been depicted as one of the core features of our contemporary societies, reflecting the growing use of science in understanding and governing uncertain events (Giddens 1990). The language of risk has become pervasive in medicine and public health policies (Armstrong 1995). Alongside with risk, uncertainty is an important characteristic of social regulation of health. For example, uncertainty, as a concept in its own right, is slow to be implemented in health policies. Indeed, it is largely avoided, as direct and simple messaging is preferred to admitting that one is not quite sure what the proper measures in a particular situation might be (Sarkki et al. 2014). This has important consequences on individuals' risk perceptions and behaviours and it places the focus on individual responsibility and accountability for ones' health. A frequently used example is the risk associated with alcohol consumption and smoking during pregnancy (Bell, McNaughton, and Salmon 2009; Lowe and Lee 2010). Another recent example are the policies adopted by some countries during the first and second waves of the COVID-19 pandemic, which stressed the individuals' responsibility to adopt behaviours that lower their risk of contracting and spreading the virus, an option not equally open to all citizens.

Beside the issue of how uncertainty shapes health policies and how health policies integrate uncertainty and its consequences, this call for papers also welcomes contributions addressing how lay people manage health amidst uncertainty in everyday life. Zinn (2008) suggested that individuals cope with risk and uncertainty using a variety of strategies, including hope, faith or trust. Handling uncertainty is more complex than merely internalising expert advice. It cannot be separated from the values and emotions involved, and the moralisation of health in the context of the "new public health" and the individualisation of risk management (Petersen and Lupton 1996). While individuals are expected to take responsibility for reducing risks, they usually make decisions under uncertainty in connection with

the constraints and multiple other dimensions of their existence, as in the case of the genetically at-risk status (Caiata-Zuffery 2015).

Biomarkers of bio-psycho-social complexities: effacing luck and uncertainties in the making of epigenetic knowledge

Luca Chiapperino

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Epigenetic modifications – which include DNA methylation, histone modifications and regulation of gene expression by RNAs – are often represented as potential bio-dosimeters of lifestyle and environmental exposures. Global and gene-specific methylation patterns, in particular, are claimed to account for the biological effects of different individual behaviours and exposures, such as psychotropics consumption, smoking, nutrition and physical activity. Measuring epigenetic modifications, though, seldom provides biomarkers to predict and intervene into health trajectories: epigenetics is a chief mechanism through which lifestyles and environmental exposures affect gene expression, yet little actionable epigenetic knowledge exists to promote organismic development, prevent late life diseases and potentially protect future generations' health. So, how is this knowledge of the epigenetic biomarkers of lifestyle behaviours, the social environment and exposures stabilised and then transformed into normative claims of responsibility to protect one's epigenome? To answer this question, the present paper builds upon two threads of my research, one empirical, the other theoretical.

First, I detail how epigenetic marks of lifestyles and/or exposures are made to hold by transposing these biological traces across different animal models and human studies. The convergence of these clues requires a specific work – which is conditional to the erasure of suppositions, differences, gaps and uncertainties – prioritising consistent biological pathways that build up evidence across species. Researchers actively transform imprecise information in animal models into a hypothesis to be tested across bio-medical settings, thus in turn transforming (through extrapolations) evidentiary clues of bio-social traffic into established, discrete, identifiable biomarkers of disease risks. This stability of knowledge comes, however, at the expense of considering uncertainties around the informational value of these markers, as well as through the exclusion of other contextual factors contributing to epigenetic modifications (e.g., psycho-social determinants of health, living conditions, etc.) and their impact over health.

Second, I draw on the debate on 'moral luck' – i.e. the import that factors beyond one's control have on the cogency of normative claims such as responsibilities – to criticise claims towards backward- and forward-looking responsibilities to protect one's epigenome for the sake of personal health. Luck, I argue, is part and parcel with the actions required to protect one's epigenome, as well as the biological mechanisms that regulate it (i.e., stochasticity). Taking luck seriously entails therefore embracing these constitutive uncertainties and their impact over the formulation of normative claims around epigenetics. A consideration of luck reveals the vulnerabilities, circumstances and uncertainties that call into question responsibility claims, and calls for directing our moral intuitions away from the dominant atomistic framings parsing out individuals or collectives in the societal uptake of epigenetics.

To conclude, the paper highlights the intertwined moral and epistemic work scientists perform to establish epigenetic biomarkers, and how this work is conditional to exclusions of luck, stochasticity and uncertainties for both evidential and normative claims about epigenetics' contribution to health.

Keywords: epigenetics, bio-psycho-social, uncertainties, luck, complexity work.

"It Was Like War but We Were Fighting Together." Coping with Risk, Uncertainty and Responsibility During the COVID-19 Pandemic - Ethnographic Explorations of a Nursing Home

Sandra Staudacher, Nora Peduzzi and Megan Davies

University of Basel, Institute of Nursing Science & Institute of Social Anthropology

Older people in need of long-term care in nursing homes are among the most vulnerable groups for the Coronavirus disease (COVID-19) and thus in the public health discourse seen as "at risk". In Switzerland, nearly half of all COVID-19-related deaths have occurred in nursing homes. In the context of the rapid and dynamic evolution of the COVID-19 pandemic the federal government and the cantons introduced different measures to protect the more than 90,000 residents of Swiss long-term care facilities against infection. Depending on the epidemiological situation, the implemented measures varied from simple hygiene guidelines to the elaboration of complex protection concepts and visit bans. In a situation of general uncertainty of how this virus was transmitted, how the pandemic would develop and what so called "side effects" possibly could be expected for society at large, institutions and policy makers on all levels nevertheless rather reacted than acted with foresight. The consequence of these reactionary developments on the national level was that the responsibility first was delegated to the cantons and from the cantons mostly directly to the long-term care facilities. The nursing homes in Switzerland were therefore largely left to their own devices and had to find a way to weigh various risks such as possible infections or social isolation of residents. At the same time, all decisions at the level of the nursing home management as well as concrete actions of nursing and care staff were characterized by great uncertainty.

This paper bases on data from the "Tri-National Ethnographic Multi-Case Study on Quality of Life in Long-Term Residential Elder Care" (TRIANGLE), a project which is co-funded by the EU and the Research Fund of the University of Basel. We explore how a nursing home in the canton Basel-Land coped with risk and uncertainties during the first and second wave of the COVID-19 pandemic. From October 2020 to February 2021 the TRIANGLE research team conducted an ethnographic study including observations, interviews and document analysis. We accompanied 12 residents, their relatives and 20 professional staff (eg. nurses, activation staff, physiotherapists doctors, CEO, cleaners, etc.) in their everyday activities during the ongoing pandemic, while they had to cope with several COVID-19 outbreaks in the nursing home.

We will depict how the nursing home staff more and more had to leave their usual person-centered care approach (McCormack et al 2011) behind and instead had to implement more general rules, procedures and measures. The ethnographic data shows how the staff were confronted with a high burden of responsibility to – as a nurse said - "win this war" against an unpredictable virus while not being able to pay justice to individual needs and their professional ethos. A general narrative of coping to provide at least basic care, helping each other beyond the usual professional responsibilities and tasks during the biggest COVID-19 outbreaks through interprofessional collaboration came up. This shows how the pandemic had severe consequences not only for nursing home residents but also for staff in nursing homes, who all of a sudden had to make decisions and take actions society did leave to them.

Keywords: elder care; interprofessionality; person-centered care; COVID-19 pandemic; ethnography

Facing Uncertainty in early Dementia Diagnosis Practice: Policies matter

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Early diagnosis and post-diagnostic support were defined as key features in the first Swiss National Dementia Strategy 2014–2019, as they intended to both enhance the patients' quality of life and contribute to cost containment. This federal diagnosis policy was backed by the diffusion of shared recommendations for dementia diagnosis made by an alliance of specialists from various disciplines (Bürge, et al. 2018). However, in practice, there is still a high degree of diversity in the concrete steering and implementation of dementia diagnosis across Switzerland, as the actual implementation of such public health policies remains a cantonal competence. Moreover, a plurality of reasons exist why early diagnosis may be considered beneficial or harmful to the affected persons, their family, health care professionals, and society as a whole. Hence, early diagnosis can confront health professionals with a range of ethical issues at each step of the diagnosis process. Yet, to date, only very few publications on cantonal dementia care policies exist, and even less that deal with the ethical issues related to dementia diagnosis practices.

Our contribution will address the dilemmas related to early Alzheimer's diagnosis practice in Switzerland by putting them in their cantonal political context. Based on three recent case studies (Tessin, Vaud, and Zürich), we identify key ethical issues while arguing that these dilemmas are related to the specific characteristics of the respective cantonal dementia policies as well as to the network of cantonal actors specialized in the health and well-being of the elderly. These networks are constituted by the medical specialists in the fields of geriatrics, psycho-geriatrics, psychiatry, neurology, but as well by associations specialized in the support of the elderly. Government, both at a cantonal level as well as at the level of local authorities plays an important role. Our general hypothesis is that the nature of the dilemmas as well as the solutions used to address them are shaped by the articulation of the cure/care divide specific to each canton.

In the introduction, we shortly summarise previous research on ethical issues related to early diagnosis and characterize the Swiss Dementia Strategy with regards to these issues. In the first, theorical part, we present a comparative analytical grid aimed at relating the ethical issues experienced at the level of policy implementation with the cantonal dementia policy structures and dynamics. Three dimensions of dementia cantonal public policy are considered: the institutional dimension (referring to the power structure into the field), the normative dimension, and the dimension of services provision and coordination. In this context, drawing on discourse-analytic insights as developed in the field of interpretive policy analysis (Bacchi 2012), we assume that the ethical dilemmas and their regulation are – at least partially - constituted by the cantonal policy context, and result from conflictual "negotiations" among key actors. In the second, empirical part, we start by presenting our design and methodology

(a). We first look in at how dementia diagnosis is framed, regulated and implemented in the cantons of Tessin, Vaud and Zürich. (b). Then, we focus on the ethical dilemmas reported by health and social professional in those cantonal contexts, and the different way these were framed by the actors. (c).Those dilemmas include pre-symptomatic diagnosis (biomarkers), early detection, medical uncertainty, and diagnostic disclosure. In the final part of the paper, we will discuss our first results.

Our presentation is based on an ongoing research project funded by the SNF (PNR 74). Empirically, it draws on three case studies conducted in 2020 which included more than 50 interviews with key actors in the selected cantons.

Keywords: Early dementia diagnosis, uncertainty, health care network, coordination; professional practice, ethical dilemmas, public health care

"I will not put myself above my child" – Managing alcohol risk and (re)producing gendered norms of good parenthood during pregnancy.

Irina Radu[1], Solène Gouilhers[2], Raphaël Hammer[2], Yvonne Meyer[2], Jessica Pehlke-Milde[1]

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Governmentality principles of risk-aversion and individual responsibility have long permeated the realm of family,

framing good parenthood as risk-averse parenthood. This also applies to pregnancy, an incipient phase of the transition to parenthood. Here research shows that the role of managing risks for the foetus lies mainly with the woman. The role of male partners during this stage, however, has been underexamined in the sociological literature.

Our study focuses on expecting couples and their experience with and perception of alcohol risk during pregnancy, as well as the construction of boundaries between "harmful", "risky" and "safe" alcohol consumption habits. To this end, we conducted separate qualitative interviews with 46 couples living in Switzerland.

Our findings indicate that most expecting parents perceive abstinence, or significant reduction of alcohol consumption, as an integral part of good parenthood. Women in particular, feel responsible for the management of alcohol related risk and uncertainty, which involves an on-going monitoring of their daily habits and bodily sensations, as well as navigating conflicting norms within daily life, work, sociability and coupledom. In this ongoing process of risk monitoring, male partners take on a secondary role, referencing information and risk appraisals provided by the women, and sometimes providing support in situations of uncertainty.

Most men reduce their alcohol consumption marginally. "Shared abstinence" as a way of supporting the women's abstinence efforts, is seen as ideal but unattainable, by some pregnant women, and as ineffectual, by others. Male partners, meanwhile, stress their willingness to reduce consumption to a similar degree, if asked by their partners.

Ultimately, we find that the management of alcohol risk during pregnancy contributes to the (re)production of gendered norms of good parenthood, where the future mother is primarily in charge of the child's health and wellbeing, and the future father inhabits a secondary, supportive role.

Keywords: alcohol risk, risk during pregnancy, norms of good parenthood, gender norms

F.2   AGENCY OF FORCED MIGRANTS: DEALING WITH UNCERTAINTY IN HOSTILE MIGRATION CONTEXTS

Ibrahim Soysüren, University of Neuchâtel; Nedelcu Mihaela, University of Neuchâtel

Wednesday 30 June, 15:00 – 16:30 (session 3 of 3)

More and more restrictive policies are put in place against movements of people who are forced to leave their countries. In this regard the European Union and European countries are particularly actives.

However, despite increasingly sophisticated technological-supported border control, these restrictive policies and measures did not stop forced migrants to cross borders. People still manage to enter Europe and ask for asylum in the countries of their choice even though the European Dublin System defines criteria of countries where they should apply for asylum. If they are deported from another country in Europe, elsewhere or to their country of origin, some forced migrants come back and introduce again their asylum application. Others successfully fight against their deportation or they continue living as undocumented migrants in the countries from where they are supposed to be deported. Some others "prefer" to stay in another European country. Many of these migrants live for months and years in liminal spaces (Sutton et al. 2011), such as neighbourhoods, camps, or squats, where they wait to move forward or for future solutions.

Existing scholarship shows that in such hostile contexts and conditions, forced migrants struggle to find solutions during different phases of their migration journeys: to cross borders, stay or move in a (new) host country, claim asylum and get it, integrate in a new society, learn a new language, study, find a job, fight against racism or discrimination, and so on. With the support of informal networks, migration rights organizations, ethnic communities, civil society grassroots initiatives, as well as digital technologies, they still manage to mobilize resources and develop different forms of agency – i.e. the "capacity to make a change" (Giddens 1984).

This session invites to reflect on agency processes and mechanisms in the case of forced migrants dealing with various forms of uncertainty: with regard to (im)mobility situations, legal status, economic precariousness, transnational families, home and host countries socio-political contexts, etc. Therefore, we welcome papers based on theoretical insights and empirical studies and aiming to explore different aspects of forced migrants' agency in

European countries and at various stages of migration processes.

SESSION 3: LEARNINGS FROM THE SWISS CONTEXT

Exploring the nexus between migrant's legal status, cross-border mobility and life satisfaction through a longitudinal and mixed methods study

Liala Consoli, University of Geneva, Switzerland

Undocumented migrants have to deal with a situation of 'involuntary immobility': if they visit their family back home or travel to other countries they are at risk of being refused to re-entry their country of residence. Previous studies highlighted the multiple negative consequences of this immobility on their emotional, family and social life (Bravo 2017; Fresnoza-Flot 2009; Pila 2015).

Over the last decades, many European countries implemented selective regularization programs. The aim of this paper is to understand how those regularization programs affect cross-border mobility practices (return visits and travels toward third countries) and how these practices affect migrants' well- being. What are the cross-border mobility practices of undocumented migrants, as well as recently regularized migrants? How is the gain in freedom of movement experienced? What does this new freedom of movement mean for migrants?

Qualitative and quantitative data were collected between 2017 and 2020 in Geneva, Switzerland, simultaneously with the implementation of an extraordinary regularization program (Operation Papyrus). Undocumented and recently regularized migrants were proposed to respond to two questionnaires at a time interval of one year (n=464). A subsample was selected to undergo qualitative interviews (n=39). This study is part of the Parchemins project.

Our preliminary results indicate that despite limited cross-border mobility, not all undocumented migrants are fully immobile and that visa policy shapes their mobility practices. Regularization increases the capacity of individuals to decide whether to move or not. We observed an increase in return visits and mobility toward third countries after regularization. The new freedom of movement is experienced as a mindset change comparable to 'getting out of jail'. This new freedom leads to important changes such as renegotiating transnational care arrangements, readapting projects for the future or engaging in new social and transnational activities. Further analyses (the results of which will also be presented) will assess the impact of an increase in the practice of return visits on life satisfaction.

Forced migrants' many layers of vulnerability and agency: redesigning the human rights framework

Nesa Zimmermann, University of Geneva, Switzerland

The Swiss and European legal framework's stance on migrant agency is fundamentally ambivalent. On the one hand, the law strongly rewards and even demands agency: more and more, it is expected that migrants, also from the forced migration context, adapt rapidly to their host society and gain financial independence as quickly as possible. On the other hand, the law obstructs migrant agency in various ways, by limiting access to education and the job market or imposing various limits on the free movement of migrants. Even more absurdly, in some contexts, the legal system values a lack of agency, seen as a special vulnerability and "worthiness" of protection. To obtain a residence permit, therefore, migrants need to constantly navigate between vulnerability and agency.

My contribution proposes to analyse this interplay between vulnerability and agency within the particular context of young unaccompanied migrants, drawing from the practical experience of the Law Clinic of the University of Geneva, which has been working in this field for the last two years as well as taking into account theoretical human rights perspectives on migrant vulnerability and migrant agency. I will analyse the role that conceptions of vulnerability and agency play in the legal framework concerning young unaccompanied migrants, both within the asylum system (RMNA) and falling outside of the asylum system, mainly because of their country of origin (MNA). I will focus particularly on the transition to adulthood, a moment strongly marked by the loss of special protection regimes limited to those deemed particularly vulnerable, especially child migrants, and sudden demands of independence and agency placed upon the young person, that create new vulnerabilities in turn.

I argue that this highly problematic situation is largely due to a binary conception of vulnerability and agency prevalent in the legal framework, including in international human rights law. Two aspects are particularly problematic: first, vulnerability and agency are often seen as mutually exclusive opposites. Second, vulnerability and agency are too often treated as "absolute" labels linked to "objective" factors such as age. Refuting this simplistic understanding, I propose to view the concepts of vulnerability and agency as being interrelated, most often simultaneously present, and best understood in terms of overlapping and intersecting layers. From a normative perspective, this has two important implications which I will develop in my contribution. First, we need to redesign the legal framework in a way that takes into account both, the agency of subjects deemed as vulnerable, the paradigmatic example being

migrant children, thereby designing protection in a way that is not paternalistic or stigmatizing. Second, we have to ensure that the legal framework takes into account the vulnerabilities of agents deemed independent, resilient and non-vulnerable, the paradigmatic example being young adult male migrants, making sure that they do not fall outside the protection of human rights in a process of "othering". This is not only a question of social justice, but ultimately one of guaranteeing the effectiveness of international human rights law.

"They take care, but they take our freedom" Views and experiences of people concerned by the refusal of a status of residence in Lausanne

Lorraine Odier, Lucie Schaeren, Association Refliefs (Lausanne), Switzerland

The failure to obtain refugee status at the end of an asylum procedure in Switzerland often opens up a long period of uncertainty for those concerned. For those without the possibility of return, this refusal also means a drastic reduction in access to fundamental rights, as well as forced immobility: they do not benefit from any legal or administrative recognition in Switzerland and find it impossible to open a new asylum procedure in another European country, due to the Dublin agreements (de Coulon, 2019). However, according to some estimates by the Federal Statistical Office, almost 9,000 people live in Switzerland in this situation (SEM, 2017). What resistance strategies do they implement? How do they cope with these constraints on a daily basis? What do they have to say about migration policies in Switzerland? These are the questions that guide the project called "Voices of Resistance". Combining sociological and artistic approaches, it aims to make heard inaudible voices through the creation of a radio documentary with people in this situation. Inspired by an ethnographic approach, this documentary project draws on a methodology based on numerous meetings with a small group of people concerned by the issue, recorded interviews with them and the organization of collective workshops, for example around singing.

Within the framework of our intervention, we propose to present our working approach and the challenges of the co-construction of a radio documentary between a sociologist, an artist, five people concerned by the refusal of a refugee status and as many translators, who have themselves lived through a forced migratory journey. Then we will develop the three axes of the research work of this project:

1. Firstly, we will look at what the people concerned have to say about migration policies and their application,

2. Secondly, we will discuss what they identify as the greatest obstacles to a minimum of dignity in their daily lives and the strategies they use to overcome them.

3. And thirdly, we will come back to important aspects of the process and the reflections that we have jointly carried out on our postures.

The migration-integration nexus and rising levels of inequality in Europe: Interrogating the catalyst role of agency and empowerment of forced migrants

Daniel Mekonnen, Geneva-based Independent Consultant & Leiden University, the Netherlands

The ever-growing number of forced migrants, mainly refugees, in Europe has given rise to higher levels of inequality, with far-fetching consequences for broader societal objectives of harmonious coexistence (Waal 2020; Wernesjö 2014; Mekonnen 2020). Preliminary research findings on this issue indicate that existing integration schemes have proven unresponsive to newly emerging challenges posed by the unfolding European "migration crisis" (D'Amato 2011; Sandoz 2018; Hercog & Sandoz 2018; Rellstab 2015; Drzewiecka 2018). At the centre of this debate rests one major bottleneck related to agency processes and mechanisms concerning the integration of newly arriving refugees. The processes portray a conspicuous absence of refugees themselves from policy debates that affect the direction of their new lives in their newly found homes. Based on the above preliminary observations, this papers calls for a new framework of understanding and a methodological approach of integration premised on perspectives from both sides of the aisle: one that listens directly (not through intermediaries) to the heartbeat of refugees themselves and another one that listens to that of the host communities.

The above can be achieved, among other things, by aligning integration with the discourse of "development as freedom," as championed by Sen (1999a; 1999b). This argument can go as far as establishing another stronger link with "a right-based approach to integration," as promoted by various United Nations consensus documents, all of which emphasise on the need for a people-centred approach to integration, in contrast to that of a state-centric approach (Nadai 2016, 47; UNHRC 2013; Cherti & McNeil 2012; Drilling 2019; Randell 2016). A genuine commitment to "a rights-based approach to integration" is nothing more than the quintessential requirement of egalitarianism. The starting point in this regard is that of giving refuges meaningful access to participation, representation, agenda-setting power, adequate protection under the law, and

influence over policymaking and policy implementation on matters related to their own future lives in their newly found homes – so to say enhancing their "capacity to make a change (Giddens 1984).

Without limiting itself to theoretical reflections of agency and empowerment, this paper engages with empirical observations based on data gathered from newly arriving Eritrean refugees in Switzerland, in particular that of community leaders and grassroots activists. The discussion revolves around a key research question of: Is there a need for "attitudinal shift" in the field of policy making related to the integration of newly arriving refugees in a way that takes into account the requirements of agency and empowerment of refugees in an egalitarian manner?

F.3 BÉNÉVOLAT EN TEMPS DE CRISE : (RE)CONFIGURATIONS DES ENGAGEMENTS

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Wednesday 30 June, 15:00 – 16:30 (Session 2 of 2)

For session 1 >> Wednesday 30 June, 10:45 – 12:15

La crise sanitaire actuelle a été la scène d'apparition de nombreux appels à l'entraide et à la solidarité, pour faire face au creusement des inégalités, à la précarisation des conditions de vie des plus vulnérables ou encore à l'isolement des personnes âgées confinées. Distributions alimentaires, réseaux d'entraide de voisinage, groupes d'échange virtuels, visites à domicile, etc.; autant d'actions collectives et d'initiatives citoyennes qui ont pris en charge une certaine organisation de l'aide. Dans ce contexte incertain, l'engagement bénévole revient en effet sur le devant de la scène pour se présenter comme un vecteur essentiel de solidarité et de lien social.

A partir de ce constat, nous souhaitons dans cette session interroger les configurations et reconfigurations des engagements bénévoles lors des moments de crise, comme celui que nous vivons actuellement avec la pandémie de Covid19. Intégrant également une dimension socio-historique, il s'agira de mettre en perspective la place actuelle que peut prendre le bénévolat, en regard d'autres périodes historiques marquées par l'incertitude et les transformations des relations sociales.

Le bénévolat de care, qui fonde ses engagements sur l'attention portée à autrui, prend plus que jamais une signification sociale qu'il s'agit de questionner sous l'angle des enjeux qu'il met en lumière – autant du côté des populations aidées que des bénévoles. L'éthique du care (Laugier 2009) permet en effet de comprendre le sens et la part bénévole du prendre soin, tout particulièrement dans les moments de crise à large échelle qui creusent les inégalités et renforcent les situations de précarité et de dépendance. L'engagement bénévole de care pose ainsi la question de la justice sociale, à la fois en termes de reconnaissance et de redistribution (Fraser 2004). La reconnaissance des personnes – principalement des femmes – qui œuvrent pour ce prendre soin de manière non-rémunérée, mais également la reconnaissance du caractère indispensable des tâches accomplies ainsi que de la redistribution de ce travail au sein de la société (notamment entre les sexes, entre les classes sociales, entre les personnes rémunérées ou non, entre professionnel·les et profanes, etc.). Se pose ainsi la question de la recomposition des formes et de l'organisation de l'aide dans des espaces professionnels ou non, institutionnalisés ou non.

A la croisée d'une analyse de l'engagement et d'une perspective de care, cette session vise à mettre en discussion des contributions permettant de comprendre : comment les moments de crise transforment les engagements bénévoles ? A quelles conditions et dans quelle mesure le bénévolat peut se présenter comme un espace d'exercice de la citoyenneté favorisant des formes de reconnaissance et de redistribution ?

Mots-clés : bénévolat, engagement, care, crise.

Quand le care devient une activité fragmentée, frontières du travail entre bénévoles et personnels soignants

Sandrine Cortessis, IFFP Renens; Amélie Deschenaux, IFFP Renens

Dans le contexte actuel de pénurie de personnel soignant, quel est le rôle des bénévoles intervenant en milieu hospitalier ? Que nous révèle-t-il de la prise en charge du care dans notre société ? Si l'existence-même du bénévolat en hôpital peut se concevoir comme une forme d'aveu d'échec, du moins en partie, de la mission de care en institution hospitalière, nous observons que la façon dont se divise et se réparti la mission de care entre bénévoles et professionnel-le-s est à l'origine de frustrations dans l'exercice de leur activité. Les conditions de l'engagement des bénévoles répondent-elles ainsi réellement à leurs attentes et correspondent-elles à leurs motivations et raisons de s'engager ? Les bénévoles intervenant dans l'institution de notre enquête étant âgés de 20 à 82 ans, notre interrogation porte également sur leur posture spécifique à différents âges et différents stades de leur vie. Cette recherche questionne ainsi d'une part la place du bénévole et de sa mission dans le domaine du care, et s'intéresse d'autre part, aux attentes que les bénévoles

expriment en fonction de leur statut social et leur parcours de vie, notamment en termes de reconnaissance.

La méthode d'enquête empirique de nature inductive menée auprès de bénévoles intervenant dans un hôpital universitaire suisse s'est déroulée selon les étapes suivantes : analyse des documents – information, inscription, chartes, consignes; observation-participante à la formation initiale obligatoirement suivie par tous les bénévoles; entretiens semi-directifs menés avec 12 bénévoles – échantillon représentatif du pool de bénévoles, lequel se veut correspondre à la diversité de la société civile en termes d'âges, de sexe et de profession; ainsi que 3 sessions de focus-groupe avec les mêmes 12 bénévoles. Les questions posées en entretien portaient principalement sur les motivations, les attentes initiales, les expériences significatives et le ressenti par rapport aux attentes. L'analyse a essentiellement été menée en termes de comparaison entre travail prescrit et travail réel ainsi qu'entre attentes des bénévoles en termes de reconnaissance et possibilités réelles de reconnaissance. Quant à l'analyse en fonction des générations, les trois grandes périodes de vie suivantes ont été considérés pour les bénévoles : début de la vie adulte, mitant de vie et séniorité.

Nos résultats montrent d'une part la nature complexe de leur mission, laquelle consiste davantage en une présence qu'en une action (Tibi-Lévy & Bungener, 2017). Cette forme de division du travail du care – « pratique de soin » v/s « disposition affective » (Molinier, 2010 : 165) – entre membres de l'équipe soignante et bénévoles permet par ailleurs d'interroger la définition-même de l'activité de care (Tronto, 2008). D'autre part, et malgré les nombreuses difficultés rencontrées par les bénévoles dans l'exercice de leur mission ainsi que la nature sensible du contexte dans lequel ils interviennent, nos résultats montrent qu'ils possèdent diverses motivations, raisons de s'engager et attentes, lesquelles sont d'ailleurs plus ou moins comblées par l'engagement bénévole. Elles varient en fonction du genre, du statut social et des générations, notamment dans le rapport qu'elles impliquent à la sphère professionnelle et à la sphère domestique.

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Keywords: Bénévolat, care, engagement, âges de vie, reconnaissance

L'hospitalité « citoyenne » face aux mesures sanitaires de lutte contre la pandémie. Étude de cas de quelques bénévoles bruxellois

Joan Stavo-Debauge, LaSur (EPFL[1]) / Thema (UNIL[3]) / CEMS (EHESS[2]); Marie Trossat, LaSur (EPFL[1]) / CriDis (UCLouvain[4])

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Parce qu'elles agissent doublement sur les espaces de la vie sociale et sur les espacements entre ceux qui y prennent part, les mesures « barrières » affectent fondamentalement l'hospitalité (Stavo-Debauge, Felder & Pattaroni, 2021) — que l'on ne comprend pas seulement comme une « vertu » des personnes mais aussi comme une « qualité » des environnements (Stavo-Debauge, 2017 & 2020). En effet, ces mesures ne s'attaquent pas seulement aux espaces, mais aussi et d'abord aux espacements, leur véritable cible et leur premier levier : il s'agit d'écarter les humains les uns des autres afin de diminuer les occasions de propagation du virus. Avec le confinement, ces mesures d'espacement sont allées jusqu'à une temporaire, mais drastique, mise à part et à l'écart, où chacun était appelé à « rester à la maison » et à s'y garder de toute visite, en ne laissant pas seulement amis ou connaissances au seuil, mais aussi celles et ceux à qui une hospitalité de fortune se donnait. En son déploiement ordinaire, cette politique de santé publique s'avérait donc foncièrement inhospitalière : par cette mesure et afin de lui donner effet, les autorités appelaient les particuliers à éviter d'ouvrir leur demeure, les visitations et invitations devaient y être suspendues, au nom d'impérieuses raisons sanitaires et pour le bien de tous. À Bruxelles, lieu de notre enquête, cette politique n'a pas été sans ébranler l'ensemble des personnes privées qui prenaient leur part dans l'accueil ponctuel et bénévole des migrants et « transmigrants » dont l'occupation du Parc Maximilien et de la gare du Nord avait révélé l'existence (ARCH, 2019). Nous aimerions revenir ici sur les « solutions » inventées dans l'urgence par une variété d'hébergeurs (certains affiliés à des associations, d'autres non) qui eurent à mesurer leur capacité à donner l'hospitalité dans une telle situation, où les risques encourus prenaient un tour sanitaire. Contrastant plusieurs cas, nous nous demanderons également si la succession des confinements a, ou non, été l'occasion d'un apprentissage. Les bénévoles ont-ils appris à vivre avec le virus, cette invisible et indésirable étrangeté qui touchait à leur capacité à faire de leur hospitalité privée une politique d'un extraordinaire quotidien ? On le verra, certains hébergeurs ont proposé à leur hôte l'option de rester ou de partir : ceux qui sont restés se sont retrouvés coincés avec ceux qui les ont reçus dans une immobilité et proximité inédites. On montrera

également que la pandémie a renforcé une tendance qui se dessinait déjà : la raréfaction de l'hébergement privé « citoyen » – trop vite célébrée par l'anthropologue Michel Agier comme une alternative à l'inhospitalité étatique (Agier, 2018) – et la mise en place d'hébergements collectifs de petites échelles, comme le Diwan, infrastructure montée par une bénévole qui a choisi de fermer la porte de sa demeure personnelle mais n'en a pas moins continué à prendre soin des « transmigrants » durant le confinement.

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Aux frontières du bénévolat : la participation dans les centres de quartier

Maëlle Meigniez; Carola Togni; Dominique Malatesta

Haute école de travail social et de la santé Lausanne (HES-SO)

La crise sanitaire déclenchée par la pandémie de Covid19 a poussé États, institutions, organisations et individus à redéfinir les formes de solidarité et d'engagement vers autrui. Concernant le bénévolat, certains observateurs soulignent les entraves à l'activité bénévole, en particulier celle exercée par les personnes âgées qui ont été fortement encouragées à ne pas sortir de chez elles. D'autres mettent en avant une attention et un souci renforcés, portés vers les proches et vers les personnes dont les conditions de vie ont été bouleversées par la crise, et ceci en dehors du bénévolat organisé et institutionnalisé. Ces engagements-là ont été particulièrement visibilisés par les médias et par les réseaux sociaux. Ce phénomène ouvre un débat sur les formes et les frontières du bénévolat, plus largement de l'engagement individuel et collectif.

Les centres d'animation socioculturelle lausannois sont un observatoire privilégié de ces frontières du bénévolat, entre formes d'engagement plus ou moins formalisés, auxquelles sont attribués des statuts différents. D'une part, pendant la crise, ces centres ont fait appel à des personnes habitant le quartier, notamment pour participer à la distribution de l'aide alimentaire d'urgence. D'autre part, plus généralement, ces lieux de l'animation socioculturelle – offrant des prestations à destination des enfants en dehors des temps scolaires mais aussi des adultes – ont connu une histoire et une professionnalisation toujours en étroite imbrication avec des engagements bénévoles, du fait même de leur ancrage dans le monde associatif. A partir d'une recherche menée à la Haute école de travail social et de la santé Lausanne (HETSL | HES-SO) étudiant les centres de quartier lausannois entre 1971 et 2020, nous montrerons qu'une approche par la participation révèle l'implication – essentielle au fonctionnement de ces espaces – de personnes qui ne sont pas toujours désignées officiellement sous le terme ou le statut de « bénévoles ». Une telle approche invite à rendre compte de l'engagement, en particulier de femmes, notamment dans des quartiers dits populaires qui concernent des populations qui ne sont pas toujours représentées dans les études ou les statistiques sur le bénévolat.

Dans cette communication, il s'agira donc de montrer non seulement comment la place du bénévolat se (re)configure dans le temps, mais également la part d'invisibilisation de certaines formes d'engagement qui ne sont pas identifiées comme tel. Se pose alors un enjeu fort de reconnaissance au sein de ces espaces qui se présentent comme une frontière – une zone grise – entre sphères privée et publique, notamment autour des activités de care. A partir des exemples de deux centres de quartier, nous décortiquerons l'articulation entre care et bénévolat pour finalement revenir à une éthique du prendre soin du quartier et de ses habitantes et habitants.

F.4   BLOG CO-VIES20 – VIVRE (DÉ)CONFINÉ-E-S, PENSER EN COMMUN >> *MOVED TO PAPER SESSION B.12*

F.5   BUILDING PLATFORMS: MANAGEMENT, ORGANIZATION AND (IN)JUSTICE

Luca Perrig, University of Geneva; Loïc Riom, Mines-ParisTech

Wednesday 30 June, 15:00 – 16:30

In recent years, platforms have emerged as an issue of concern and controversies in both academic and public spheres. As a form of market, the platform model is now ubiquitous, ranging from social media to ride-hailing. By providing an interface between multiple parties, they promote interactions through the design of their matching and pricing mechanisms. For their proponents, platforms are generally viewed as a way of improving the organization of information, thus solving a wide range of social problems. On the contrary, their critics argue that they create injustices, undue market power, and labor rights infringement. With the recent lockdowns, people had to turn away from the brick-and-mortar economy towards e-commerce. The reliance on online platforms has never been heavier. It has made the downsides of this model more visible, and more controversies have arisen.

Numerous works have focused on the impact of platforms on employment and consumption. The effects of platforms has been already extensively examined for their effects on markets (Srnicek, 2017; van Doorn & Velthuis, 2019), labor (Casilli, 2019), or their technical infrastructure (Van Dijck, 2013; Bucher, 2017). However, few studies have questioned platform from the point of view of the people that build them: entrepreneurs, developers, and managers. This panel aims to fill this gap. Rather than considering platforms as stable entities, they will be approached as an emerging challenge for entrepreneurs: What does it mean to organize a business as a platform? What does this model make entrepreneurs do? What kind of problems does it raise? What kind of agencement does it create? How can we characterize platform entrepreneurship? By bringing together different case studies from various sectors (music, food delivery, dating apps, food activism), this panel will aim to better understand how platform management shapes organizations and interactions. Particular attention will be paid to the way in which the platform as a metaphor (Gillespie, 2010) is used by actors to account for their activity and their business. In doing so, we will address how platform creators respond to social concerns - especially social (in)justices – and incorporated them into sociotechnological devices we use on a daily basis.

Expected speakers: Tanja Schneider (UniSG), Laetitia Della Bianca (UNIL), Jessica Pidoux (EPFL), Thomas Jammet (UNINE)

Analyse des variables déclaratives de la rencontre en ligne et des pratiques de développement : un double mécanisme mimétique et distinctif[1].

Jessica Pidoux, École polytechnique fédérale de Lausanne - EPFL

Les variables déclaratives de description de soi ont une longue tradition dans les médias d'entremise, en anglais matchmaking. Avec l'avènement des plateformes de rencontres en ligne et leur positionnement de marque, le volume et la sémantique des variables varient considérablement d'une application à l'autre. Elles servent à la fois à la « représentation » des utilisateurs.trices et au développement des algorithmes de recommandation, définissant ainsi l'économie attentionnelle affective et leur concept d'innovation. Cependant, jusqu'à présent il a été absent dans la littérature une cartographie multiplateforme de variables permettant une visibilité et une compréhension de la structure de la rencontre en ligne offerte. Bien que les entreprises protègent leurs algorithmes par le maintien du secret commercial (ou indirectement par la propriété intellectuelle, protection du code source ou brevet du système comportant l'algorithme), ces variables constituent une vue partielle sur ceux-ci car elles permettent la collecte de données personnelles en entrée pour appliquer des calculs. Dans cette étude, plus de 300 variables déclaratives de 22 applications de rencontres anglophones et francophones sont examinées. Des méthodes mixtes sont utilisées, combinant une classification hiérarchique et une analyse des entretiens avec neuf fondateurs et développeurs de l'industrie de la rencontre en ligne. Il est présenté deux typologies, l'une de variables en neuf catégories (ex. capital individuel, capital socioculturel en ligne, dynamique de relations) et l'autre des applications de rencontres en quatre classes (communauté sexuelle, rencontres rapides, engagement total, diversité), qui met en évidence un double mécanisme mimétique et distinctif dans la définition des structures et reflète le marché de la rencontre. À partir des entretiens, il est identifié trois facteurs principaux : (i) le cadre économique et sociotechnique des pratiques de développement, (ii) l'expérience personnelle des acteurs, (iii) les méthodologies de développement, y compris les traces d'utilisation des applications, qui influencent ce mécanisme. Ce travail apporte une nouvelle perspective sur l'analyse de l'intersection entre les développeurs et les utilisateurs.trices de la rencontre en ligne qui est médiée par ces variables. Cette médiation fortement influencée par le marché pré-conceptualise en partie les recommandations

algorithmiques et l'utilisation des plateformes qui en découle.

[1]Présentation adaptée pour ce programme à partir du travail conduit en collaboration avec d'autres scientifiques.

Scaling a "global music platform": secret gigs, live music and the platform metaphor

Loïc Riom, Mines-ParisTech

In recent years, platforms have emerged as an issue of concern and controversies within the music industry. Several authors discussed how streaming platforms shape the way music circulate and is formatted (Morris 2015, Heuguet, Eriksson et al., 2019). Others examined how the "platform economy" affects musical employment (Azzellini et al., 2019). However, there is still little research on how "musical platforms" work on a daily basis and how they change music consumers, intermediaries and musicians' practices. Based on a participatory ethnography of Sofar Sounds' secret gigs, this paper aims to capture how the "platform" metaphor actively shapes the way actors build music worlds.

Sofar Sounds is a London-based company. It organizes "secret shows" in "intimate" and "unconventional spaces" – coworking spaces, offices, living rooms, shops, art galleries – in more than 440 cities worldwide. Sofar Sounds present itself as a platform allowing both spectators to discover artists and musicians to promote their music. This paper explores how such a platform is functioning through a complex infrastructure. Following how the platform articulates artists, venues, technicians and spectators in order to make an event happen, it emphasizes the different operations that allow Sofar Sounds to gather these various entities in the same place. It analyzes what the platform metaphor allows and makes Sofar Sounds do. The platform acts as a cultural engine that makes Sofar Sounds being both mobile and scalable (Tsing, 2012).

The management of information within food delivery platform

Luca Perrig, University of Geneva

Most of the sociological literature addressing the gig economy takes workers as its entry point. As platforms themselves are difficult to approach, field work mostly consists of interviews with workers (Seaver, 2017). This often leads to a depiction of platforms as almighty actors, able to optimise the workflow by gathering loads of data that is processed using sophisticated algorithms. This paper will rely on an observation within a food delivery platform as well as interviews with top managers from several such platforms in Switzerland. It will allow us to put into perspective the role of digital devices in the building of markets.

Platforms seek to conclude a maximum number of transactions. In this endeavor, they will gather a substantial amount of personal data from its users. However, the information provided by this data is still insufficient to secure every transactions. Some will fail to find a courier ready to accept it. This problem of information has traditionally been studied in the case of planned economies (Mirowski \& Nik-Khah, 2017). By justifying their role as mere intermediaries, platforms have claimed that the information provided by digital devices is sufficient to rely on a market setting. But is it really? This paper will show the multiple obstacles that platforms face in this regard, from invisible data to data friction (Baym, 2013; Edwards, 2010).

Data

This paper relies on a fieldwork that consisted in a prolonged engagement for several platforms as a bike courier (6 months), observation in the offices of a delivery platform (one month), and interviews with workers (n=24) ans platform managers (n=12) in French-speaking

F.6 LA « BONNE VIE » DES CHERCHEURS.EUSES EN SCIENCES HUMAINES ET SOCIALES

Ophélie Bidet, Université de Neuchâtel; Thomas Jammet, Université de Neuchâtel, Haute école de travail social Fribourg (HETS-FR / HES-SO)

Wednesday 30 June, 15:00 – 16:30 (Session 2 of 2)

Dans le monde de la recherche académique, la crise sanitaire due à la pandémie de Covid-19 bouleverse nombre d'objets d'études des sciences sociales, et offre de nouvelles perspectives de recherche et d'analyse. Cependant, au cœur de cette effervescence, un groupe semble encore difficilement trouver grâce aux yeux des sociologues : les chercheurs.euses en sciences humaines et sociales eux.elles-mêmes. En effet, les regards se portent avec intérêt sur le personnel soignant, l'Etat, les entreprises et les indépendant.e.s, les catégories de population vulnérables (SDF, migrant.e.s, personnes vivant sous le seuil de pauvreté, victimes de violence

domestique…), les groupes associatifs actifs pendant la crise… mais qu'en-est-il des chercheurs.euses ? Collecteurs de données, productrices de savoir, les sociologues sont pourtant elles et eux aussi affecté.e.s par ces temps d'incertitudes et de bouleversements.

L'objectif de cette session est de partir de questions concrètes pour arriver à une réflexion plus globale sur ce qu'est – ou devrait être – la « bonne vie » d'un.e sociologue, quel que soit son statut (doctorant.e, post-doc, professeur.e, etc.).

Ces questions concrètes qui ont émergé lors de la pandémie ont pu toucher différents aspects de la vie de chercheur.euse : comment bien conduire des entretiens sans pouvoir rencontrer les interlocuteur.trice.s face à face ? Comment composer avec la fermeture soudaine de certains terrains ? Comment adapter, réinventer son protocole de recherche, et avec quelle légitimité dans le cas des jeunes chercheur.se.s ? Le confinement et les plans de protection au sein des institutions (par exemple le télétravail) ont quant à eux soulevé la question des conditions de travail et de l'encadrement institutionnel des jeunes sociologues soudain isolé.e.s. Comment continuer à travailler sans accès à un bureau, avec parfois des enfants au domicile, en étant coupé.e – plus ou moins durablement – de ses pairs et collègues ? Quelles ressources ont pu être trouvées auprès des institutions universitaires ?

Ces questionnements ont mis en lumière des inégalités et des incertitudes transcendant une pandémie qui a pu les amplifier ou parfois les minimiser : inégalités de genre et de statut, pression à publier, défi de l'équilibre vie privée/ vie professionnelle, précarité au niveau des contrats et des salaires… Cette session vise donc in fine à élargir l'application de cette notion de « temps d'incertitude » (thème de ce congrès) à d'autres temps que celui de la pandémie dans la vie d'un.e sociologue : dans quelle mesure être sociologue aujourd'hui implique de vivre des temps d'incertitude ? Si l'incertitude liée à la connaissance scientifique sous-tend et nourrit l'ordinaire des recherches, à quel point l'incertitude liée à la carrière et à l'environnement professionnel des sociologues influence-t-elle, de façon souvent cachée, ces mêmes recherches et les dynamiques de production de savoirs ?

Keywords: production du savoir – monde de la recherche – inégalités – incertitudes

Carrières académiques et incertitude : éléments de contextualisation

Gaële Goastellec, Université de Lausanne

Au cours des dernières décennies, dans des tempos variables selon les pays, la pression à l'entrée de la profession académique s'est accrue : diversification des types de contrats doctoraux et accroissement du nombre de docteurs résultant de l'augmentation des financements sur fonds tiers; ralentissement ou stagnation du processus de massification du corps estudiantin, et donc absence ou faible création de postes d'enseignants-chercheurs, les dynamiques sont multiples qui concourent à accroître l'incertitude à laquelle les candidats au métier sont confrontés.

Cette communication propose d'interroger la façon dont l'incertitude est produite et négociée à travers deux dimensions analysées comparativement : l'internationalisation des carrières, et les représentations subjectives que s'en font les enseignants-chercheurs, en particulier en relation avec les arrangements familiaux envisagés.

Depuis les années 1960's, la mobilité académique a été construite comme un instrument de la construction européenne à travers différents dispositifs (Marie Curie, Processus de Lisbonne, etc.) en même temps que les financements nationaux dévolus à la mobilité ont cru. Le développement de l'internationalisation comme cadre cognitif a soutenu le développement national d'outils destinés à soutenir la mobilité académique (Musselin, 2004; Commission Européenne, 2013) de même que les classements, ces derniers valorisant ce critère. Et de fait, ces politiques ont porté leur fruit : en Europe, la mobilité internationale des enseignants-chercheurs au cours de leur carrière a augmenté (van der Wende, 2015; Goastellec, Pekari, 2013). Ces mobilités s'observent dans des proportions variables et avec des effets variés sur les carrières selon les pays, même si elles tendent à augmenter l'internationalité des recherches menées via l'accroissement du capital social international. (Goastellec, 2017). Parallèlement, le rapport à la mobilité internationale et les arrangements familiaux qui en découlent apparaissent varier fortement selon le contrat de genre en vigueur et la structure du marché de l'emploi du pays de résidence des individus, comme en témoigne la comparaison des expériences de jeunes enseignants-chercheurs en sciences sociales et en biologie en Suisse et en Finlande (Nokkala & al., 2020) tant dans leur rapport à la mobilité qu'à ses conséquences pour l'individu et sa famille.

A partir de la mise en perspective de résultats de recherches collectives menées au cours de la dernière décennie sur les

transformations du métier d'enseignant-chercheur, nous proposons de mettre en discussion ces processus pour réfléchir aux incertitudes relatives au métier telles qu'elles se cristallisent aussi en contexte de pandémie.

Les universitaires exilés dans le temps de la précarité et de la pandémie

Engin Sustam, École des hautes études en sciences sociales | EHESS

Comment traduire la précarité durant la pandémie par un regard scientifique exilé ? Je voudrais répondre affectivement à cette question en passant de l'analyse qui donne l'énonciation singulière d'un scientifique subissant la précarité et l'incertitude de l'avenir sous la pathologie de la pandémie. Appartenir à un temps de société d'enfermement sous le choc d'un virus qui a déstabilisé la vie de chaque subjectivité cognitive, montre comment lire le 'temps d'incertitude' chargé par l'expérience de l'historiographie mutilée. Mon premier contact avec la situation de la précarité s'est fait juste avant l'oppression politique en Turquie que je suis licencié de mon poste à l'université. Le deuxième contact avec la précarité se trouve en exil en se concentrant sur l'aspect de l'incertitude des bourses misérables, des postes précaires et des projets avant et après la pandémie. Comme toutes et tous les universitaires précaires, les universitaires précaires exilés subissent aussi une double instrumente de précarisation. D'un côté, ces subjectivités 'atterrées' sont déplacées vers une incertitude d'avenir en exil en partant de leur territoire d'origine et d'autre portent une précarisation socio-économique dans leur quotidienne en exil alors qu'ils ne connaissent pas encore 'les marchés du travail' précaire en 'compétition' dans le milieu universitaire en Europe. Dans ce cas, il y a deux aspects qui peuvent nous donner une analyse d'approche : l'un est la victimisation subjective des scientifiques exilés dans le milieu institutionnel de l'académie et l'autre est l'expérience d'une forme extrêmement précaire académique que vivent les exilés comme les autres universitaires précaires dans le temps d'un nouveau type de néolibéralisme autoritaire. La mémoire de la précarisation durant le confinement constitue effectivement cette histoire de singularité phénoménale du temps. L'incertitude des chercheurs exilés précaires exprime ici une nouvelle posture de la précarisation par l'élaboration d'un langage que porte l'exilé. On traite ici la précarisation du travail, et l'incertitude donnant également un point de vue politique du regard scientifique. Les universitaires exilé.es précaires élaborent un langage d'inquiétude dans l'approchement de la victimisation suivi la précarité et le sentiment traumatique et deviennent à

l'image de leur communauté cognitive. Nous constatons un sentiment d'impuissance et de méfiance et une tendance de fragilité de soi exilé, multiplié pendant le confinement. Les exilés ont également observé la discussion de la politique d'austérité universitaire s'appuyant sur le chômage et le télétravail avant / après la crise du Covid-19, qui provoque une sorte de précarité plus profond dans la compétition de la productivité universitaire. Et dans ce cas, il s'agit de consulter un tel type d'arbitrages socio-économique qui contrôle le travail cognitif par le moyen de l'instrumentalisation inflexible qui pousse les exilés dans une affection traumatique. Il s'agit de cette manière, d'un pouvoir de précarité qui commence pour les exilés dans leur pays d'origine par les licenciements d'abord, puis l'impossibilité de ne pas retourner à l'espace universitaire, et qui déploie la crise institutionnelle permanente en espace d'accueil à l'intérieur des mutations socioéconomiques et des transformations technologiques du marché que subissent les universitaires. Les universitaires exilés deviennent le sujet scientifique, mais également les mains d'œuvre non qualifiés au sein de la précarisation du travail universitaire.

« Savoirs sous contraintes »

Cristina Del Biaggio, Université Grenoble Alpes et laboratoire pacte

La pandémie a mis en visibilité et accéléré des processus de dégradation les conditions dans lesquels les chercheur·es produisent et transmettent leurs savoirs. Les universités britanniques et états-uniennes, prises comme modèle, sont aujourd'hui agonisantes par manque d'apports financiers de la part d'étudiant·es étranger·es confiné·es dans leurs pays d'origine. Le covid-19 a mis à nu ce que nos collègues britanniques ont dénoncé à coup de grèves dans les mois passés. Début 2020, 14 jours de grève ont été annoncés dans 75 universités outre-Manche pour dénoncer les conditions de travail du personnel enseignant. Dans une partition polyphonique et polyrythmique, d'autres voix se sont ajoutées, dans d'autres pays d'Europe et du monde, dans des pays démocratiques comme dans des Etats autocratiques : en Allemagne, en Turquie, en Italie, en Irlande et en Irlande du Nord, aux Pays-Bas, au Brésil, en Suisse, en France. Si ces luttes s'inscrivent dans différents contextes nationaux qui en déterminent des contenus spécifiques, un constat général les anime : le processus de néo-libéralisation et de compétition dans lequel les universités européennes s'inscrivent produit précarisation et souffrance au travail. L'essence-même de ce qui fonde l'université - la production et la transmission des savoirs – évapore sous les contraintes imposées par la (présumée) excellence.

Face à ce constat, quelles perspectives ? Ma stratégie personnelle a été la fuite : quitter ma condition de précaire en Suisse pour un poste statutaire en France comme seule opportunité pour accomplir mes aspirations professionnelles et de recherche. La fuite a été également la stratégie de survie de nombreux·ses collègues de Turquie accusé·es de « terrorisme » et « insulte au président » pour avoir signé une Pétition demandant la paix. La fuite, une stratégie collective viable ? Lors d'un colloque organisé en octobre 2019 à Grenoble dans lequel étaient invité·es des chercheur·es de Turquie, Brésil et France, nous posions la question : « Dans quoi sommes-nous pris·es » ? Nous avions interrogé les conditions de solidarités, mais aussi d'engagements et de revendications pour la production de savoirs. La crise sanitaire rend aujourd'hui encore plus urgente la nécessité de trouver des réponses collectives à la question des contraintes qui nous empêchent d'exercer notre métier – que nous aimons tant - de productrices et producteurs de savoirs. Un congrès qui porte sur la « justice sociale en temps d'incertitudes » représente une occasion importante de présenter et – dans l'idéal poursuivre au-delà de l'événement - des discussions entamées depuis des années avec différents collectifs et collègues éparpillés dans le monde et que je vais essayer d'esquisser lors de cette session.

Keywords: production du savoir – contraintes – contextes nationaux

F.7   PENSER LE TRAVAIL ET LES VIEILLESSES : AU CROISEMENT DES SOCIOLOGIES

Laura Guérin, Université de Lille; Valérie Hugentobler, HETSL; Cornelia Hummel, Université de Genève; Iris Loffeier, Hesav; David Pichonnaz, HES-SO Valais-Wallis; Isabelle Zinn, Université de Lausanne

Wednesday 30 June, 15:00 – 16:30 (Session 2 of 2)

For session 1 >> Wednesday 30 June, 10:45 – 12:15

L'espérance de vie à la naissance a fortement augmenté au cours du 20ème siècle, ce qui fait de la vieillesse un des grands défis de l'Etat-providence contemporain. L'ajout de plusieurs décennies d'espérance de vie, les modifications des structures de solidarité en direction des plus âgé·es mais également la diversification des manières de vieillir ont conduit à la mise en place de réponses collectives parmi lesquelles la professionnalisation de la prise en charge des personnes âgées occupe une place prépondérante. Porter un regard sociologique sur ces activités professionnelles et sur celles et ceux qui les exécutent nous semble dès lors important. C'est pourquoi cet atelier propose de poser spécifiquement sa focale sur le travail, les groupes professionnels et les bénévoles actifs et actives auprès des personnes âgées.

L'atelier vise l'ensemble des professionnel·les de la vieillesse, qu'il s'agisse ou non de personnel soignant. Il s'agira d'explorer comment les professionnel·les appartenant à divers corps de métiers prennent en charge la vieillesse, en portant une attention particulière aux cultures professionnelles, aux tensions, aux frontières de métiers, mais également aux interactions et collaborations entre métiers « soignants » et « non-soignants », entre approches médico-soignantes et approches « alternatives ». Cet atelier réunit ainsi des chercheur·es s'intéressant à ces professionnel·les et bénévoles, et à leurs pratiques, et s'attachera plus largement à étudier les enjeux sociaux du vieillissement.

Keywords: Travail; Vieillesses; Institutions

Vieillir face au cancer. La sexualité, un impensé du suivi infirmier ?

Marion Braizaz, Kevin Toffel & Angélick Schweizer, Haute école de santé Vaud (HES-SO)

La sexualité peut être sensiblement affectée par un cancer, les traitements engendrant d'importants effets secondaires, tant physiques que psychologiques. Bien que placé·es en première ligne du suivi clinique, les infirmier·es sont silencieux·ses sur cette thématique. Si les représentations genrées font varier cet abord – les hommes atteints d'un cancer étant davantage informés que les femmes – l'âge est une variable qui permet d'appréhender les silences et évitements infirmiers face à la sexualité. Le constat d'une « dépréciation sexuelle des femmes vieillissantes », celles-ci étant « considérées avant les hommes comme 'vieilles' sous l'angle de leur désirabilité sexuelle et sociale » (Bozon & Rennes, 2015, 14-16), est l'un des résultats d'une enquête (2019-2020) menée par entretiens auprès de 29 infirmier·es (24F/5H) exerçant en oncologie hospitalière en Suisse romande. Les différentiels genrés de prise en charge au prisme du vieillissement qui caractérisent le non abord de la sexualité avec les patient·es seront au cœur de cette communication.

Dans les services oncologiques étudiés, les femmes sont marginalisées sur ces questions, d'autant lorsqu'elles sont considérées comme « vieilles » pour avoir de telles inquiétudes. « On discutait de ça avec une collègue » raconte Christine, « on aura plus tendance quand c'est des plus jeunes à en parler plus facilement, mais des dames de 50-60 qui auraient tout aussi bien une sexualité on en parle moins. » Le choix du vocable « dame » n'est pas anodin : il renvoie aux normes de genre en matière de sexualité, c'est-à-dire à la décence et à la respectabilité féminine (Clair,

2012), et convoque l'avancée en âge. De même, Catherine raconte son étonnement lorsqu'une patiente de 80 ans lui confie avoir découvert les bienfaits de la masturbation : « J'étais toute étonnée. J'ai eu une dame, euh comme ça de huitante ans, qui m'a expliquée à un moment donné (…) : 'j'ai découvert la masturbation, et ça m'a fait du bien'. (Rires) Bon. » Si les aspirations sexuelles des hommes âgés semblent ordinaires, celles des femmes du même âge sont souvent pensées comme inexistantes par les infirmier·es, y compris par les plus jeunes qui adhèrent à des discours normatifs sur la sexualité de leurs ainées.

Cette communication insistera : 1) Sur la manière dont les normes de genre au prisme de l'âge – sexualité relationnelle (et secondaire) pour les femmes, sexualité pulsionnelle (et prioritaire) pour les hommes – se heurtent aux normes soignantes et entravent la parole infirmière sur la sexualité; 2) Elle montrera comment les professionnel·les de la santé participent au processus d'invisibilisation des expériences corporelles différenciées des femmes et hommes vieillissant·es.

Keywords: Sexualité, Profession infirmière, Genre, Âge

Un soin ET un service. Des dilemmes de la pratique professionnelle pendant le service de restauration en maison de retraite médicalisée

Laura Guérin, Université de Lille

L'alimentation des personnes âgées est loin d'être une question subalterne dans l'ordre du quotidien, bien qu'elle fasse l'objet de peu d'investigations en sociologie (Cardon, 2009; Guérin, 2016). Les pratiques alimentaires en institution sont principalement analysées de façon périphérique (Mallon, 2004; Hédouin, 2004; Rimbert, 2005), alors que le service des repas représente une part conséquente de l'activité de l'ensemble des Établissements d'Hébergements pour Personnes Âgées Dépendantes (EHPAD) . À l'heure où entre « 50 et 70 % des résident.e.s ont besoin d'une aide partielle ou totale pour s'alimenter » (ANESM, 2012b, p. 32), que bon nombre d'entre elles et d'entre eux consomment une alimentation à texture modifiée prescrite médicalement, il parait important de mieux comprendre en quoi consiste aujourd'hui le service de restauration dans les établissements.

Qu'est-ce que l'analyse du service de restauration en EHPAD fait ressortir des enjeux de la pratique professionnelle d'accompagnement des personnes âgées institutionnalisées aujourd'hui ? Cette communication apporte des éléments de réponse en centrant l'attention sur l'activité des agent.e.s de service hospitalier (ASH) et des aides soignant.e.s (AS). L'analyse repose sur des données recueillies dans le cadre d'une thèse de doctorat en sociologie, par observation participante, rédaction d'un carnet de terrain et tenue d'une trentaine d'entretiens, pendant et en dehors des temps de repas, dans trois EHPAD de type privé associatif, durant sept mois, en France. S'ajoute un travail d'analyse des recommandations de santé publique à l'égard de la population âgée vivant en institution qui fixe les normes professionnelles de qualité dans la prise en charge de la dépendance et dont la source principale dans cet article est l'Agence nationale de l'évaluation et de la qualité des établissements et services sociaux et médico-sociaux (ANESM).

Cette communication montre que l'activité attendue de la part ASH et des AS à l'égard des résident.e.s pendant le service des repas est de plus en plus différenciée. Un mouvement de spécialisation professionnelle est à l'oeuvre, qui distingue des professionnel.le.s dédié.e.s au service des résident.e.s ayant besoin d'une aide relativement faible pour se servir et manger (ASH) et des professionnel.le.s dédié.e.s au service des résident.e.s ayant besoin d'une aide plus importante (AS). Dans ce contexte, les AS sont reconnu.e.s comme les seul.e.s à pouvoir légitimement approcher le corps des résident.e.s. Le geste de mettre en bouche n'étant pas considéré comme anodin, il est progressivement construit comme un acte de soin nécessitant une surveillance particulière. Nous montrons que la division des tâches pendant le service de restauration est en grande partie motivée par un mouvement de médicalisation de l'alimentation au grand âge. Il s'agit de sortir le service d'une représentation domestique, c'est-à-dire d'une représentation privée de l'aide. L'aide à table est alors divisée en deux catégories : comme un acte de soin corporel et un service hôtelier. Cette communication met en évidence les dilemmes de la pratique professionnelle qui émergent au quotidien en EHPAD, la conciliation entre prendre soin et rendre un service étant souvent difficile à concrétiser.

Keywords: Vieillesses, Institutions, Service des repas

Qu'attendre du personnel en EMS ? Le point de vue des résident-e-s

Alexandre Lambelet, Melissa Ischer & Valérie Hugentobler, Haute école de travail social et de la santé Lausanne (HES-SO)

Sur la base d'une enquête menée dans un EMS de Suisse romande, articulant entretiens individuels et collectifs avec des résident-e-s en long séjour, cette intervention veut questionner les attentes qu'ont les bénéficiaires vis-à-vis du personnel. Des quoi estiment-ils le personnel comptable (accountable), ou non ? Quel regard portent-ils sur leur professionnalité ? Qu'attendent-ils en termes de type ou de qualité de relation ? En termes de propositions de

collaboration, d'activités ou de rôles sociaux ? Et plus largement, quels sont les objets de possibles négociations ?

A la suite et en dialogue avec d'autres travaux questionnant dans une perspective ethnographique le vécu des résident-e-s en institutions de long séjour (par exemple : Ross, 1977; Mallon, 2004; Jaujou, Minnaërt et Riot, 2006; The, 2008), cette intervention veut interroger le travail des professionnel-le-s et leur professionnalité au regard de sa perception par les premiers bénéficiaires de ce travail, à savoir les résident-e-s. Elle veut plus largement questionner cette relation de service singulière qu'est l'accompagnement des personnes âgées en institution.

Keywords: Vieillesses, Institutions, Perception du travail

F.8   PRIVATION DE LIBERTÉ EN TEMPS DE PANDÉMIE ET JUSTICE SOCIALE

Daniel Fink, membre associé de l'Ecole des Sciences criminelles (ESC) à l'Université de Lausanne, chargé de cours à l'Université de Lucerne; membre du Sous-comité onusien pour la prévention de la torture

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La pandémie COVID-19 qui s'est répandue dès le début de 2020 a probablement soulevé des questions de justice sociale dans les établissements de privation de liberté comme dans aucune autre institution. Il ne s'agissait plus seulement de la mise en œuvre dans ces institutions d'une offre de santé qualitativement égale à celle en société, selon l'application du principe d'équivalence, mais de l'adaptation des mesures de prévention en une période de pandémie virulente. Ces dernières, définies dès mars 2020 pour la population générale, devaient être adaptées dans des espaces restreints et des conditions de vie strictes, à l'aide de moyens sanitaires limités, mais d'une communication institutionnelle intensifiée. Un réaménagement des espaces communs et une réorganisation des cellules ont dû être organisés à la hâte dans beaucoup de lieux de détention, afin de garantir un suivi adéquat de santé, de l'organisation d'espaces de quarantaine pour les détenus arrivants jusqu'au conseil médical pour toute personne avec symptômes, et en cas de maladie plus grave, une hospitalisation adaptée à la situation. En même temps, certaines catégories de détenus considérés comme particulièrement dangereux ont pu être confrontés à davantage de restrictions et à davantage d'obstacles dans l'exercice de leurs droits élémentaires. Inversement, il est possible aussi que la prévention du suicide et des automutilations ait poussé les directions des établissements

à davantage de surveillance des détenus. Du côté de la justice, la pandémie a conduit à des décisions qui relèvent de la politique pénale, d'un côté, par exemple, à l'extension automatique de la durée initiale des détentions provisoires, de l'autre à l'application des libérations anticipées, au renvoi de l'exécution des peines de substitution ou encore à la fermeture de certains centres d'expulsion. La justice tournant au ralenti, les plaintes, les demandes de libération anticipée et toute autre doléance provenant des détenus ont été traitées avec moins de célérité. Finalement, ce sont les activités liées à la prévention de la torture et des mauvais traitements qui ont été interrompues, dans une période qui pourtant demandait probablement plus que jamais un tel monitorage.

Ce panel se propose d'aborder la question de la justice sociale dans le monde de la privation de liberté en temps de pandémie à partir de divers questionnements et approches. Il s'agira autant de soumettre au débat les premiers résultats des travaux en cours depuis juin 2020 que de discuter le travail théorique préparatif des diverses équipes qui se lancent sur le sujet de la pandémie COVID-19 en privation de liberté.

Keywords: Privation de liberté; Prison; Pandémie COVID-19; Mesures sanitaires et médicales; Droits humains.

La crise sanitaire et gestion de la pandémie COVID-19 dans les prisons en France : les recherches lancées par la Direction de l'Administration pénitentiaire. Enjeux, méthodes et premiers résultats

Michel Daccache, PhD en sociologie, adjoint chef de bureau; Caroline Touraut, PhD en sociologie, cheffe de section innovation sociale; Vincent Rubio, PhD en sociologie, Université Paris X Nanterre; Lara Mahi, PhD en sociologie, Centre Max Weber

En réponse à la crise sanitaire, la direction de l'administration pénitentiaire (DAP) française a élaboré une feuille de route scientifique relative à l'impact de l'épidémie de Sars-Cov-2 en détention et à sa gestion. L'objet de cette programmation de recherche est : de mieux mesurer les effets de cette crise sur un strict plan sanitaire; d'analyser les réponses apportées par l'administration; d'étudier les évolutions des pratiques professionnelles en situation de crise; de formuler des recommandations et de produire des outils dans l'éventualité d'un rebond épidémique ou d'une nouvelle crise liée à une zoonose.

Le laboratoire de recherche et innovation de la DAP présentera les enjeux et les modalités de trois recherches en cours :

- Etude épidémiologique de prévalence dans les établissements pénitentiaires - COVIDET.

- Etude sur l'acceptation sociale des campagnes de dépistage massives– COVIPRI

- Histoire des épidémies et de la gestion des crises sanitaires à l'administration pénitentiaire

Outre la présentation des problématiques, hypothèses et méthodologies de ces projets, il s'agira de présenter leurs conditions de mise en œuvre dans le contexte de crise sanitaire. Il s'agira également d'évoquer les premiers résultats disponibles.

Keywords: Privation de liberté; Pandemie COVID-19; Etudes épidémiologiques; Histoire des épidémies.

COVID-19 Prävention im schweizerischen Strafvollzug / Prévention de la COVID-19 en exécution des peines en Suisse (Conférence en allemand avec résumé en français)

Melanie Wegel, Professorin, Zürcher Hochschule für angewandte Wissenschaften (ZHAW); Darleen Jennifer Meyer, wissenschaftliche Assistentin, ZHAW; Sabera Wardak, wissenschaftliche Assistentin, ZHAW

Die Covid-19 Pandemie fordert seit Anfang 2020 die Zivilgesellschaft, die Wirtschaft und die Politik durch weitreichende Einschränkungen, die sich vor allem durch Präventionsmassnahmen auszeichnen, die als social distancing bezeichnet werden können. Abstands- und Kontaktregelungen sind in vielen Bereichen gut umsetzbar, wobei die Möglichkeit des Homeschooling und der Arbeit im Homeoffice hilfreich waren, um Kontakte zu reduzieren und bei der Eindämmung der Pandemie zu helfen.

Im geschlossenen Kontext des Strafvollzuges sind diese Massnahmen schwieriger umzusetzen. Zum einen da hier der zur Verfügung stehende Platz begrenzt ist und zum anderen, da es sich bei den Insassen im Strafvollzug per se um vulnerable Gruppen handelt. Im Rahmen einer vom SNF geförderten Studie, wurde die Umsetzung der Präventionsmassnahmen im Strafvollzug eingehend untersucht. Es werden in einem ersten Teil die Herausforderungen und Problembereiche aus der Sicht von Mitarbeitenden im Vollzug vorgestellt, in einem zweiten Teil wird die Perspektive der Insassen genauer fokussiert. Als Datengrundlage dienen qualitative und quantitative Befragungen in den Institutionen des Freiheitsentzuges der Deutschschweiz.

Traduction abrégée du résumé

Les mesures de prévention de la pandémie COVID-19 prises début 2020 ont constitué un défi pour la société civile, l'économie et la politique. Les restrictions imposées ont été difficiles à mettre en œuvre en milieu carcéral. D'une part parce que les espaces sont plus restreints, d'autre part parce que les personnes détenues constituent des groupes vulnérables en tant que tel. Cette conférence présente premièrement la vision des collaborateurs concernant les défis et problèmes rencontrés dans l'application des mesures et deuxièmement la perspective des personnes détenues. Elle est basée sur des enquêtes qualitatives et quantitatives dans les institutions de privation de liberté en Suisse alémanique.

Keywords: Freiheitsentzug; Pandemie COVID-19; Präventionsmassnahmen; Sichtweisen von Direktionen, Personal und Insassen; Schweiz.

Les organismes de prévention de la torture comme agents de justice sociale

Daniel Fink, membre associé de l'Ecole des Sciences criminelles (ESC) à l'Université de Lausanne, chargé de cours à l'Université de Lucerne; membre du Sous-comité onusien pour la prévention de la torture

La recherche a depuis longtemps montré que la prison concerne en premier lieu les plus démunis dans une société. Si les directions des lieux de privation de liberté tout comme le personnel ont longtemps joui d'une forte autonomie, rendant des comptes à des conseils d'administration qui leur étaient généralement acquis, la situation a été une première fois modifiée avec l'adoption de la Convention contre la torture (CAT) en 1984, renforcée par l'établissement du Comité européen pour la prévention de la torture (CPT) en 1987. Mais le pas décisif a été franchi avec l'adoption par l'ONU du Protocole facultatif se rapportant à la CAT, créant le Sous-comité pour la prévention de la torture (SPT) et les mécanismes nationaux de prévention (MNP), comme, en Suisse, la Commission nationale de prévention de la torture. Tant le SPT que les MNP ne se limitent pas seulement à vérifier les conditions de traitement des détenus par leurs visites des établissements de privation de liberté, mais font aussi des recommandations concernant toute la chaîne pénale comme potentielle génératrice d'injustices sociales. Ainsi pendant la pandémie COVID-19, le SPT, le CPT et les MNP ont développé des activités qui montrent que ces organismes agissent bien au-delà de leur domaine restreint comme agents de justice sociale. Cette contribution cherche à présenter des éléments d'une réflexion sociologique sur la prévention de la torture comme projet de « civiliser » (Elias) le traitement des personnes détenues, d'imposer le respect de la dignité humaine et de contribuer au développement de la justice sociale.

Keywords: Privation de liberté; Pandémie COVID-19; Mesures de prévention; Prévention de la torture; Justice sociale.

F.9 WHO DESERVES WHAT? SOCIAL POLICY AND DESERVINGNESS IN TIMES OF CRISIS

Bochsler Yann, University of Applied Sciences Northwestern Switzerland (FHNW); Hümbelin Oliver, Haute école spécialisée bernoise(BFH); Eva Nada, HES-SO, Haute école de travail social de Genève (HEST-GE); Emilie Rosenstein, Université de Genève; Peter Streckeisen, Zürcher Hochschule für Angewandte Wissenschaften (ZHAW)

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Social policies reflect our societies' commitment towards social justice. The history of welfare states underlines how this commitment is closely related to moments of crisis. On the one hand, crises can result in budget cuts, reducing welfare spending or making the access to social benefits more selective. On the other hand, crises can exacerbate aspirations and claims for social justice, solidarity and act as a catalyst of social progress. Moments of crisis are thus a key opportunity to question social policies and their normative content as they shed light on the age-old issue: who deserves what? The management of the COVID-19 crisis in Switzerland illustrates this clearly. Within a few weeks, billions of francs were deployed to support small business owners, while temporary layoff benefits covered more than a third of the Swiss workforce in April 2020. However, at the same time, we discovered thousands of vulnerable people, queuing for hours to receive food charity because they had no access to social benefits. These examples reveal the importance of deservingness criteria in achieving - or not - political consensus on the measures to be taken to face the crisis. Furthermore, the outcome of this normative debate affects certain target groups very differently, depending on their citizen status or their access to the labor market. The question of eligibility also involves issues regarding individual responsibility and productive work. The current crisis challenges more broadly the role of social policies to perform and maintain social cohesion and to decide whom, as a society, we choose to help, and why? The research network Social Problems invites contributions that explore these logics of deservingness in different social policies and discuss their influence on how social problems are framed, in times of crisis and beyond. Deservingness may be analyzed at four levels: 1. Definition of social policies: How the criteria of deservingness are framed? Who are the actors determining the definition of problems? How the definition of the problem contributes to the framing of social policy and its beneficiaries? 2. Implementation at front-line level: Social policies are implemented by institutions, charities and social workers at the front-line level. Through this process, official discourses and deservingness criteria are reinterpreted. What is the impact of the crisis at the front-line level? To what extent does it change the delivery of social benefits and services? 3. Perception among welfare recipients: Social policies have very tangible consequences on individuals targeted by a given policy. How do recipients interpret and re-appropriate the policies? To what extent their moral economy, i.e. what they find (un)fair, is affected by the current crisis? 4. Perception among the general population: Public opinion about social policy and welfare recipients is of paramount importance. Does the crisis affect the prevailing representations and criteria of deservingness?

Keywords: Deservingness, Social policy, Social justice, Social problems, Individual responsibility, Crisis (Covid-19)

The meaning of culture in questions of welfare deservingness – the case of the US

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In a European context, the prominence of deservingness theory is on the rise. A key presumption of the theory is that because resources are limited, citizens of a welfare state must decide who deserves what share of welfare support. However, qualitative studies indicate that culturally defined conceptions of social justice influence the use of deservingness criteria. In this paper, I use French pragmatic sociology to study how different cultural conceptions of social justice influence the use of deservingness criteria in an American context. The study is designed as a comparative case study comparing the relationship between cultural conceptions of social justice and deservingness criteria among the white middle class of the northeastern city of Boston, MA, and the southern city of Knoxville, TN. Findings indicate that a concern for socio-economic segregation influences the use of deservingness criteria in Boston, MA, while a concern for the preservation of the family as institution influences the use of deservingness criteria in Knoxville, TN. The importance of culture in the use of deservingness criteria leads to a discussion of whether deservingness theory must incorporate a stronger sensibility towards culturally defined conceptions of social justice.

Keywords: Social justice, culture, deservingness, French pragmatic sociology, welfare, USA

The undeserving NEETs: From construction to representations of a "social problem"

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The question of the NEETs, which designate young people who are neither in education, employment or training, as topic of research and political agenda's priority has been particularly significant over the last ten years (Cuzzocrea, 2014). The redefinition of standards for entry into adulthood have gradually led public authorities to consider the employment-unemployment dichotomy as incomplete in order to account for the grey areas between the two situations (Eurofound, 2016). The NEET category emerged more particularly in a context of governments concerns about the "invisibility" of a growing proportion of youth within traditionally defined social occupation (Van de Velde, 2016).

The objective of this paper is to present the results of our doctoral thesis on the life courses and aspirations of youth categorized as NEET in Quebec, Canada. 40 semi-structured interviews were conducted with NEET youth from different parts of Quebec. We thus propose a communication based on two axes.

First, we will focus on the construction and the use of the NEET category: Which "NEET problem" are we talking about? What criteria are mobilized to define the young "deserving" and the "undeserving" NEET? What does this category tell us about the injunctions formulated towards these young people qualified above all by their failings? After having synthesized its ambivalences, even its "inconsistencies" (Furlong, 2007), we will show how the NEET category informs more about institutional concerns than about the experiences of these young people. Social policies aimed at the young people, although essential to compensate for social and economic inequalities and to fight against various forms of vulnerability, can in fact potentially carry symbolic violence. The representation of the "(un)deserving poor" implied by integrates several dimensions, both symbolic (in terms of representations) and effective (with a list of criteria for allocation to social assistance). Thus, three injunctions seem to weigh on the NEETs: individual responsibility, autonomy and socially useful occupation.

Second, we will look at how welfare recipients' NEETs react to social representations made to them. 25 of the youth interviewed were in receipt of income assistance at the time of the study. Described as "idle" and "disengaged" youth who need to be "reactivated" and "re-socialized", with a lack of skills, "profiteers", young NEETs on welfare are the object of a multitude of stigmatizing representations. The objective is thus to reverse the perspective and understand how these young people internalize, negotiate or reject these social representations.

Keywords: NEET, Youth, Merit, Social injunctions, Welfare state

Deserving Hukou: How Chinese reason about migrants' deservingness

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The research on welfare deservingness has primarily investigated deservingness attitudes in Western countries, where notions of nationally inclusive citizenship with equality among citizens are strong. In a Western context, the identity deservingness criterion is therefore often evaluated on the basis of membership of the national community, and the reciprocity criterion is evaluated on the basis of contributions to the national community, where different types of contributions are perceived as equal in worth. However, Fei Xiaotong (1992) argues that ideas about citizenship and equality are not important in traditional Chinese society. So, how would the absence of these notions influence the way that people's deservingness is evaluated on the basis of identity and reciprocity? This article explores how Chinese describe the deservingness of a group who are Chinese citizens, but who are excluded from welfare: Chinese internal migrants. The case is interesting, because the Chinese household registration (hukou) system means that they despite of their Chinese citizenship and despite of their contributions to their place of destination might still not be entitled to welfare there. In a qualitative analysis of interviews with Chinese working in Beijing, I investigate how the logic of the identity and the reciprocity deservingness criteria is different when it comes to the deservingness of Chinese internal migrants in Beijing. The weaker notions of citizenship and equality in China entail that the identity criterion becomes a more elastic dimension of deservingness, where subnational identities mean that migrants are not deserving of welfare in their place of destination. And even though contributing to a subnational community can make you deserving of welfare from that community, the spatial hierarchy in China means that the reciprocity criterion might be conditioned on whether you are able to make contributions that match the hierarchical position of a place like Beijing, which is in the top of the spatial hierarchy. This study therefore indicates that the deservingness criteria might have to be reconceptualized in non-Western contexts, where notions of citizenship and equality are weaker than in Western societies.

Keywords: Deservingness, Citizenship, China, Migrants, Hukou

Conceptualizations of Causality and the Underserving Poor: The Case of Swiss Poor Relief in the Early Twentieth Century

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This paper studies experts' conceptualizations of what it is to cause poverty. Building on existing research on how actors explain events and their implicit assumptions, I shift the perspective to situations where epistemological premises become explicit, and actors actively conceptualize causation. I argue that such conceptualizations represent a third dimension, in addition to causal explanations and implicit assumptions, that a sociology of causation should empirically investigate.

Based on a case study of Swiss poor relief experts around 1900, I show that this professional group explained the causes of poverty but also reflected on what causality is. This conceptualization included what properties different causes share and how they should be identified and grouped. Using a qualitative content analysis of manuals, transcripts of presentations, and training courses, I examine their conceptualization of causality along four dimensions: (1) scope and character of the explanandum, (2) repertoire and ontology of causes, (3) metaphysical assumptions, and (4) instrument and methods.

My historical case study suggests that this poor relief experts' conceptualization was part of their "boundary work" to demarcate their profession from established disciplines and common beliefs on poverty causes.

Moreover, my analysis suggests that the expert's conceptualization changed the underlying framework of how deserving and undeserving poor were distinguished. At the end of the 19th-century, experts in the field started to criticize the then-dominant categorization of "self-inflicted" and "innocent" poverty. The experts' new repertoire of poverty causes distinguished "social" and "individual" causes of poverty. The decisive criteria that distinguished the main categories of causes was explicitly not moral responsibility, but the possibility to counteract poverty causes. In the analyzed writings, they largely defended that poor relief workers could act on individual causes, but broader social policy interventions were necessary to address social causes of poverty, such as "unemployment." Individual causes of poverty were viewed as personal deficiencies. Mental illnesses, "work shyness" [Arbeitsscheue], or "immorality" [Unsittlichkeit] were listed as such causes. The new repertoire of poverty causes incorporated social explanations of poverty but translated the old distinction of deserving and undeserving poor into a casuistic of human kinds. The traditional question of who should take the moral guilt for causing impoverishment did not disappear but became a difference in human nature.

Beyond this particular case, my analysis may show the importance of epistemic conceptualizations to understand what makes the distinction between deserving and undeserving poor at a given moment possible. That is why I argue that the proposed shift from the study of epistemological machinery in use to studying their blueprints is useful beyond the study of social welfare. In a broader sense, my paper thus aims to contribute to recent research in the sociology of morality that focuses on moral background elements that enable moral judgments (cf. Abend 2014).

Keywords: causality; causal explanation; causes of poverty; welfare; undeservingness

F.10   SUSTAINABILITY AND SOCIAL JUSTICE

Katia Vladimirova, Institute of Sociological Research, UNIGE; Johanna Huber, PhD Candidate, Institute of Citizenship, UNIGE; Marlyne Sahakian, Institute of Sociological Research, UNIGE

Wednesday 30 June, 15:00 – 16:30 (Session 3 of 3)

The normative notion of 'sustainability' has social justice implications at its core. Environmental sustainability is often treated as a distributional issue, regarding how to better allocate the access to natural resources and how to assign responsibility for environmental impacts, and touches upon questions of procedural justice. Such perspectives shed light on who is involved in decisions regarding sustainability practices, processes and policies as well as who is excluded or included, and in what way. The questions of 'by whom' and 'for whom' sustainability applies also relate to how 'sustainability' is often considered to be an anthropogenic topic; more attention is needed on how humans and nonhumans are equally important actors in socio-ecological systems. Further, some of the solutions proposed for 'sustainable' change tend to involve the white upper-middle-class, and may lead to forms of elite environmentalism that render invisible or less significant the lower impact lifestyles of the world's under-priviledged groups. Furthermore, movements proposing sustainable solutions may be blind to racial and economic barriers faced by certain groups to participate in these solutions (Alkon and Agyeman 2011). Thus, sustainability as a concept must also extend beyond its environmental dimension, to recognize the ways in which societal contexts support the reproduction of societal-and-nature relations. This relates to the normative goal of

sustainable wellbeing (Gough 2017), or how sustainability must include a consideration for theories of human wellbeing, and the wellbeing of nonhumans. This paper session welcomes contributions on how sustainability relates to social justice, across systems of provision, and in relation to labor issues, moral markets, and consumption practices. More specifically, we are interested in debates around questions of inequalities and social justice, in relation to sustainability, but also examples of what (collective) sustainability initiatives are emerging, their transformative possibilities, and the role of critical theories in uncovering further opportunities for socially just and environmentally sustainable change.

The community garden a synergistic site of human wellbeing: two case study of an eco-neighborhood in Geneva

Auxane Pidoux, Département de sociologie, Université de Genève

During the last twenty years, urban gardens have not been growing unnoticed. Becoming ever more important in the environmental and cultural debate, a growing interest for their potential benefits to human health and wellbeing has been increasingly studied at a global scale by scholars and by public policies. Indeed, many studies in natural and social sciences have been proving the positive effects of gardening practice in bettering human lives, individually and collectively. Community gardens have thus been positively correlated with physical and mental human health, as well as the strengthening of communities, improved neighborhood agreeability, and to some extent enhanced social engagement (Ulrich, 1984; Kaplan, 1995; Groenewegen, van den Berg, et al., 2006; Hartigh, 2013; Soga, Cox, et al., 2017; Bally, 2018). How gardening as a social practice contributes to human wellbeing and environmental sustainability remains to be further studied, towards answering the question: what are the elements that hinder or facilitate the satisfaction of the human needs of individuals, through the practice of participating in a collective of urban gardeners? One main hypothesis driving the interest in this research is to uncover whether such forms of participation lead to a sense of engagement in broader societal issues. By engaging with a social practice approach, empirical research was conducted to help uncover what means and resources are necessary towards achieving the satisfaction of human needs (Sahakian, Anantharaman, et al., 2020). Using a set of 'protected needs' validated for the Swiss context (di Guilio and Defila 2012), a comparative case study of two community gardens was conducted with the purpose of understanding how the social practice of gardening contributes to need satisfaction.

Based on a triangulation of a field work involving five days of participatory observations and ten in-depth interviews with a sample, the results confirm the wellbeing- urban gardens nexus. However, the contribution of the practice theory could further demonstrate what role competencies, materials and institutional arrangements (Schatzki, 2002) play in the satisfaction of needs. A trajectory of the practice (Warde, 2005) was observed and described as a three steps process of recruitment, integration and participation. This trajectory could explain, moreover, how individuals and collectives access the resources and means of their needs' satisfaction through this process. The fieldwork also revealed the social inequalities that hinder some social groups from benefiting from the gardening practice. We conclude with reflections on how political and institutional actors might further support inclusive participation in the conception or co-design of eco-neighborhoods.

Keywords: participative urban gardening, gardening practices, social practice theories, human wellbeing, eudemonic wellbeing, sustainability, garden access inequalities, participation, eco-neighborhoods, social justice

A micro-level Peace-building Method for Sustainable and Just Cities

Burcu Eke Schneider, Peace Worker, Wuppertal

Peace-building is a new method to reduce the power of the drivers of injustice in the context of sustainable urban development. It challenges cities inclusivity, top-down and bottom-up power structures, multi-sectoral approaches. It is necessary to build international understanding issues relating inequalities and political will to activate and engage local communities. By engaging with local leaders, institutions, politicians and communities, as transformers we need to start to adopt plural approach to inequality, which involves moving. The question I have is: How can equitable and sustainable environmental solutions in our city help to ensure that lessons are learned from the current crisis that will enable "constructive change" for all? A pilot study as a peace activist-scholar approach is conducted to generate an in-depth, multi-faceted understanding of a complex issue in a real-life context. Alevi Cultural Centre is a space of migration background community, religious devotion and music-making in Wuppertal. Together with Alevis and international participants have created a peace garden in February 2020 to live inclusion, build awareness for women's empowerment, implement peacebuilding strategies, contribute to more climate justice and learn about biodiversity on a micro level. Behind the creation of vegetables and herbal beds in the middle of the city was the idea that common actions and goals help build mutual respect and just transition. In a short time, without external financial support, these activities succeeded in getting

people from different cultural backgrounds interested in the idea of just and sustainable living in Wuppertal. The group members - mainly women - started to work for constructive change where they live. In the meantime, the project team presented this local idea of creating intercultural peace gardens in urban spaces at the level of the EU Parliament and at the international conference of Alevi communities, among others. After first year research experience, I investigated an ability of individuals change over time in response to inclusive transformation process and asked how peace-building method is effective for sustainable outcomes. As a result it didn't just change individual's micro-level attitudes and behaviours but also catalysed to build a bridge in between several actors in the city, used nature-based solutions to find solutions and helped researcher to analyse the traumatised relations in between several actors.

Keywords: Inclusion, Micro-level Transformation, Sustainable and Just Cities, Peacebuilding, Conflict Analysis, Nature-based Solutions, Women Empowerment.

Sustainable fashion in the city: Access and inequality in Geneva second-hand stores

Katia Vladimirova, IRS University of Geneva

Fashion has recently come to the spotlight in the media due to its various negative environmental and social impacts. The key issues that have attracted attention are the working conditions of millions of workers along the complex supply chains of the fashion industry, especially 'fast fashion' brands, in the Global South (Minney 2018), environmental pollution that comes from production processes and transport (Niinimaki et al. 2020), and post-consumer textile waste (McArthur Foundation 2017). However, consumption side of the fashion system received much less attention. Policy efforts that aim to enable a transition towards more sustainable forms of apparel consumption in Europe focus on reuse with the goal of keeping garments in use for longer (EEA 2019). Bottom-up social processes that contribute to this goal are referred to in the literature as 'collaborative fashion consumption' (Iran & Schraeder 2017) and involve buying second-hand, swapping, and renting garments.

In this context, it is important to note that changes in social practices related to increasing reuse of clothes have different impacts on different groups of people and may affect disproportionally some of the more vulnerable populations, including low-income groups, people with disabilities, and the LGBT+ community. Issues of access and inequality in collaborative fashion consumption are new and warrant attention from the scholarly community, as well as from policy makers who want to advance more sustainable forms of fashion consumption (Henninger et al. 2021).

This study analyses collaborative fashion consumption scene in the city of Geneva, which includes second-hand resale shops, swapping, and renting initiatives. Using desk research, interviews, and observations, research focuses on who is included and who may be excluded from these sharing and collaborative consumption practices. Part of an ongoing project "Geneva – City of Responsible Fashion" funded by the G'Innove grant of the City of Geneva, this research aims to generate policy-relevant findings and inform all relevant stakeholders about possible trade-offs and disproportional burdens that may emerge as a result of promoting more sustainable forms of apparel consumption in the city.

Keywords: fashion, sustainability, collaborative fashion consumption, inequalities

F.11   MORALITY AND HYBRIDITY /MORALE ET HYBRIDATION

Daniel Burnier, University of Neuchâtel, Institute of Sociology

Wednesday 30 June, 15:00 – 16:30 (Session 2 of 2)

For session 1 >> Wednesday 30 June, 10:45 – 12:15

Si la morale peut se concevoir comme un ensemble de discours et de pratiques visant le bien vivre, le bien agir des individus (Lopez, 2004, 2009) la sociologie de la morale prend pour objet d'étude, « la nature, les causes ou les conséquences des idées des gens concernant le bien et le juste » (Abend, 2008, notre traduction; Hitlin & Vaisey, 2013). Cette session est une invitation à proposer des analyses sociologiques prenant pour objet d'étude des discours et/ou des pratiques morales abordant des réalités « hybrides » (au sens commun du terme, de réalités composées d'éléments disparates) existant dans les sociétés contemporaines. Ces réalités hybrides se retrouvent dans de nombreux domaines (Gwiazdzinski, 2016) comme la politique (partis se réclamant à la fois de la gauche et de la droite; consultation publique mixte), l'économie (partenariats entre le privé et le public; investissements cherchant à la fois un retour économique et un impact social/environnemental), l'urbanisme (écocités; nature urbaine), l'éducation (formation transdisciplinaire), la science et les arts (projets coproduits entre artistes et scientifiques), le travail (frontières floues entre le temps de travail/loisirs, bureau/maison), les technologies de l'information et de la communication (réalité physique « augmentée » par des informations; prothèses techniques), etc. Dans un monde en mutation rapide, les sources d'incertitudes ne manquent pas. Cette session s'intéresse à l'une d'entre elles : l'hybridation des temps, des espaces, des pratiques, des idées, des identités, etc. et aux jugements moraux que ces processus suscitent, soit pour

les défendre, soit pour les rejeter. Comment analyser les manières dont les individus et les institutions comprennent ces réalités hybrides et les moralisent ? Quels processus sociaux et historiques expliquent la valorisation de l'hybridation ou son rejet ? Comment ces jugements moraux sur l'hybridation viennent modifier les actions et les choix des individus ? Qu'est-ce que veut dire la « vie bonne » dans une société hybride ? Comme il existe un paradoxe à constater l'extension sans fin du domaine de l'éthique ou de la morale (nous utilisons ici les deux termes de manière interchangeable) et l'intérêt ambigu des sociologues contemporains pour cet objet, le but à moyen terme de cette session est de jeter les bases d'un nouveau réseau de recherche consacré à la sociologie de la morale au sein de la Société Suisse de Sociologie (SSS).

Mots-clés : sociologie de l'éthique, hybridité

If morality can be conceived as a set of discourses and practices aimed at the good life, the good action of individuals (Lopez, 2004, 2009), the sociology of morality can be defined as "the sociological investigation of the nature, causes and consequences of people's ideas about the good and the right" (Abend, 2008; Hitlin & Vaisey, 2013).This session is an invitation to propose sociological analyses that study moral discourses and/or practices that address "hybrid" realities (in the common sense of the term, realities composed of disparate elements) existing in contemporary societies. These hybrid realities can be found in many fields (Gwiazdzinski, 2016) such as politics (parties claiming to be both left and right wing; mixed public consultation), economy (public-private partnerships; investments seeking both an economic return and a social/environmental impact), urban planning (eco-cities; urban nature), education (transdisciplinary training), science and arts (coproduced projects between artists and scientists), work (blurred boundaries between work/leisure time and office/home), information and communication technologies (physical reality "augmented" by information; technical prostheses), etc. In a rapidly changing world, there is no shortage of sources of uncertainty. This session focuses on one of these uncertainties: the hybridization of times, spaces, practices, ideas, identities, etc. and the moral judgments that these processes give rise to, either to defend them or to reject them. How can we analyze the ways in which individuals and institutions understand these hybrid realities and moralize them? What social and historical processes explain the valorization of hybridity or its rejection? How do these moral judgments about hybridity modify the actions and choices of individuals? What does a "good life" mean in a hybrid society? As there is a paradox in the endless extension of the field of ethics or morality (we use the two terms interchangeably here) and the ambiguous interest of contemporary sociologists in this subject, the medium-term goal of this session is to lay the foundations of

a new research network devoted to the sociology of morality within the Swiss Sociological Society (SSS).

Keywords: sociology of ethics, hybridity

Disorientations, Confusion and Tensions: Searching for Moral Grounds (Ethnographic Accounts from Kyrgyz villages)

Aikokul Arzieva, Anthropology, Graduate Institute of International and Development Studies, Geneva

People in Kyrgyzstan experienced two main epistemological and lifestyle shifts within twentieth century, from pursuing semi nomadic lifestyle to becoming "Soviet citizens" in 1920s and then turning to "global citizens" in 1991. Today Kyrgyz society draw from different "traditions": "Islam", "Kyrgyz nomadic culture", "Soviet socialism" and "liberalism" in making sense of their lives. While all these traditions have distinct overarching normative/moral philosophy for what to be and how to live, my multi-sited ethnographic study conducted in Kyrgyz villages from March 2018 to September 2019 shows that as people live in highly contextual realities (and are not homogenous), they have diverging ways of knowing and relating to these "moralities". While some people learned to navigate between conflicting conceptions and values within these "traditions", others caught themselves between multiple "moralities" and struggle to untangle their sense of disorientation, tensions and conflicts.

Hybrid moralities, Kyrgyz villages, anthropology

Le « bon » parent à l'épreuve des écrans: entre jugement moral, attachement et agacement

Claire Balleys, Haute école de travail social de Genève (HETS/HES-SO)

A partir d'une enquête qualitative sur la place des écrans dans les familles de Suisse Romande, nous proposons de montrer les nombreuses ambivalences qui entourent les usages. Nos résultats permettent de croiser systématiquement les discours de chaque membre de la famille, et d'ainsi comparer les perspectives et les perceptions, notamment en matière de « bonne parentalité », finement articulées à ce que l'on considère comme les « bonnes pratiques » numériques. Nous proposons une communication en trois temps. Un premier point s'intéresse à l'axe de la socialisation verticale, c'est-à-dire à la place des écrans dans la relation parents-enfants, alors que les points deux et trois investiguent l'axe horizontal de la socialisation parentale et conjugale. Le premier point aborde les ambivalences corrélées à l'équipement des enfants, l'utilisation et la présence des écrans, en particulier

du smartphone, perçus par les parents comme un mal nécessaire. L'outil est mobilisé à la fois comme objet de mépris et comme objet de réassurance, notamment dans le processus d'acquisition de l'autonomie. Alors que les jugements moraux portant sur les cultures juvéniles et/ou sur les cultures populaires ne sont pas nouveaux, l'hybridation des temps et des espaces que leur concentration sur les écrans posent de nouvelles questions en termes d'articulation de contextes relationnels et de rôles : Où est-on qui, et avec qui ? Le deuxième point investigue la manière dont les usages des écrans, et en particulier leur régulation, sont saisis par les parents comme des indicateurs de légitimité parentale. L'encadrement des usages infantiles et juvéniles représente un enjeu de la parentalité contemporaine, perçu comme un indicateur de « bonne parentalité ». Bien que les normes sociales liées à cet encadrement semblent faire consensus, nous verrons les distinctions que les appartenances sociales, de classe et de genre, opèrent dans les pratiques. Enfin, les usages des écrans ne sont pas spécifiques à l'enfance ni à l'adolescence. Dès lors, quid des pratiques parentales ? Comment sont-elles décrites par les un.e.s et par les autres ? Quel travail de justification de leurs propres pratiques est effectué par les parents, dans un contexte contradictoire de constante ambivalence entre idéal de résistance et injonction à la connexion ? Les réponses à ces questions constituent notre troisième point, encore peu documenté scientifiquement, qui restitue les agacements, les tensions voire les conflits entre parents autour de la place des écrans dans les familles. Les écrans, mobilisés comme des ressorts de défense, de domination ou de dénigrement entre parents, sont au cœur de multiples enjeux conjugaux et ex-conjugaux.

Keywords: Pratiques numériques, écrans, familles, sociologie

Le "travail au gris" comme catégorie morale : le cas du marché illégal du nettoyage domestique à Genève

Loïc Pignolo, Institut de recherches sociologiques, Université de Genève

S'inscrivant dans le cadre d'une recherche doctorale en cours portant sur le marché illégal du nettoyage domestique à Genève, cette communication entend apporter des éclairages sur la façon dont se construit la légitimité en situation d'illégalité. Sur la base d'entretiens menés avec des individus employant au noir des travailleuses domestiques sans-papiers, je chercherai plus précisément à montrer comment ces derniers justifient moralement le fait de participer à des échanges économiques illégalisés. Le rôle du dispositif hybride "Chèque Services" à Genève – une prestation permettant entre autres aux employeurs·euses de l'économie domestique de déclarer de façon confidentielle leur employé·es sans-papiers aux assurances sociales – sera à ce titre relevé. Nous verrons ainsi que ce dispositif, sans pour autant légaliser l'activité économique en question (le fait d'engager une personne sans-papiers restant contraire aux normes légales), constitue malgré tout une source de légitimation importante pour les employeurs·euses, leur permettant selon eux de transformer une catégorie légale problématique – le travail au noir – en une nouvelle catégorie morale acceptable – le travail "au gris". De par les liens entre dispositif hybride et légitimation morale qu'il permet, le cas du marché illégal du nettoyage domestique à Genève offre donc une opportunité de discussion intéressante pour la sociologie de la moralité.

Keywords: Economie domestique, travail au gris, légitimation morale, sociologie

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16:30 – 17:00

BREAK

17:00 – 18:30

KEYNOTE 4

PREPAREDNESS BETWEEN CHANCE AND NECESSITY. QUESTIONS ABOUT KNOWLEDGE.

Ota de Lenoardis | Department of Sociology and Social Research, University of Milano-Bicocca (Italy)

A paradigmatic change is taking place in configuring the future from (calculable) risk to uncertainty (to be prepared for), and is being accelerated by the present pandemic.

I will discuss preparedness, as intended as the societal capacity to respond to, and be prepared for critical events that are at the same time inevitable and unpredictable. I will argue that preparedness gives uncertainty a double face, in both cognitive and moral terms, and it provides two opposite images for future that entwine in the current discourse.

On the one hand uncertainty is associated with fear, and preparedness is intended as personal responsibility that justifies an exacerbated control of social behaviour. The spectre of a digital totalitarianism is now taking shape.

On the other hand uncertainty is associated with possibility, and preparedness is intended as a mindful posture towards the interdependence between human and nature that calls for an ethics –and politics- of care.

In both perspectives science is called upon, however in two different ways. I will develop some conjectural arguments with regard to sociology specifically.

Moderators: Jean-Michel Bonvin & Marlyne Sahakian

18:30 – 18:45

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Ślusarczyk, Magdalena

Solomos, John

Sommer Bieler, Aline

Soysüren, Ibrahim

Staubli, Silvia

Staudacher, Sandra

Stauffacher, Michael

Stauffer, Madlaina

Steiger, Alexander

Steiner, Cynthia

Steinmetz, Stephanie

Sterie, Anca-Cristina

Stoecklin, Daniel

Streckeisen, Peter

Stroude, Aurianne

Studer, Tobias

Sustam, Engin

Szoboszlai, Katalin

Tabin, Jean-Pierre

Teixeira, Marco Antonio

Temesvary, Zsolt

Thurn, Roman

Togni, Carola

Tomás, Livia

Toussaint, Camille

Trossat, Marie

Tschudi, Danuscia

Umayam, Hayley

Umayam, Hayley

Vaccaro, Luciana

Vallet, Guillaume

Varenio, Alice

Vatron-Steiner, Béatrice

Vernay, Olivia

Viana Alzola, Nerea

Vicentini, Flavia

Vilpert, Sarah

Vladimirova, Ekaterina

Vogel Campanello, Margot

von Arx, Martina

Wagner, Peter

Wald-Fuhrmann, Melanie

Wendrich, Karine

White, Bob W.

Widmer, Eric

Widmer, Jennifer

Winz, Kilian

Woldeyohannes, Helene Awet

Wyss, Antonin

Yilmaz, Ulas

Zamora, Annabella

Zbinden, Julia

Zhan, Xinyu

Zimmermann, Dominic

Zimmermann, Nesa

Zinn, Isabelle