

Swiss Sociological Association
Congress 2026

Communities & Societies IN MOVEMENT

September 2 to 4

University of Fribourg
School of Social Work – Fribourg – HES-SO



UNIVERSITÉ DE FRIBOURG
UNIVERSITÄT FREIBURG



Hes·so



Supported by
Swiss Academy
of Humanities
and Social Sciences

CONGRESS TOPIC & ORGANIZATION

The 2026 Congress of the Swiss Sociological Association will focus on current social developments that affect and are perpetuated by communities and individuals, revisiting a classical sociological perspective: how to understand the opposition between communities and societies defined by Tönnies (1887) and revisited by Max Weber (1921) more than one century ago. What are the theories, methodologies and tools we have developed to categorize social relations today?

As a basis for debating, the congress centers on the heavily discussed terms of society and community. Providing some definitory ideas as a starting point: While society often refers to an aggregate of individuals who live on a certain territory or belong to a certain large group (such as an ethnicity), the term community is mainly used to describe a sub-group of people who live together and are characterized by more frequent interindividual and intragroup interactions. Defining community may require a broad definition that includes place-based, interest-based and other forms of new and emerging communities, for example groups that traverse physical boundaries and relate with unknown people in diverse locations, but share a sense of belonging.

Beyond the debates about the relevance of the original conception of the concepts the different forms of social relations remain at the heart of the issues at stake in modern societies. The definition and, above all, the justification of what constitutes a social group, an entity, a community or a society (and who can belong to them) is at the heart of conflicts over boundaries (material or symbolic), determines legal rights and (in)equal access to economic, social and political resources.

All kinds of social organizations (within the spectrum between societies and communities) can be characterized by social cohesion and solidarity and – perhaps as a result – provide people with (subjective) well-being or, on the contrary, generate conflicts, come under threat and even dissolve, they may change their structures and characteristics over time, modifying the ways in which people identify with them.

During the last decades, contemporary societies are perceived to have become more diversified – although from a historical perspective migration and diversity are no new phenomena – but at the same time more polarized. The diverse sub-units or social groups have become more homogenized and cultivating stronger solidarities within the group, at the same time in terms of goals and world views, bearing more and more conflict and less solidarity between

sub-groups within societies. At the center of these developments are new populist movements – often of the new right – that counter long-standing movements, such as feminist, environmentalist or anti-racist movements, that have been perceived as progressive for decades. Catalysts of this process of fragmentation are social media – and to some extent even mass media – which are becoming more polarized and, paradoxically, more democratized. These tensions between diversification and homogenization may at the same time threaten societal cohesion and solidarity, increase exclusion, inequalities and stratification or strengthen communities and groups fitting for their legal rights.

At the heart of the tension is the sense of belonging, the recognition of the right to free expression and participation of those who are excluded. To belong also means to maintain a certain boundary between 'us' and 'them'. Hence formation of attachment to a community to which a sense of belonging is developed can be both inclusive and exclusive. An inclusive sense of belonging occurs through the performative free expression and participation of those who belong and a recognition and acceptance by the community of those previously excluded.

Fribourg local committee members

- Bugnon Géraldine, UNIFR
- Dengjel Miriam, UNIFR
- Dif-Pradalier Maël, HETS-FR
- Edler Susanne, UNIFR
- Hadjar Andreas, UNIFR
- Housh Annie, UNIFR
- Jammet Thomas, HETS-FR
- Poglia Miletì Francesca, UNIFR
- Rao Dhananka Swetha, HETS-FR
- Sauer Petra, UNIFR
- Sautier Marie, HETS-FR
- Surdez Muriel, UNIFR

For general information about the venue, technicalities and social events please consult:
events.unifr.ch/ssa-conference2026/en/

WELCOME

Dear Sociologist,

the issue of “us” and “them” is key in sociology. At our sociology congress, the question is at least indirectly addressed, not only from an organizational perspective: who is invited and who is not, and how we maintain boundaries between us sociologists and the others who are not sociologists. Our biennial Congress in Fribourg will welcome many sociologists, and a few others too.

I am personally—and I dare say that I speak for all members—very grateful to the local organizing committee, which has put in many hours and much effort into making this Congress happen. But ultimately, it is we, together, who can make it a very good congress, and a congress to remember. Most of the work is done in the regular workshops, and this is how an open and pluralistic organization works.

A congress is also a time to reflect on the discipline and on our own organization. What will the future be for sociology? As has been proved many times, sociology is not a discipline of projections. Still, we can see some tendencies that are worth considering. With AI, some activities and even some disciplines are more affected than others. Fields that are partly or even largely prescriptive, and based on facts and rules, such as some legal practices, accounting, and simple decision-making based on risk, are relatively easily replaceable.

For sociology, as I see it, any “disruptions” of a given order are rather opportunities for research. We sociologists tend to focus on how people do things, why they do what they do, what consequences their actions may have, and what currently happens to individuals and society at large. Any phenomenon, including AI, will lead to new practices and create new opportunities and risks for people. This is what we study, and such topics are relevant and raise new questions. We may perhaps have to develop both new methods and new theories. This we can do if we do

not fall into the trap of trying to be primarily prescriptive, which is a threat to the very core and legitimacy of scientific inquiry and to our relatively high degree of autonomy vis-à-vis other societal forces. Our ultimate justification is always that our sphere of life, science, has its own principles and values.

I am honestly not sure whether AI, or any other change or trend for that matter, will make sociology at its core very different. But I am quite convinced that our frameworks for asking questions, and our approaches, will prove strong, and that we should not hesitate to approach any question, neither at this Congress nor in the future.

As the president of the Swiss Sociological Association, I warmly welcome you to this congress.

Patrik Aspers (University of St. Gallen)



PROGRAM OVERVIEW

DAY 1 - Wednesday, 2 September 2026

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

09:30 – 11:00	City tour: Colonial history of Fribourg
11:00 – 12:00	Check-in, registration and welcome coffee
12:00 – 12:30	Greetings from: Sylvie Bonvin-Sansonnens (Vice-President of the Council of State, Director of Training and Cultural Affairs) and Prof. Dr. Katharina Fromm (Rector, UNIFR) Young researcher prize ceremony Room Joseph Deiss (remote viewing in room E140)
12:30 – 13:30	Keynote 1: Prof. Dr. Jan Delhey , University of Magdeburg, Germany <i>Social Cohesion Under Pressure – What We Know, and What We Don't</i> Room Joseph Deiss (remote viewing in room E140)
13:30 – 13:45	<i>BREAK</i>
13:45 – 15:15	Workshops I
15:15 – 15:45	<i>BREAK</i>
15:45 – 17:15	Workshops II
17:15 – 17:30	<i>BREAK</i>
17:30 – 18:30	Round table: Contested Categories in Shifting Societies Room Joseph Deiss (remote viewing in room E140)
18:30	Welcome reception, food and drinks

DAY 2 - Thursday, 3 September 2026

Venue: HETS-FR, Campus Mozaïc, Route des Arsenaux 16a

09:00 – 09:15	Greetings from: Joël Gapany (Director of the School of Social Work Fribourg) and Jacques Genoud (Chief Executive HES-SO Fribourg) Rooms 2.32/2.33 (remote viewing in room 0.08)
09:15 – 10:15	Keynote 2: Prof. Dr. Maitrayee Chaudhuri , Jawaharlal Nehru University, India <i>Concepts in Contexts and Decolonizing Sociology</i> Rooms 2.32/2.33 (remote viewing in room 0.08)
10:15 – 10:45	<i>BREAK</i>
10:45 – 12:15	Semi-plenaries I
12:15 – 13:30	Lunch & General assembly of the SSA
13:30 – 15:00	Workshops III
15:00 – 15:15	<i>BREAK</i>
15:15 – 16:45	Workshops IV
16:45 – 17:00	<i>BREAK</i>
17:00 – 18:00	Keynote 3: Prof. Dr. Nicky Le Feuvre , University of Lausanne, Switzerland <i>The Multiple Faces of Academic Precarity</i> Rooms 2.32/2.33 (remote viewing in room 0.08)
18:30 – 00:00	Social event at the train station 'Ancienne Gare – Nouveau Monde' with greetings from: Elias Moussa (Mayor of the City of Fribourg) & music from: <i>Black Bricks</i> and <i>HolyNelly</i>

DAY 3 - Friday, 4 September 2026

Venue: UNIFR, Campus Péroilles, Boulevard de Péroilles 90

09:00 – 10:30	Workshops V
10:30 – 11:00	BREAK
11:00 – 12:00	Keynote 4: Prof. Dr. Antonio A. Casilli, Institut Polytechnique de Paris, France <i>Who Produces Artificial Intelligence? The Making of a Data Working Class</i> Room Joseph Deiss (remote viewing in room E140)
12:00 – 13:30	Lunch & SSA research committees
13:30 – 15:00	Semi-plenaries II
15:00 – 15:15	BREAK
15:15 – 16:45	Workshops VI
	End of the Congress

SSA YOUNG RESEARCHER PRIZE 2026

The Swiss Sociological Association awards a prize for the best scientific article during its congress. The aim is to recognize the next generation of sociologists by taking into account articles published in a national or international social science journal (peer-reviewed).

The winner will be announced during the conference opening.

The prize consists of:

- CHF 2,000
- Free participation in the congress

ROUND TABLE

Contested Categories in Shifting Societies: How can we still address social issues?

Contemporary public debates are marked by profound tensions around how we name, analyze, and politically engage with social divisions. On the one hand, public debates increasingly problematize the very terms through which sociologists have traditionally described inequalities and collectivities (class, gender, race, disability, community). When debates around these categories are becoming increasingly polarized and made contentious in political and public arenas, the capacity of social sciences to document structural disparities and collective experiences becomes more complex. How can we study societies if the language for expressing inequality, belonging, and difference is contested or even suppressed? This raises fundamental questions about the epistemic tools required to understand social worlds and about the political stakes of naming.

At the same time, societies are often described as being “in movement”, yet the direction and meaning of these movements are far from clear, as foundational societal values are being questioned. Claims of progress coexist with visible backlashes; emancipatory struggles are met with counter-mobilizations; and narratives of societal advancement clash with fears of fragmentation or decline. Social sciences are thus confronted with the dual challenge of interpreting contradictory processes (progressivism, reaction, transformation, and resistance) while maintaining analytical clarity amid polarized discourses.

This round table seeks to bring these two debates together by exploring how controversies around naming inequalities intersect with broader societal shifts. How do difficulties in speaking about communities and inequalities emerge based on political and cultural backlashes? How can sociologists navigate these contested terrains without losing analytical precision and public relevance and engagement? By engaging speakers from academia and beyond, the discussion aims to revisit the role of sociology in times when categories are disputed, norms are renegotiated, and societies move in multiple and sometimes opposing directions.

Guests (confirmed):

- Marie-Christine Ukelo M'bolo-Merga, Professor at HETS-FR, Head of mobility and international relations
- Rouven Gueissaz, Journalist at Télévision Suisse Romande, Parliamentary correspondent in Bern
- Isabelle Zinn, Professor of Diversity, Equity & Inclusion and New Work at Bern University of Applied Sciences and co-chair of the SSA research committee “Gender Studies”
- Jill Aeschlimann, Delegate for Older People and Project Manager, City of Biel

Moderator: Muriel Surdez, Organizing Committee, Professor of Sociology at UNIFR

The debate will be held in French, German and English.

KEYNOTE SPEAKERS

Prof. Dr. Jan Delhey

Jan Delhey is Professor for general sociology and macro sociology at the Otto-von-Guericke University of Magdeburg, Germany. He earned a diploma in sociology from Bamberg University and received his Ph.D. from Freie Universität Berlin.

After holding positions at the Berlin Social Science Center and Jacobs University, he has been a Professor of Macrosociology at the University of Magdeburg since 2015. Building upon a strong background in quantitative comparative sociology, he engages in research on societal and individual quality-of-life and on Europeanization.

His latest project focused on changing attitudes toward life and the question of what comes after the experience-oriented society. He has widely published on issues of trust, social cohesion, subjective well-being and Europeanization in leading journals and is an expert advisor for the EU's European Quality of Life Survey.

He received the Research Fellow Award from the International Society for Quality of Life Studies and, on two occasions, the Thyssen Prize for the best German-language paper in the field of social sciences.



Social Cohesion Under Pressure – What We Know, and What We Don't

Most sociologists regard social cohesion as crucial for the functioning of society. Despite its theoretical significance, empirically studying social cohesion proves challenging. This presentation summarizes key findings and insights gained from the multidimensional Social Cohesion Radar. Developed in the early 2010s, the radar concept distinguishes three main dimensions of cohesion: social relations, connectedness to the community, and orientation towards the common good (each of which further unfold into three subdimensions). This concept has been employed in a series of studies by a multi-member research team with varying composition. These studies include international comparisons of Western OECD and Asian societies, as well as analyses within Germany, comparing federal states, spatial planning regions, and city districts. Through repeated application in varied contexts and territorial levels, significant insights on the strength and development of social cohesion, influencing factors, and its relevance to individuals' subjective quality of life have been accumulated.

The presentation begins with a brief summary of quite dramatic survey results concerning the extent to which the populations of Western societies express concern about social cohesion and the state of society. Following this, I position empirical research on social cohesion within the broader landscape of welfare research and succinctly introduce the concept of the Social Cohesion Radar. I proceed to highlight the main findings obtained with the radar regarding the following thematic focuses: (1) Which countries exhibit stronger or weaker cohesion? (2) Which country characteristics are conducive to or impede social cohesion? (3) How important is cohesion for the subjective well-being of individuals? (4) What impact has the current poly-crisis left on social cohesion? (5) Do intra-societal differences exist in the experience of social cohesion? The concluding part of the presentation outlines areas where our knowledge is still insufficient, such as neglected aspects of social cohesion and normative models of social cohesion.

Prof. Dr. Maitrayee Chaudhuri

Maitrayee Chaudhuri taught at Jawaharlal Nehru University (JNU) from 1990 to 2021. She served as President of the Indian Sociological Society (2024–2025).

At JNU, she held several leadership positions, including Coordinator of the Centre for Advanced Studies (CAS, CSSS) (2012–2014), Director of the Women's Studies Programme (WSP) (2006–2008), and Coordinator of the Global Studies Programme (GSP) (2004–2005; 2018).

Her scholarly work has focused primarily on feminism, media, academia, and pedagogy. Her key publications include *The Women's Movement in India: Reform and Revival*; *The Practice of Sociology* (ed.); *Feminism in India* (ed.); *Sociology in India: Intellectual and Institutional Trends* (ed.); *Refashioning India: Gender, Media, and a Transformed Public Discourse*; and *Doing Theory: Locations, Hierarchies and Disjunctions* (co-ed.).

She is a co-founder of the blog doingsociology.org/. Both the blog and her lectures on YouTube reflect her commitment to bridging the gap between academic knowledge and public discourse.



Concepts in Contexts and Decolonizing Sociology: Lessons from India, Questions for a Globalised World

There has been a buzz around decoloniality in recent years. Sociology has been no exception. Concepts travel swiftly in a globalized world. Decolonizing has been no exception. What is curious however that in erstwhile colonized societies such as India, the buzz reached late. This raises a set of linked issues that may offer productive ways to engage with decolonizing sociology. (i) These issues stem from the core sociological understanding: that concepts are constitutive of contexts; and that comparative studies offer us insights into the commonalities and differences in the way we practice and proceed with the project of decolonizing in a globalized world. (ii) The vantage point or context from where I speak is India. Being colonized by the British meant that the 'west' has been a hegemonic presence in our imaginary. The obverse is not true. Absurd as it may seem, in the hot, dusty plains of India we dreamt of magical mountains and snowy valleys. And Heidi and William Tell were not unknown names. This larger context and matter of uneven knowledge is central to understanding that decolonizing cannot play out in the same way. (iii) Western textbooks entered our classrooms and ensured that all students of sociology learnt not just about the west, but learnt how to see the world from the eyes of the west. Notwithstanding the purported provincializing of Europe, it is therefore not surprising that we learnt about 'decolonizing' as a term and project from the west. It is this matter of location, knowledge gap, cognitive visibility and invisibility that I argue is fundamental to the decolonial project. There are five related points that I seek to flag off.

The rhetoric and intent of "decolonising sociology" is strong. But our knowledge about the practice of sociology to build is still thin. How do we address this? It is important therefore to examine:

1. The specific historical context within which decoloniality emerged in the west.
2. Look back at Indian sociology's long unease about the fit between alien concepts and its social realities. And ask whether this can be read as 'decolonizing' sans the term?
3. Explore the implications to retrieve 'authentic' and 'indigenous' knowledge as part of the decolonizing project, particularly in unequal societies.
4. Examine the essential malleability of the term decoloniality and its use by authoritarian nativists.

Prof. Dr. Nicky Le Feuvre

Born and trained in the UK, Nicky Le Feuvre worked for almost 20 years at the University of Toulouse Jean Jaurès, before joining the University of Lausanne as Full Professor of sociology, in 2008 (Institute of Social Sciences). She is a former Dean of the Faculty of Social and Political Sciences and an active member of the LIVES Centre of Expertise in Life-course Research.

Her research centres on gender dynamics in contemporary societies, using mostly qualitative or 'mixed' methods. She has published extensively on the feminization of higher-level occupations and on gendered ageing at work. She recently led the NORFACE *Dynamics of Accumulated Inequality for Seniors in Employment* (DAISIE) project, on the implications of extending working lives in five European countries. She is currently co-lead, with Isabelle Zinn, of the *Health & Ageing at Work* (HAWK) project, funded by the Swiss National Science Foundation.



The Multiple Faces of Academic Precarity. Career Structures, Funding Models & Gender Regimes

This conference seeks to shed some light on the implications of the global increase in the share of 'precarious' jobs within Higher Education and Research institutions (HEIs). With the objective of decreasing 'academic precarity' now firmly on the international policy agenda (OECD, 2021), we explore how national academic career structures and research funding models, influence (gendered) configurations of academic precarity and shape particular forms of academic professionalism in different (European) countries.

Academic institutions have long depended on temporary staff to carry out part of their teaching and research tasks. However, the massive expansion in the number of PhD holders in academic jobs without long-term secure employment prospects appears to mark a watershed. Within the global shift towards 'academic capitalism' and the rise of the 'entrepreneurial university', HEIs are facing increased competition for research funding, widespread adoption of 'performance' indicators for career progression, intensive competition for permanent academic jobs and the casualisation of the academic labour force, to the potential detriment of academic's mental health.

Although intense competition for permanent academic positions appears to be a shared experience for early career researchers (ECRs) across Europe, the proportion of the academic labour force who is employed on temporary contracts varies substantially within and across countries, as does the gender distribution of such positions. We propose that a multilevel understanding of gendered academic citizenship is particularly useful for analysing the political and personal implications of these variations, both from the point of view of the 'academic precariat' and from that of their tenured counterparts.

Prof. Dr. Antonio A. Casilli

Antonio A. Casilli is a sociologist specializing in digital labor, social networks, and the collective dimensions of automation and AI. He is a professor at the Institut Polytechnique de Paris and an associate researcher at the University of Cambridge's Minderoo Centre for Technology and Democracy. He co-directs the DiPLab (Digital Platform Labor) research program and co-founded the International Network on Digital Labor (INDL).

Among his publications, his award-winning book *Waiting for Robots: The Hired Hands of Automation* (University of Chicago Press, 2025). His research formed the basis for two documentaries directed by Henry Poulain and produced by France Télévisions: *Invisibles: The Clickworkers* (2022) and *In the Belly of AI* (2025).



Who Produces Artificial Intelligence? The Making of a Data Working Class

The question of how artificial intelligence is produced is fundamental to any study of contemporary technological change. As we move away from entrepreneurship as a dominant force in public discourse, we will focus on two social groups prominent in the current debate. The former comprises skilled “tech workers” (data scientists, engineers, and machine-learning researchers) frequently characterised as a “digital middle class.” The latter, much larger and far less visible, consists of digital blue-collar “data workers” who annotate text, label images, moderate content, and evaluate model outputs. Numbering in the tens of millions and concentrated in the Majority World, these data workers occupy a subordinate position in the global AI supply chains, concealed by the ideological framing of AI as fully automated. Based upon an understanding of class as a historical process rather than a structural characteristic, a global data working class is currently being formed. Three intertwined dynamics contribute to this process: the proliferation of competing academic concepts (microwork, crowdwork, digital labour, ghost work, data work); the heterogeneous ways in which workers and civil-society organisations name themselves (from platform-branded identities that reproduce fragmentation to the collective identities forged by international initiatives); and a longer historical perspective in which terminological instability recurrently accompanies the emergence of new labour classes. The central claim is that the purported divide between skilled tech workers and allegedly unskilled data workers reflects not differences in competence but in social and political positioning. The systematic characterisation of data workers as unskilled functions as a mechanism of political disqualification that forecloses solidarity across the North/South AI supply chains. As a final consideration, we will examine the transnational conditions that could result in the development of such solidarity.

SSA RESEARCH COMMITTEES

Research committee	Room
Economic Sociology	D230
Gender Studies	C140
Interpretive Sociologies	F207
Life Course	G230
Migration-Minorities	A230
Organization and Society	C230
Religion and Society	C130
Social Problems	E140
Sociological Theory and History of the Theory	F205
Sociology of Arts and Culture	B207
Sociology of Education	E120
Sociology of Health and Medicine	E230
Sociology of Law	D130
Sociology of Sports	E130
Urban Sociology	F130

SEMI-PLENARY SESSIONS

Semi-plenary session I

Time: Thursday, 3 September 2026 10:45 - 12:15

Venue: HETS-FR, Campus Mozaïc, Route des Arsenaux 16a

1. *Boundaries, Belonging and Beyond: Investigating Identities, Shared Values and Senses of Communities in the Context of Organizations in Switzerland (Room 3.09)*
Judith Nyfeler (University of St. Gallen), Nadine Arnold (University of Lucerne), Mathilde Bourrier (University of Geneva) and Roman Gibel (University of Zurich)
2. *Negotiating Belonging: Muslim Social Participation in Plural Societies (Room 3.23)*
Barbara Schmoutz (University of Fribourg), Baptiste Brodard (University of Fribourg) and Noemi Trucco (University of Luxembourg; University of Fribourg)
3. *Social Justice in the City? Contesting Access to Urban Services and Infrastructures in Switzerland (Room 4.09)*
Peter Streckeisen (Zurich University of Applied Sciences), Sarah Schilliger (ETH Zurich) and Jacob Geuder (University of Neuchâtel; ETH Zurich)
4. *Se mobiliser en contexte répressif : Perspectives comparées (Room 3.06)*
Aysen Uysal (Izmir 9 Eylul Universitesi) and Isil Erdinc (Université libre de Bruxelles)
5. *Instrumentation numérique du travail administratif ordinaire : Quelle(s) reconfiguration(s) du rapport à l'État ? (Room 3.13)*
Béatrice Vatron-Steiner (Haute école de travail social Fribourg, HES-SO), Périne Brotcorne (Université catholique de Louvain) and Jean-François Bickel (Haute école de travail social Fribourg, HES-SO)
6. *Challenges to Sociology in Central Europe: Discussions by the Presidents of the Sociological Associations in Switzerland, Germany, France, Italy and Austria (Room 4.23)*
Patrik Aspers (University of St. Gallen) and Jörg Rössel (University of Zurich)

Semi-plenary session II

Time: Friday, 4 September 2026 13:30 - 15:00

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

7. *Quelle(s) communauté(s) pour la santé mentale ? Éclairages sociologiques à partir de terrains en Suisse et en Belgique (Room C230)*
Audrey Linder (Haute École de Santé - Vaud, HES-SO), Sophie Thunus (Institut de recherche santé et société, UCLouvain) and Nicolas Marquis (UCLouvain Saint-Louis Bruxelles; ERC)
8. *Gendered Bodies at Work. The Impact of Menstruation, Maternity, Motherhood and Menopause on Women's Working Lives Across the Life Course (Room G230)*
Nicky Le Feuvre (University of Lausanne), Isabelle Zinn (Bern University of Applied Sciences), Marion Braizaz (University of Lausanne) and Nathalie Neeser (Bern University of Applied Sciences)
9. *In Motion: How Digitalization Transforms Religious Communities and Organizations (Room D130)*
Rebekka Rieser (University of Zurich)
10. *Controversies in the City: Analysing Sociological Dynamics through Housing-related Debates (Room E130)*
Luca Pattaroni (EPFL) and Maxime Felder (EPFL)
11. *"Troubled Identities" in Zwangskontexten Sozialer Arbeit – Selbst- und Fremdzuschreibungsprozesse in institutionellen Settings sozialer Kontrolle (Room D230)*
Martina Koch (Fachhochschule Nordwestschweiz) and Julia Emprechtinger (Haute école de travail social Valais, HES-SO)
12. *Investment Communities, Cultures and Gamification (Room E230)*
Fabrice Plomb (Université de Fribourg), Philip Balsiger (Université de Neuchâtel), Lena Pellandini-Simányi (Università della Svizzera italiana) and Gaël Curty (Université de Fribourg)
13. *Ungleichheit/en und Resonanz in Bildungsgemeinschaften: Relationale Dynamiken, Entfremdung und Teilhabechancen (Room F130)*
Dietmar J. Wetzel (MSH Medical School Hamburg; University of Basel)

WORKSHOP SESSIONS

Workshop session I

Time: Wednesday, 2 September 2026 13:45 - 15:15

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

1. *New and Continuing Forms of (Gendered) Boundary Making Towards Ethnic Minorities and Refugees (Room C130)*
Didier Ruedin (University of Neuchâtel) and Milena Chimienti (Haute école de travail social Genève, HES-SO)
2. *Micro-Communities of Shared Vulnerability: Belief, Belonging and Health in Movement (Room D130)*
Irene Becci (Université de Lausanne), Diletta Guidi (Université de Lausanne) and Marion Wagnières (Université de Lausanne)
3. *COVID-19 and Its Long-Term Impact on Communities, Societies and Social Policy: A Critical Perspective (Room E130)* (session 1)
Emilie Rosenstein (Haute école de travail social Lausanne, HES-SO), Oliver Hümbelin (Bern University of Applied Sciences) and Matthias Drilling (Zurich University of Applied Sciences)
4. *Inclusive or Punitive? Competing Logics in Contemporary Social Policy (Room F130)* (session 1)
Yann Bochler (Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz)
5. *Artistic Communities and Societies in Movement. Organization, Belonging, and Attachment (Room C230)* (session 1)
Olivier Moeschler (University of Lausanne), Nuné Nikoghosyan (University of Geneva) and Loïc Riom (University of Lausanne)
6. *Sport, Physical Activity and Health in Societies in Movement (Room D230)* (session 1)
Monica Aceti (University of Strasbourg; University of Fribourg), Siegfried Nagel (University of Bern) and Markus Lamprecht (L&S; Schweizer Sportobservatorium)
7. *Aborder les enjeux de santé et sécurité au travail au travers des cultures de métier (Room E230)* (session 1)
Nadia Lamamra (Haute école fédérale en formation professionnelle) and Barbara Duc (Haute école fédérale en formation professionnelle)
8. *Citizenship, Social Work and Actions Against Non-Take-Up: Rethinking Access to Welfare (Room A230)* (session 1)
Oliver Hümbelin (Bern University of Applied Sciences), Barbara Lucas (Haute école de travail social Genève, HES-SO) and Jean-Michel Bonvin (University of Geneva)
9. *Research(ing) Methods in Movement (Room G230)*
Léonie Bisang (University of Lucerne), Rainer Diaz-Bone (University of Lucerne) and Guy Schwegler (University of Lucerne)

Workshop session II

Time: Wednesday, 2 September 2026 15:45 - 17:15

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

10. *Institutional Inclusion and Exclusion of Immigrants and Their Descendants in Times of Polarizing Societies (Room C130)*
Milena Chimienti (Haute école de travail social Genève, HES-SO) and Didier Ruedin (University of Neuchâtel)
11. *COVID-19 and Its Long-Term Impact on Communities, Societies and Social Policy: A Critical Perspective (Room E130) (session 2)*
Emilie Rosenstein (Haute école de travail social Lausanne, HES-SO), Oliver Hübeline (Bern University of Applied Sciences) and Matthias Drilling (Zurich University of Applied Sciences)
12. *Collective Improvisation: Performing and Analysing Dance as a Social and Inclusive Practice (Room E040) (session 1)*
Alain Bovet (HEG Arc, HES-SO), Sara Keel (University of Zurich), Jakub Mlynar (Haute école de travail social Valais, HES-SO) and Marc Relieu (Télécom Paris)
13. *Inclusive or Punitive? Competing Logics in Contemporary Social Policy (Room F130) (session 2)*
Yann Bochsler (Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz)
14. *Artistic Communities and Societies in Movement. Organization, Belonging, and Attachment (Room C230) (session 2)*
Olivier Moeschler (University of Lausanne), Nuné Nikoghosyan (University of Geneva) and Loïc Riom (University of Lausanne)
15. *Sport, Physical Activity and Health in Societies in Movement (Room D230) (session 2)*
Monica Aceti (University of Strasbourg; University of Fribourg), Siegfried Nagel (University of Bern) and Markus Lamprecht (L&S; Schweizer Sportobservatorium)
16. *Aborder les enjeux de santé et sécurité au travail au travers des cultures de métier (Room E230) (session 2)*
Nadia Lamamra (Haute école fédérale en formation professionnelle) and Barbara Duc (Haute école fédérale en formation professionnelle)
17. *Citizenship, Social Work and Actions Against Non-Take-Up: Rethinking Access to Welfare (Room A230) (session 2)*
Oliver Hübeline (Bern University of Applied Sciences), Barbara Lucas (Haute école de travail social Genève, HES-SO) and Jean-Michel Bonvin (University of Geneva)

Workshop session III

Time: Thursday, 3 September 2026 13:30 - 15:00

Venue: HETS-FR, Campus Mozaïc, Route des Arsenaux 16a

18. *Circulating between Languages. The Role of Language Intermediaries in the Contacts between Migrant Persons and National Institutions (Room 3.06)*
Maxime Maréchal (Université Paris 1 Panthéon-Sorbonne) and Naoual Mahroug (Université Le Havre Normandie)
19. *Societies and Communities in Climate Change: Between Cohesion and Fragmentation (Room 3.16) (session 1)*
Andrea Glauser (University of Music and Performing Arts Vienna), Chantal Magnin (Lucerne University of Applied Sciences) and Dominic Zimmermann (Lucerne University of Applied Sciences and Arts)
20. *(Non-)Access to Welfare and the Shifting Boundaries of Inclusion (Room 3.09) (session 1)*
Oliver Hümbelin (Bern University of Applied Sciences), Barbara Lucas (Haute école de travail social Genève, HES-SO) and Jean-Michel Bonvin (Université de Genève)
21. *Research on Social Inequalities Using Administrative Data in Switzerland (Room 3.13)*
Richard Nennstiel (University of Lausanne), Michael Grätz (University of Lausanne), Annatina Aerne (University of Lausanne) and David Glauser (Fachhochschule Nordwestschweiz)
22. *Spaces and Scales in Elite Studies: Rethinking the Territorialities of Power (Room 3.18) (session 1)*
Anne-Sophie Delval (Université de Lausanne) and André Mach (Université de Lausanne)
23. *Living and Working Remotely – Working Spaces, Living Spaces: Remote Work, Environment, and Emerging Inequalities (Room 3.20) (session 1)*
Sofia Gonzalez Jimenez (EPFL), Nicola Cianferoni (SECO; University of Geneva) and Mattia Vacchiano (University of Geneva)
24. *Classification, Boundary Work and the Making of Inequalities in Healthcare (Room 4.06) (session 1)*
Michael Gemperle (Zurich University of Applied Sciences), Gianni d'Amato (University of Neuchâtel) and Didier Ruedin (University of Neuchâtel)
25. *Health, Medicine, and Social Belonging: Communities and Societies in Transformation (Room 4.16)*
Stephane Cullati (University of Fribourg) and Raphaël Hammer (Haute École de Santé - Vaud, HES-SO)

Workshop session IV

Time: Thursday, 3 September 2026 15:15 - 16:45

Venue: HETS-FR, Campus Mozaïc, Route des Arsenaux 16a

26. *Societies and Communities in Climate Change: Between Cohesion and Fragmentation (Room 3.16)* (session 2)
Andrea Glauser (University of Music and Performing Arts Vienna), Chantal Magnin (Lucerne University of Applied Sciences) and Dominic Zimmermann (Lucerne University of Applied Sciences and Arts)
27. *(Non-)Access to Welfare and the Shifting Boundaries of Inclusion (Room 3.09)* (session 2)
Oliver Hümbelin (Bern University of Applied Sciences), Barbara Lucas (Haute école de travail social Genève, HES-SO) and Jean-Michel Bonvin (Université de Genève)
28. *Spaces and Scales in Elite Studies: Rethinking the Territorialities of Power (Room 3.18)* (session 2)
Anne-Sophie Delval (Université de Lausanne) and André Mach (Université de Lausanne)
29. *Queering Migration: Belonging Beyond Borders (Room 4.18)*
Morgane Jomini (Université de Fribourg), Laura Mellini (Université de Fribourg) and Marie Sigrist (Université de Fribourg)
30. *Des images qui font "nous". Sur les usages de la photographie en institutions (Room 4.13)*
Benjamin Tremblay (Haute école de travail social Lausanne, HES-SO) and Alexandre Lambelet (Haute école de travail social Lausanne, HES-SO)
31. *Worlds of Food in Movement (Room 4.16)*
Rainer Diaz-Bone (University of Lucerne)
32. *Living and Working Remotely – Between Structures and Practices: Negotiating Work and Life in the Era of Hybrid Work (Room 3.20)* (session 2)
Sofia Gonzalez Jimenez (EPFL), Nicola Cianferoni (SECO; University of Geneva) and Mattia Vacchiano (University of Geneva)
33. *Classification, Boundary Work and the Making of Inequalities in Healthcare (Room 4.06)* (session 2)
Michael Gemperle (Zurich University of Applied Sciences), Gianni d'Amato (University of Neuchâtel) and Didier Ruedin (University of Neuchâtel)
34. *Relations and Practices of Care in Markets and Beyond (Room 4.20)*
Philip Balsiger (University of Neuchâtel) and Lena Pellandini-Simányi (Università della Svizzera italiana)

Workshop session V

Time: Friday, 4 September 2026 09:00 - 10:30

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

35. *Gemeinschaften in Bewegung: Interpretative Perspektiven auf Zusammenhalt, Zugehörigkeit und soziale Beziehungen (Room E230)* (session 1)
Florian Elliker (Universität St.Gallen), Noemi Trucco (University of Luxembourg; University of Fribourg) and Stefan Röhrer (Institut für Arbeitsmarkt- und Berufsforschung IAB)
36. *A Productive Rivalry? Sociological Analysis Facing Societal Interpretations On the Move (Room F130)*
Guy Schwegler (University of Lucerne) and Florian Elliker (University of St. Gallen)
37. *Penser la cohabitation sociale dans l'espace public à l'ère du numérique (Room D230)* (session 1)
Marianna Colella (University of Geneva) and Annamaria Colombo (Haute école de travail social Fribourg, HES-SO)
38. *Family Dynamics and Life Courses: Reconfigurations Across Time and Space (Room A230)* (session 1)
Julia Sauter (University of Lausanne), Benjamin Moles (University of Lausanne) and Laura Bernardi (University of Lausanne)
39. *Au-delà de la justice pénale ? La gestion des violences sexuelles dans les Églises par les commissions de reconnaissance et de réparation (Room C230)*
Marine Delaunay (Université de Lausanne), Maya Bodenmann (Université de Lausanne), Damien Scalia (Université libre de Bruxelles) and Camille Perrier-Depeursinge (Université de Lausanne)
40. *Les mondes de l'insertion en mouvement: Activation des publics, nouvelles professionnalités et régulation publique (Room G230)* (session 1)
Maël Dif-Pradalier (Haute école de travail social Fribourg, HES-SO), Joseph Hivert (Haute école de travail social Fribourg, HES-SO), Thomas Jammet (Haute école de travail social Fribourg, HES-SO) and Muriel Surdez (Université de Fribourg)
41. *Collective Improvisation: Performing and Analysing Dance as a Social and Inclusive Practice (Room E040)* (session 2)
Alain Bovet (HEG Arc, HES-SO), Sara Keel (University of Zurich), Jakub Mlynar (Haute école de travail social Valais, HES-SO) and Marc Relieu (Télécom Paris)
42. *Agricultural Transitions in Motion: Actors, Policies, and Professional Communities (Room C130)* (session 1)
Andrea Farioli (University of Fribourg), Emile Spahr (Agroscope) and Loïc Mazenc (University of Fribourg)

Workshop session VI

Time: Friday, 4 September 2026 15:15 - 16:45

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

43. *Gemeinschaften in Bewegung: Interpretative Perspektiven auf Zusammenhalt, Zugehörigkeit und soziale Beziehungen (Room E230)* (session 2)
Florian Elliker (Universität St.Gallen), Noemi Trucco (University of Luxembourg; University of Fribourg) and Stefan Röhrer (Institut für Arbeitsmarkt- und Berufsforschung IAB)
44. *Governing Futures in Movement: Aspirations, Moral Dilemmas, and the Institutional Making of Belonging (Room D130)*
Ihssane Otmani (Haute école de travail social Fribourg, HES-SO)
45. *Penser la cohabitation sociale dans l'espace public à l'ère du numérique (Room D230)* (session 2)
Marianna Colella (University of Geneva) and Annamaria Colombo (Haute école de travail social Fribourg, HES-SO)
46. *Family Dynamics and Life Courses: Reconfigurations Across Time and Space (Room A230)* (session 2)
Julia Sauter (University of Lausanne), Benjamin Moles (University of Lausanne) and Laura Bernardi (University of Lausanne)
47. *Diversity and Inclusion in Social Movements and Alternative Organizations (Room E130)*
Victoria Becerril Nito (University of Neuchâtel)
48. *Les mondes de l'insertion en mouvement : Activation des publics, nouvelles professionnalités et régulation publique (Room G230)* (session 2)
Maël Dif-Pradalier (Haute école de travail social Fribourg, HES-SO), Joseph Hivert (Haute école de travail social Fribourg, HES-SO), Thomas Jammet (Haute école de travail social Fribourg, HES-SO) and Muriel Surdez (Université de Fribourg)
49. *Les métiers du care au prisme d'une sociologie des médiations techniques (Room C140)*
Benjamin Tremblay (Haute école de travail social Lausanne, HES-SO) and Julie Tiberghien (Haute école de travail social Lausanne, HES-SO)
50. *Between Openness and Protection: The Challenges of Anonymising and Sharing Qualitative Data in the Social Sciences (Room E120)*
Pedro Araujo (Swiss Centre of Expertise in the Social Sciences FORS) and Alexandra Stam (Swiss Centre of Expertise in the Social Sciences FORS)
51. *Transformation of Memories and Belonging in Contemporary Cities: An Approach through Urban Difference and Connected Sociologies (Room F207)*
Olivier Waeber (University of Geneva) and Rüstü Demirkaya (University of Geneva)
52. *Agricultural Transitions in Motion: Actors, Policies, and Professional Communities (Room C130)* (session 2)
Andrea Farioli (University of Fribourg), Emile Spahr (Agroscope) and Loïc Mazenc (University of Fribourg)

SEMI-PLENARIES - DETAILS

Semi-plenary session I

Time: Thursday, 3 September 2026 10:45 - 12:15

Venue: HETS-FR, Campus Mozaïc, Route des Arsenaux 16a

1. *Boundaries, Belonging and Beyond: Investigating Identities, Shared Values and Senses of Communities in the Context of Organizations in Switzerland (Room 3.09)*

Organisers

Judith Nyfeler (University of St. Gallen), Nadine Arnold (University of Lucerne), Mathilde Bourrier (University of Geneva) and Roman Gibel (University of Zurich)

Abstract

Naturally, we live in a society of organizations—one saturated with, and in many ways over-structured by, organizational forms, to the point of generating unprecedented levels of complexity. Contrary to earlier expectations, organizations have not been weakened or dissolved by decentralization, digitalization, platformization, or the rise of digital capitalism with its promises of governance through networks and communities. If anything, their presence and influence appear stronger than ever. Switzerland offers an exceptionally fertile context for studying the organizational boundaries of belonging. Its geographic position and diverse landscapes, linguistic plurality, high degree of international integration, and rich economic and cultural production all contribute to a remarkable and diverse organizational ecosystem. In this semi-plenary, we aim to foster a dialogue with three speakers who will offer their perspectives on how organizations shape and structure identities and processes of identification, shared values and sensemaking, and experiences of belonging and community. The three contributions examine how remote work (Mattia Vacchiano), monastic organizations (Jan Danko), and NGOs (Leah Kimber) both respond to and are reshaped by shifting organizational boundaries in the face of environmental, structural, and cultural change — spanning the political, financial, and technological landscapes these organizations inhabit.

Presentations

- (a) *Eight Lessons About Remote Working*

Mattia Vacchiano (University of Geneva)

Remote working has moved from the margins to the center of how work is organized. Before the pandemic, working from home was often the exception. Today, it has become a normal part of working life in Switzerland and across much of the world. This transformation has changed more than where and when we work. It has reshaped how people experience belonging in organizations, how they interact with colleagues and family members, and more generally the way many of the fundamental processes of everyday life unfold.

In this presentation, I present eight lessons about what we have learned so far about remote work. What does the evidence actually say about productivity? Does remote work improve work–life balance? Who really has access to remote work, and who does not? And what are the benefits and the risks for workers' health and well-being?

To answer these questions, the presentation brings together some of the most important findings from the scientific literature and new evidence from the project The Empty Office, hosted by the University of Geneva. The project collected data on the personal networks of more than 4,000 workers across Europe to understand how remote work is reshaping how people collaborate and how new forms of conflict may emerge between colleagues, managers, and family members.

- (b) *Democratic Governance and Digital Dynamics: The Case of Monastic Organizations*

Jan Danko (University of Zurich)

Monastic communities are among the oldest continuously operating organizations in Switzerland. Despite their reputation for hierarchy and seclusion, they have also institutionalized diverse modes of participation, rendering them an instructive case for organizational democracy under contemporary digital transformation. Building on a mixed-methods approach to investigating German-speaking monasteries (survey data from 112 communities, systematic coding of websites and social media, and interviews/ethnographies in Switzerland, Austria, and Jerusalem), this contribution asks how digitalization interplays with monastic governance in reshaping boundaries

of belonging, identity, and community within these organizations. We show three mechanisms through which monastic communities adapt in the context of digitalization: (1) historically imprinted decentralized, democratic logics are repurposed to enable digital adaptation; (2) democratic accountability curbs leader hubris and shapes displays of authority online; and (3) digital media are increasingly legitimized bottom-up in a cyclical process of community–individual sensemaking, thereby reshaping traditional legitimation processes. By drawing on monasteries, this contribution thus offers organizational-sociological leverage for understanding how traditional democratic institutions interact with digital practices to shape organizational belonging, identity, and boundaries in today's digitalizing society of organizations.

(c) *The End of NGOs as We Knew Them? Assessing the role of Civil Society at the UN in a Disordered World*

Leah Kimber (University of Geneva)

Non-governmental organizations (NGOs) and the broader civil society have been viewed as key allies of international organizations (IOs), championing human rights, global health, and governmental accountability. In the 1990s, NGOs grew in number and visibility as they entered UN forums, hailing the symbol of a more participatory, "global" public sphere. Yet the literature on civil society and the narrative that emanates from it reveal a decline in its participation and a shrinking space in the context of IOs. In this article, we nuance this assessment, arguing that the perceived end of the NGO era marks a structural reconfiguration within the international system, driven by state-centric sovereignty, funding shifts, digitalization, and dynamics in host-city ecosystems. Drawing on interviews and in-person participation in the Geneva international ecosystem, we hence call for a creative, inclusive, and networked engagement mechanisms for civil society close to the decision-making arenas.

2. *Negotiating Belonging: Muslim Social Participation in Plural Societies (Room 3.23)*

Organisers

Barbara Schmoutz (University of Fribourg), Baptiste Brodard (University of Fribourg) and Noemi Trucco (University of Luxembourg; University of Fribourg)

Abstract

Across Europe, Muslim communities face persistent structural discrimination and anti-Muslim racism, documented in recent studies on labor market exclusion, public space stigmatization, and biased interactions with authorities (Trucco et al., 2025). These dynamics intersect with restrictive migration and welfare regimes, reinforcing deficit-oriented narratives that frame Muslims as outsiders to plural societies. Such discourses often obscure the complex realities of Muslim actors' involvement in welfare and social participation. Empirical evidence shows that Muslim-led initiatives in Switzerland, including welfare provision, chaplaincy, and interreligious dialogue, play a role in addressing social needs and fostering cohesion, yet these practices unfold under conditions of contested legitimacy and asymmetrical power (Brodard, 2023; Banfi et Gianni, 2023; Banfi, 2018). In some cases, participation reflects proactive strategies, challenging exclusionary discourses and offering alternative models of solidarity, while negotiating legitimacy; in others, it responds to strong normative expectations and regulatory pressures. This evolving landscape raises critical sociological questions: How do minority actors negotiate belonging and visibility within plural welfare systems? How do agency and constraint intersect in shaping forms of civic engagement? By situating these questions within debates on decoloniality, communitarianism, and the diversification of social actors, this proposal examines how Muslim engagement contributes to reconfiguring welfare ecologies in European societies marked by pluralization and contested trust.

Presentations

(a) *Muslim Welfare Organizations in Post-Migrant Switzerland: Networks, Agency, and Legitimacy*
Barbara Schmoutz (University of Fribourg)

The first empirical presentation discusses an ongoing doctoral project mapping the welfare practices and networks of new Muslim-led organizations founded mainly between 2015–2020 in French- and German-speaking regions in Switzerland. The project integrates postcolonial critiques and critical social capital theory (Szreter and Woolcock, 2004; Bourdieu, 1980) to expose how networks both enable and constrain inclusion. Rather than depicting Muslims as passive welfare recipients, the project highlights their agency in shaping welfare ecologies and negotiating legitimacy within the Swiss welfare system. Using Social Network Analysis (SNA) combined with qualitative interviews

and visual mapping, the project analyzes social capital under conditions of power asymmetry and anti-Muslim racism. Preliminary interviews reveal novel strategies for filling gaps left by public services, reinterpreting Islamic giving (e.g., localizing zakat), and negotiating visibility with authorities, sometimes under conditions of asymmetrical power and discreet collaboration.

(b) *The Subjectivation of Imams in Switzerland*

Noemi Trucco (University of Luxembourg; University of Fribourg)

The second empirical contribution presents findings from a project on the subjectivation of imams in Switzerland (Trucco, 2025). It shows that discourses in Switzerland address imams through specific subject positions: a juxtaposition of a normalised, mimicking subject (the ideal model imam) and a deviant subject (the imam as a threat). As self-positionings align with societal expectations of normality, imams appear to have little choice but to reject the imam as a threat and instead position themselves as ideal model imams. They support the integration of their community members, are active in chaplaincy and interreligious dialogue, and take up a role in the prevention of radicalisation – all tasks from which not only their communities benefit, but society at large. By combining subjectivation, Othering and Homi Bhabha's (1994) concept of mimicry, the findings can be explained as a form of control. However, with mimicry, we can also see the potential for fragilizing discursive subject positions and gaining agency in the results.

(c) *Communitarianism as a Framework for Ethical Pluralism and Muslim Social Participation*

Baptiste Brodard (University of Fribourg)

The third presentation aims to discuss at a more theoretical level how Muslims' social participation, as developed in the first and second presentation, illustrates a possible normalization of community-based social engagement in European plural societies. The contribution of diverse types of actors, including faith-based organisations as well as structures based on community identity, offers innovative possibilities that can potentially nourish social work practices. While this diversification of social actors has been positively acknowledged in some Western countries (the United States of America, the United Kingdom, Canada) and considered as a threat in others (principally in France), the theoretical and ethical foundations of such community-based participation have not been fully explored yet. To address this gap, this contribution first explores the political and philosophical ground that could give space to and legitimize minority groups' participation. As a response and critique to liberalism and its universalist claims, communitarianism emerges as a counter political thought that may legitimate communal expressions of ethics and politics in the public sphere (Sandel 1982; MacIntyre 1998). The recent development of communitarianism has to be understood in a context of decreasing Western influence worldwide going hand in hand with the rise of multipolarity. In this context, universal claims and systems, including those sustaining secular normativity, may lose their credit and become challenged by alternative views offering space for alternative forms of engagement in the public space. In parallel, the increasing in decolonial approaches fosters this tendency through their will of restoring alternative epistemological systems (De Sousa 2014), which delves in a higher variety of the possible forms of engagement in society. Consequently, some approaches among the contemporary Islamic thought follow this communitarian line to assert the right of Muslims to participate in society, not only through the conventional modes according to Western societies' dominant norms but through a genuine mobilization of principles, values, and practices issues from their specific traditions (Hallaq 2019; Kaminsky 2021).

Such approaches of participation may certainly face limits and critiques from the majority, for whom community-based engagement, especially when grounded in so-called external religious systems, remains highly suspect. The presentation aims at discussing both the theoretical ground of community-based approaches to social participation and the conditions of its reception and acceptance in Western European plural societies.

3. *Social Justice in the City? Contesting Access to Urban Services and Infrastructures in Switzerland (Room 4.09)*

Organisers

Peter Streckeisen (Zurich University of Applied Sciences), Sarah Schilliger (ETH Zurich) and Jacob Geuder (University of Neuchâtel; ETH Zurich)

Abstract

In this semi-plenary session, we focus on the city's potential for solidarity and social justice against a dynamic context shaped by neoliberal globalization, new public management, and growing inequalities.

Are cities able to develop new forms of community and belonging today? Urban services and social infrastructures deeply shape how city residents live and relate to one another. They condition belonging, solidarity, and everyday practices while mediating power relations through unequal access to essential resources and services. The semi-plenary explores how social infrastructures — such as housing, care, and social services — become sites of contestation and political negotiation. Amid rising living costs, housing crisis, and restrictive migration regimes, struggles over every day needs have intensified. They reveal not only intersectional inequalities but also shifting boundaries of citizenship and solidarity in urban life. Bringing together empirical cases focusing the city of Zurich, this session asks: • How do conflicts/negotiations over access to essential urban infrastructures reshape relationships between local authorities and civil society actors? • How might urban infrastructures function as laboratories for reimagining a "just city"? • How do these Swiss cases speak to broader sociological debates on infrastructures, (urban) citizenship, and justice in times of multiple crises?

Presentations

- (a) *Testing Services: Bridging the Gaps Between the Distant Worlds of People and City Administration*
Peter Streckeisen (Zurich University of Applied Sciences)

Peter Streckeisen presents the ongoing Zurich for all (Zürich für alle) project (2025-2028). This project is sponsored by the city of Zurich as a response to social movements advocating urban citizenship. It is a user involvement project aimed at improving the access to and the quality of social services provided by the municipality. Any service can be tested by (potential) users confronted with specific barriers to access or discriminations. However, there is no obligation for service units to get their services tested. The Zurich University of Applied Sciences project team set up a pool with (potential) service users available for tests and participating in community events. This pool currently consists of approx. 60 persons with diverse vulnerabilities. The project relies on collaboration with solidarity networks, NGO, charities, and community organizations.

- (b) *Controversial Responsibilities: Negotiating Urban Planning Under Socio-Ecological Crisis*
Jacob Geuder (University of Neuchâtel; ETH Zurich)

The project Controversial Responsibilities examines how urban planners negotiate responsibility amid socio-ecological crises. Centered on Zürich and the transformation of Altstetten's Dennlerstrasse, this qualitative study analyzes semi-structured interviews with planners, architects, and key stakeholders to understand how future responsibilities are integrated into present planning decisions. It explores how core beliefs shape practices, frame policies, and define what counts as "responsible" action. Findings reveal how institutional responses reconcile competing economic, moral, and political visions in housing development. By shedding light on crisis discourses and their influence on urban governance, the study contributes to debates on planning ethics and responsible city-making. Controversial Responsibilities is part of the SNSF founded Responsible City project, which is a collaboration between University of Zurich, University of Neuchâtel, ETHZ and EPFL.

- (c) *Who Cares for Those Who Care? Infrastructural Violence and Care Struggles in Zurich*
Sarah Schilliger (ETH Zurich)

This presentation draws on the Urban Essential Workers project (NRP-80 Covid in Society), based on interviews with cleaners, daycare staff, retail workers, urban transport workers, and policymakers in Zurich. It examines the multiple precarities confronting these often feminized and migrant workers during and beyond the pandemic, developing the concept of slow infrastructural violence. A key dimension is that those who sustain the city through their labour can scarcely afford life in expensive Zurich and are increasingly excluded from vital urban infrastructures such as affordable housing and childcare. This raises the fundamental question: Who cares for those who care? Using struggles in the childcare sector as an empirical lens, the contribution sketches how caring cities could be imagined, i.e. cities that recognize infrastructural labour and place those who keep urban life running at the centre of policy and planning.

4. *Se mobiliser en contexte répressif : Perspectives comparées (Room 3.06)*

Organisers

Aysen Uysal (Izmir 9 Eylul Universitesi) and Isil Erdinc (Université libre de Bruxelles)

Abstract

Cette session semi-plénière entend interroger les modes et les stratégies d'action individuels (quitter le

pays, actions protestataires individuelles, etc.) et collectifs, ouverts et secrets/invisibles, en contexte autoritaire tant dans les pays dits de Sud que dans les pays dits du Nord. L'objectif est de discuter non seulement les conditions d'émergence et le déroulement des mobilisations anti-pouvoir politique (Uysal, 2019) mais aussi l'organisation et la participation des mobilisations visant à protéger le pouvoir politique en place (Delcourt, 2018 ; Türkmen, 2019 ; Uysal 2022). La démarche privilégiée de cette session dans l'analyse des formes de mobilisation sera une démarche sur plusieurs échelles. La variation des échelles d'analyse permet notamment de montrer comment les espaces de résistance sont observables au niveau local. Poser le problème en ces termes vient à refuser de le penser en termes simples : force/faiblesse, centre/périphérie et à déplacer l'analyse sur les phénomènes de circulation, de négociation, d'appropriation à tous les niveaux (Revel, 1996). L'international est un autre espace de coopération et de lutte pour les acteurs protestataires (Tarrow, 2000). Tarrow parle des organisations internationales ou supranationales comme des "récifs de corail" pour les organisations non gouvernementales et les groupes d'intérêts. Keck et Sikkink insiste également sur l'"effet boomerang" (Keck et Sikkink, 1998). Cependant, cet usage de l'international commence à perdre de son efficacité dans des régimes autoritaires (Erdoğan, 2016). Cette session vise également à discuter les mécanismes par lesquels une cause s'internationalise et les effets du recours à l'international et l'action collective transnationale sur les droits et les libertés. Les discussions s'articulent autour de deux axes, tirés de la sociologie de l'engagement d'Albert Hirschmann (1970).

Presentations

(a) *Du champ de bataille à l'international : Les espaces d'action des luttes à distance*

Lola Guyot (Université Paris 1 Panthéon-Sorbonne)

Depuis les débuts de l'insurrection armée au Sri Lanka dans les années 1970, la lutte pour la création d'un État indépendant tamoul s'est déployée à la fois sur le territoire sri lankais et sur la scène internationale. Ces différents espaces de lutte – et les répertoires d'action qui y sont associés – obéissent à des jeux de contraintes contradictoires, obligeant les acteurs de la cause tamoule à effectuer des arbitrages. Selon les acteurs et les périodes, le territoire sri lankais ou la scène internationale sont considérés comme l'espace de lutte le plus légitime. De cette "géographie morale" de la lutte découlent différentes conceptions de la place des populations migrantes et non-migrantes dans le mouvement d'opposition. La présentation analyse les processus à l'œuvre au sein du mouvement de lutte à distance tamoul depuis le début de la guerre conduisant à la (re)définition des espaces de lutte et à la (re)configuration, qui en découle, des relations de pouvoir entre acteurs migrants et non-migrants. À partir de cette étude de cas, elle avance que le rapport à l'espace est un élément central structurant les luttes à distance et propose deux modèles idéal-typiques de mobilisation à distance, qui reposent sur la centralité de l'espace national ou de l'arène internationale.

(b) *Répertoires en mouvement dans les globalisations*

Pénélope Larzillière (Université Paris Cité, IRD, Ceped)

(c) *Reconceptualising Exile Through the Lived Experiences of Human Rights Defenders*

Sarah Sheikh Ali (Université libre de Bruxelles)

The paper introduces the experiential section of the volume and situates the lived experiences of HRDs within the concept of precarity, linking it to the contemporary structural conditions shaping exile.

5. *Instrumentation numérique du travail administratif ordinaire : Quelle(s) reconfiguration(s) du rapport à l'État ? (Room 3.13)*

Organisers

Béatrice Vatron-Steiner (Haute école de travail social Fribourg, HES-SO), Périne Brotcorne (Université catholique de Louvain) and Jean-François Bickel (Haute école de travail social Fribourg, HES-SO)

Abstract

La numérisation de la relation aux usagers et usagères (front office) constitue un volet récent d'un vaste programme de réformes des bureaucraties publiques, engagé depuis les années 1990 dans la plupart des pays européens (Granjon, 2025a). Les discours politiques et les réformes de l'État appellent désormais à accélérer la "transformation numérique", devenue un mot d'ordre central de l'action publique (Bellon, 2022). Dans la continuité du New Public Management (NPM), ces politiques visent à améliorer l'efficacité des agents de première ligne grâce à des outils d'aide à la décision.

Elles cherchent aussi à standardiser la relation avec les usagers, tout en augmentant la qualité des services et en réduisant les coûts, notamment par le recours à l'auto-service (Shou & Pors, 2019). Elles ambitionnent enfin de simplifier les démarches administratives afin de lutter contre le non-recours aux droits sociaux (Deville, 2023). Cependant, à rebours de cette vision d'une dématérialisation pensée au service du citoyen-usager, de nombreux travaux ont mis en évidence ses effets négatifs sur l'accès aux droits et aux prestations sociales. Ces effets touchent particulièrement les publics les plus vulnérables, souvent très dépendants de leurs interactions avec l'administration et les services publics (Alberola et al., 2017 ; Granjon, 2025b ; Kesteman, 2020 ; Mazet, 2017). Ces évolutions s'inscrivent plus largement dans des transformations contemporaines des sociétés marquées par la numérisation et les fractures qui y sont associées, lesquelles reconfigurent les conditions d'accès aux ressources et participent à la redéfinition des inégalités sociales et des formes d'appartenance.

Sans abandonner cette perspective centrée sur les droits, cette session semi-plénière propose d'élargir l'analyse en s'intéressant au rapport ordinaire à l'État. Elle s'appuie sur le constat formulé par Pierre Mazet, qui invite à interroger les effets de la disparition de la dimension humaine et incarnée du rapport à l'État dans le cadre de l'État plateforme. Dans un contexte de relation entièrement dématérialisée, cette évolution conduit à reconsidérer la manière dont se construit le rapport à l'offre publique, ainsi que les modalités de compréhension des droits et des devoirs. Elle amène également à questionner la relation de réciprocité, souvent mobilisée pour justifier les logiques de contrepartie (Bec, 2008), désormais inscrite dans un lien exclusivement à distance avec les institutions (Mazet, 2019 : 10-11).

Ces interrogations invitent ainsi à déplacer le regard, en inscrivant les transformations contemporaines du travail administratif dans une temporalité plus longue et dans l'épaisseur des relations ordinaires à l'État. C'est dans cette perspective que Pharabod et Borelle proposent de mobiliser l'approche des policy feedbacks afin de replacer la numérisation du travail administratif des individus dans l'histoire de leur relation à l'État (2025 : 324). Cette approche souligne le rôle structurant des politiques publiques dans la formation des comportements et des perceptions politiques des citoyen·nes (Mesnel, 2017 : 37), lesquels se construisent notamment à travers les expériences concrètes accumulées dans les interactions avec les institutions et leurs agent·es (Spire, 2020, p. 39). Le travail administratif, qui incarne la dimension ordinaire de l'expérience du rapport à l'État, constitue à ce titre un maillon essentiel des policy feedbacks (Mesnel, 2021 : 122).

Or, si ce travail administratif est un espace important d'apprentissage et de rencontre avec l'État, ses conditions de réalisation sont actuellement profondément transformées par l'instrumentation numérique de l'action publique. Ces transformations concernent les dispositions désormais requises pour faire face à une nouvelle conditionnalité numérique (Mazet, 2019), notamment la nécessité d'adopter une posture d'enquêteur capable de naviguer dans un environnement administratif instable (Pharabod et Borelle, 2025). Elles touchent également la spatialité (Deville, 2018, 2023), la temporalité, l'organisation des tâches (Bickel et Vatron-Steiner, 2023) et, plus largement, les réseaux de médiations et de solidarités administratives dans lesquels s'inscrit ce travail (Aouci et Peyrache, 2021 ; Delias, 2021). Ces reconfigurations participent plus largement à des dynamiques de recomposition de la cohésion sociale, mais aussi de fragmentation, en affectant les modalités concrètes d'accès aux institutions et les expériences différenciées du rapport à l'État.

Dans ce cadre, les communications de cette session se proposent d'interroger la manière dont l'instrumentation numérique reconfigure le travail administratif ordinaire et, par là même, le rapport des citoyen·nes à l'État. Analyser ce rapport implique de saisir la diversité des relations, à la fois pratiques et symboliques, qui se déploient dans le champ bureaucratique (Bourdieu, 1997 ; Spire, 2020), ainsi que les dynamiques qui les traversent.

Presentations

(a) Numérisation de l'administration et recomposition des médiations : de quelques enjeux méthodologiques pour enquêter le rapport ordinaire à l'État

Périne Brotcorne (Université de Louvain) and Béatrice Vatron-Steiner (Haute école de travail social Fribourg, HES-SO)

Dans le prolongement du programme de recherche sur le rapport ordinaire des citoyens à l'État esquissé dans le récent double numéro de Sociologies pratiques, (Gonnet & Simha, 2025, 2026), cette communication propose une réflexion sur les enjeux méthodologiques que soulève une enquête de terrain centrée sur le rapport ordinaire des individus à l'État. De fait, la numérisation de l'administration reconfigure les conditions mêmes de l'enquête. La réduction des interactions

de guichet s'accompagne d'un double processus de désintermédiation et de réintermédiation (Gonnet & Simha, 2026 : 10) : proches, professionnel·les, plateformes, interfaces, documents et échanges téléphoniques deviennent autant de relais de l'action administrative. Une même démarche se déploie ainsi dans un continuum de situations et de médiations hétérogènes, en ligne et hors ligne. Le défi méthodologique n'est, dès lors, plus seulement de multiplier les lieux d'enquête, mais d'identifier des dispositifs permettant de suivre une même démarche administrative à travers la diversité des médiations qui la composent. À partir d'une revue de littérature croisant la sociologie de l'action publique avec des travaux ayant davantage théorisé les conséquences méthodologiques des terrains distribués (notamment en ethnographie du numérique (Hine, 2015; Przybylski, 2021)), cette communication discutera les enjeux méthodologiques de la recomposition des médiations entre les citoyen·es et l'État, ainsi que les pistes qu'elle ouvre pour renouveler les dispositifs d'enquête. Cette réflexion s'appuiera sur deux recherches de terrain menées auprès de seniors en Suisse romande et de jeunes Bruxellois issus des classes populaires (16-29 ans) en Belgique.

- (b) *La numérisation du travail administratif ordinaire : Vers une horizontalisation de la relation que les individus entretiennent avec l'État ?*

Céline Borelle (SENSE)

À partir de travaux ethnographiques sur la numérisation du travail administratif ordinaire (Borelle et al., 2022 ; Borelle & Pharabod, 2024 ; Pharabod & Borelle, 2025), la communication propose d'interroger les reconfigurations du rapport des citoyen·nes avec les pouvoirs publics dans une perspective de policy feedbacks. Elle examine la manière dont la numérisation du travail administratif ordinaire affecte la relation que les individus entretiennent avec l'État. Deux constats sont développés. D'une part, la numérisation favorise une hybridation du privé et du public, au niveau des infrastructures, de l'identification des interlocuteurs et de l'ancrage spatio-temporel des tâches administratives. D'autre part, elle met les individus en posture d'enquête pour naviguer dans un environnement instable, ce qui accroît l'incertitude sur l'action qui convient, rend impossible la routinisation des pratiques à l'échelle des trajectoires de vie administrative et valorise le déploiement d'une compétence à se méfier. À partir de ces deux constats, la communication avance l'idée selon laquelle la numérisation administrative participe d'un processus d'horizontalisation de la relation à l'État, les pouvoirs publics étant de moins en moins identifiés de manière spécifique, de moins en moins considérés comme garants de l'aboutissement des démarches en ligne et de la fiabilité des dispositifs proposés, ce qui fragiliserait finalement la capacité des individus à se percevoir comme détenteur·rice·s de droits.

- (c) *Gouverner à distance. Le numérique comme force de désencastrement des pratiques administratives populaires*

Clara Deville (Institut national de recherche pour l'agriculture, l'alimentation et l'environnement INRAE)

À partir du milieu des années 2010, les Caisses d'allocation familiale (CAF) ne reçoivent plus que sur rendez-vous, et les demandes de droits sociaux se font en ligne. Si ces changements sont affichés comme un moyen d'améliorer l'accès aux droits, leur analyse montre qu'ils produisent des inégalités dans l'accès au revenu de solidarité active (RSA). Cette communication, basée sur des données ethnographiques, propose d'analyser ce renversement à deux niveaux. Tout d'abord, au niveau de la conception et de la mise en oeuvre de la réorganisation, qui donne à voir les logiques conflictuelles de la construction et de l'appropriation des cadences de travail. Ensuite, au niveau des mécanismes de tri des demandeurs et des demandeuses dans l'obtention d'un rendez-vous. Si les files d'attente ont formellement disparu, elles se recomposent à distance des administrations. Plus encore, les manières d'attendre se révèlent déterminantes dans les parcours d'accès aux droits, forgeant les réputations des demandeurs et des demandeuses avant même la rencontre au guichet.

6. *Challenges to Sociology in Central Europe: Discussions by the Presidents of the Sociological Associations in Switzerland, Germany, France, Italy and Austria (Room 4.23)*

Organisers

Patrik Aspers (University of St. Gallen) and Jörg Rössel (University of Zurich)

Abstract

This session is organized to address the challenges and solutions that sociology and sociological associations face today. The presidents of the sociological associations of the 4 large neighbouring

countries to Switzerland identify and discuss these issues in the form of a conversation. The themes covered range from substantive issues to organizational concerns.

Presentations

Jörg Rössel (The Swiss Sociological Association), Stefani Stefanizzi (The Italian Sociological Association), Deborah Ridet (The French Sociological Association AFS), Bettina Mahler (The Austrian Sociological Association), Monika Wohlrab-Sahr (The German Sociological Association)

Semi-plenary session II

Time: Friday, 4 September 2026 13:30 - 15:00

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

7. *Quelle(s) communauté(s) pour la santé mentale ? Éclairages sociologiques à partir de terrains en Suisse et en Belgique (Room C230)*

Organisers

Audrey Linder (Haute École de Santé - Vaud, HES-SO), Sophie Thunus (Institut de recherche santé et société, UCLouvain) and Nicolas Marquis (UCLouvain Saint-Louis Bruxelles; ERC)

Abstract

La notion de communauté est centrale dans la définition des normes qui séparent le normal du pathologique, et dans l'organisation des soins de santé mentale. En interrogeant les utilisations contemporaines de cette notion, cette semi-plénière met en discussion les enjeux et les tensions de l'inclusion sociale pour les personnes ayant des difficultés psychiques. D'un point de vue organisationnel, la communauté est présentée comme support organisationnel et vecteur de soins, en particulier dans les politiques de désinstitutionalisation. Elle se matérialise dans de nombreux dispositifs tels que les groupes de pairs, les prises en charge ambulatoires, à domicile ou dans l'espace public. Dans ces dispositifs, le sens de la notion de communauté demeure incertain : que signifie soigner "dans" ou "par" la communauté ? quels types de communautés ces dispositifs présupposent-ils ? et à partir de quand est-on "dans" la communauté ? D'un point de vue normatif, la communauté constitue un pivot dans la définition des attentes et des objectifs qui prévalent dans les soins en santé mentale. De nombreux dispositifs visent à l'autonomie, une attente sociale largement partagée dans les sociétés individualistes. Quels modèles normatifs de l'être ensemble, des bonnes façons d'être au monde, prévalent-ils dans les lieux de soins qui promeuvent la réinsertion sociale ? Dans la promotion d'un retour à la cité, comment les risques de stigmatisation et de discrimination sont-ils pris en compte ? Trois terrains en santé mentale, qui ont en commun de mobiliser l'idéal communautaire, permettront de discuter ces questions.

Presentations

- (a) *Lieux de liens : Société, communauté et café?*

Sophie Thunus (Institut de recherche santé et société, UCLouvain)

Les "lieux de liens" sont des espaces ouverts et co-gérés, dans lesquels toute personne peut se poser et, si elle le désire, organiser ou participer à des activités collectives, génératrices de liens. Ils sont libres et faciles d'accès, car situés au centre-ville ou à proximité, et accessibles en transports en commun. Ils accueillent toute personne qui désire s'y joindre, indépendamment du statut social, professionnel ou de problèmes de santé mentale ou physique. La plupart des membres ont, au cours de leur vie, été en contact avec les services de santé mentale et les institutions psychiatriques, mais les lieux n'ont aucune ambition clinique et les catégories sociales et du savoir médical y sont volontairement mises de côté. Les lieux se veulent donc ouverts et inclusifs, et portent un regard alternatif sur les institutions sociales et psychiatriques. A la fois "dedans", c'est-à-dire liés à la psychiatrie et à la société, et "dehors", puisqu'ils en questionnent les normes dominantes, où se situent les lieux de liens ? Quels types de communautés s'y forment ? Et comment s'inscrivent-elles dans le contexte social et dans le paysage de la santé mentale ?

- (b) *Aller mieux avec ou par rapport aux autres ? Une unité psychiatrique de réhabilitation comme communauté de transition*

Audrey Linder (Haute École de Santé - Vaud, HES-SO)

Les unités de réhabilitation psychiatrique jouent le rôle de communauté de transition entre l'hôpital et une vie sociale "ordinaire". Elles invitent à un double mouvement : celui de se reconnaître

dans un "Nous patients" dans un premier temps, une communauté qui devient source d'entraide, d'espoir et d'amitié ; dans un deuxième temps toutefois, il s'agit non seulement de quitter l'unité, mais également de se détacher de ce "Nous patients" pour réinvestir d'autres "Nous", qui ne sont pas rattachés à la maladie et à la psychiatrie. Alors qu'au moment du suivi dans l'unité, l'aller mieux se construit avec les autres patient.es, la phase de sortie constitue un point de bascule : les personnes qui "vont mieux" se distinguent de celles et ceux qui sont perçus comme de "vrais fous", qui se "contentent de toucher une rente AI", qui ne "font pas suffisamment d'efforts" pour s'en sortir, ou simplement qui "n'évoluent pas". L'analyse des unités de réhabilitation comme communauté de transition permet ainsi d'interroger les attentes normatives liées à la réinsertion sociale et à l'aller mieux, qui se construisent à la fois avec et par rapport aux autres.

- (c) *Être différents ou comme les autres ? Les communautés d'Entendeurs de voix et hypersensibles*
Nicolas Marquis (UCLouvain Saint-Louis Bruxelles; ERC)

La question de la communauté en santé mentale ne se joue pas seulement dans l'inclusion ou l'exclusion sociale : elle comporte également une dimension symbolique, liée aux questions d'appartenance et de reconnaissance. Depuis plusieurs décennies, on observe des processus de requalification des expériences psychiques, voire d'inversion du stigmate, par des personnes catégorisées comme souffrant de troubles mentaux. Ces dynamiques visent à constituer des communautés alternatives capables de redéfinir la norme. Cette communication interroge deux catégories emblématiques de ce mouvement : la "personne hypersensible" (HSP) et l'"entendeur de voix" (VH). En redéfinissant des expériences longtemps associées à la pathologie, ces labels contribuent à la formation de communautés d'expérience et à une remise en question des frontières entre normal et pathologique en santé mentale. L'analyse montrera 1) que ces labels articulent un constructivisme qui attribue la souffrance à une société normative, et un naturalisme qui ancre la différence dans le cerveau, la biologie ou la neurologie ; 2) qu'ils produisent des dilemmes de différence : catégorie vs continuum, singularité vs communauté, souffrance vs valorisation ; 3) qu'ils s'inscrivent dans une transformation institutionnelle plus large : passage d'une lecture médicale des troubles à une lecture en termes de handicap psychique, de droits et d'empowerment.

8. *Gendered Bodies at Work. The Impact of Menstruation, Maternity, Motherhood and Menopause on Women's Working Lives Across the Life Course (Room G230)*

Organisers

Nicky Le Feuvre (University of Lausanne), Isabelle Zinn (Bern University of Applied Sciences), Marion Braizaz (University of Lausanne) and Nathalie Neeser (Bern University of Applied Sciences)

Abstract

In this semi-plenary session, we propose to focus on a series of bodily transformations that can be seen as markers of distinct phases in women's lives. Research has recently coined the term the "three Ms" (menstruation, maternity and menopause) to designate events that are associated with major hormonal and physiological changes in women's bodies (Juillet, Le Tinier, Streuli & Ponte, 2024). We could also include experiences such as fertility treatments (Girard & Streuli, 2018), miscarriages and motherhood to this list. These events reflect shared beliefs and stereotypes that have a significant impact on women's health (Amacker, Büchler, et al., 2024) and their personal and professional lives (Grandey et al., 2020).

A focus on the experience and management of these events at work enables a re-examination of the normative expectations surrounding the gendered division of paid and unpaid labour in contemporary, formally 'egalitarian' societies. With rising expectations for women to conform to the 'ideal worker' norm (Steffan & Loretto, 2025), and to 'silence' their bodies (Atkinson et al., 2021), we can expect physiological and bodily manifestations to remain largely taboo in the workplace (Amacker, Bigler, et al., 2024; Le Feuvre et al., 2026; Steffan & Loretto, 2025). And yet, some organizations have recently recognized these events as a persistent barrier to gender equality and have adopted specific policies (e.g. menstruation leave) to address this issue. In such a transient context, it is interesting to analyse how women navigate the space between disclosure and concealment (Steffan, 2021, 2025), how their strategies vary by context (e.g. occupational sex ratio) or according to their socio-economic circumstances (e.g. qualifications, marital status, sexual orientation, economic precarity), and to seize the repercussions these experiences may have on their employment patterns and long-term health.

This semi-plenary session will provide an opportunity to consider the tension between supporting women through these life transitions and the risk of stigmatization and discrimination (Caron-Thérage, 2025; Hertzog, 2014).

Presentations

- (a) *Menstrual Health in Everyday Working Life: Focus on the City of Zurich's Findings on Menstrual Discomfort*

Michèle Amacker (University of Bern), Christine Bigler (University of Bern)

This presentation summarises the findings of a study on the occurrence, impact, and management of severe, regular menstrual discomfort among employees of the City of Zurich in Switzerland. A quantitative online survey was sent to 19'809 female employees aged up to 55. The questionnaire addressed three main areas: (a) the occurrence and management of severe and regular menstrual discomfort, (b) experiences of taboo, and (c) needs and expectations related to workplace regulations. Overall, 63 per cent (n = 5'524) of respondents reported experiencing severe and regular menstrual discomfort, with a higher proportion of younger employees reporting menstrual discomfort. More than half (51 per cent) reported that menstrual discomfort had a strong or very strong negative effect on their work performance in the past 12 months. However, 70 per cent had not missed work due to menstruation, highlighting a strong sense of presenteeism. Additionally, 41 per cent felt that the workplace environment was not supportive of discussing menstruation or chose not to engage in such conversations. Just over half (52 per cent) of respondents said they would take menstrual leave if it were an option, while one third were unsure. The results emphasise that menstrual discomfort at work is common, often overlooked and considered taboo. Raising awareness of menstrual health and challenging the taboo can support menstrual justice and promote gender equality in the workplace.

- (b) *The FERTIPRO Study: Infertility and the Workplace in French-Speaking Switzerland*

Isabelle Streuli (Cabinet spécialisé fertilité & chirurgie gynécologique, Geneva)

The impact of fertility treatment on the workplace and on the professional lives of couples undergoing medically assisted reproduction (MAR) remains largely understudied. Existing research, mainly quantitative and conducted primarily in the UK and Portugal, shows that infertility profoundly affects mental health, finances, careers, career trajectories, and personal relationships. It also highlights the urgent need for affordable treatment options, counselling, workplace support, and fertility-friendly policies. Educating policymakers and employers is considered critical, as supportive work environments and inclusive policies benefit both employees and employers. The FertiPRO study is an online survey designed to better understand the expectations and needs of working women undergoing infertility treatment in French-speaking Switzerland. The questionnaire focuses on two areas: (i) the psychological, emotional, and economic impact of infertility and its treatment, and (ii) workplace policies and support during MAR. The survey targets women who are currently undergoing or have undergone infertility treatment within the past five years while working. Launched in October 2025, it was promoted via social media and fertility clinics in Geneva and Lausanne. The results of this anonymous survey will be presented here.

- (c) *Health and Ageing at Work: Issues and Insights from a study of the menopause transition in Switzerland*

Nicky Le Feuvre (University of Lausanne), Isabelle Zinn (Bern University of Applied Sciences), Marion Braizaz (University of Lausanne), Nathalie Neeser (Bern University of Applied Sciences)

Demographic ageing has increased the proportion of female workers aged 50+ in European labour markets. A growing number of women are therefore in employment during their menopausal transition, and this shift has potentially radical implications in highly feminized sectors, such as healthcare, social services, education, and retail. The menopause transition represents an important dimension of gendered ageing, shaping women's health, well-being, employment trajectories, and career prospects in later working life. Although international research shows that 80% of women experience at least some perimenopausal symptoms, with approximately one in five reporting severe effects, little is known about the impact of the working environment (e.g. sex ratio of a profession, support measures) on women's experiences of this transition at work in Switzerland. In this presentation, we discuss preliminary findings of the SNSF HAWK (Health & Ageing at Work) project and underline the methodological challenges associated with the study of the menopause transition at work.

9. *In Motion: How Digitalization Transforms Religious Communities and Organizations (Room D130)*

Organisers

Rebekka Rieser (University of Zurich)

Abstract

As classical sociologists have emphasized, religion has always mirrored the moral, institutional, and relational transformations of society. However, religion occupies an ambivalent position, particularly when viewed through the lens of community formation and belonging vis-à-vis the societal mainstream. In today's digitalizing societal landscape, the central question emerges how digitalization transforms religious communities and organizations, and how religious institutions in turn integrate digital media with religious belonging, authority, and visibility. Although still significant, institutionalized religion is no longer the primary or exclusive reference point for debates about religious communities and belonging. New actors, infrastructures, and practices emerge, altering who may speak for or against religion, how religious knowledge and practice circulate, and how individuals and groups position themselves not only within the religious landscape but also within broader publics. Contemporary religiosity unfolds not only as a theological or spiritual domain but also as a communicative, political, and social process. Digitalization intensifies these shifts by redrawing boundaries between community and society—echoing classical sociological debates on *Vergemeinschaftung* and *Vergesellschaftung*—while challenging established norms of belonging, cohesion, and authority. Across diverse contexts, these transformations manifest in three interrelated dynamics: • Organizational adaptation: Religious institutions must decide how to engage with digitalization—integrating, resisting, or selectively adopting digital tools. • Fragmented and hybrid public spheres: Digital environments create new expectations of legitimacy and transparency, prompting religious actors to renegotiate their public role. • New forms of communication and visibility: Influencers, apps, and online platforms diversify religious expression, generating fluid and networked forms of belonging that transcend traditional boundaries. Our panel examines how religious communities and institutions navigate these movements and how Swiss society observes and evaluates them by focusing on how digitalization reconfigures belonging, authority, and community formation. Bringing together perspectives from the sociology of religion, communication and media studies, law, and theology, the panel sheds light on the tensions and opportunities that emerge as religion becomes digitally reconfigured.

Presentations

(a) *Digital Transformation in Monastic Communities*

Jan Danko (University of Zurich; URPP Digital Religion(s))

Studying ascetic communities of religious virtuosi can shed light on legitimation patterns balancing tradition and technology, which all modern institutions need to navigate. Drawing on organizational sociological theory and a multi-method study of ascetic religious communities, we show how digital media use is becoming omnipresent and individualized, where decisions about digital engagement increasingly emerge through bottom-up processes. At the same time, charismatic authority appears to be (re)emerging alongside increasingly informal membership and diffuse leadership structures in the context of digital disruption. Within the extreme case of ascetic communities, we thus describe a reconfiguration of traditional authority and legitimation processes in the digital era.

(b) *Digitalization and the Dual Transformation of Law: Normative Adaptation and Communicative Change in Church Law*

Ramazan Özgü (University of Zurich)

Digitalization has become a significant impulse for the law, prompting it to regulate this societal transformation. In response, numerous legal fields have been adapted, while entirely new regulatory frameworks have emerged. This dynamic is equally evident in the religious domain, where, for example, churches must reconfigure their normative orders to address digital developments. Although ecclesiastical lawmakers traditionally rely on binding hard-law instruments, it has become increasingly clear that complementary soft-law measures are necessary to provide flexible guidance within complex digital environments. At the same time, digitalization transforms how law is communicated, accessed, and operationalized. This contribution demonstrates, using church law as an example, how this dual transformation—normative adaptation and the reshaping of legal communication—unfolds in the digital age.

(c) *Postdigital Ecospirituality: A Way of Staying with Ecological Trouble*

Tobias Adam (University of Zurich; URPP Digital Religion(s); University of Bonn)

This presentation explores the practice of postdigital ecospirituality within a Swiss outdoor community, examining the interplay between digital networking and encounters in the more-than-human world. Although rooted in Seventh-day Adventist traditions, the group is organised online and meets

for activities such as hiking and skating, combined with spiritual dialogue. The case study uses constructivist grounded theory, drawing on participant observation and five narrated photography interviews to extend multispecies ethnography to human–non-human encounters. The findings show that digital media function as enabling tools for ecological awareness and spiritual practice, rather than as alienating ones. Engaging with the more-than-human world becomes a means of reconnecting with God and rendering global ecological interdependencies tangible. This can be seen as a postdigital version of Donna Haraway’s “staying with the trouble”.

(d) *Religious Information Repertoires in a Hybrid Media Environment*

Rebekka Rieser (University of Zurich; Communication and Media Research; URPP Digital Religion(s))

Based on a representative Swiss survey conducted in 2024 (N = 1,000), this presentation examines distinct religious information repertoires that reflect majority–minority religious dynamics and combine personal encounters with legacy and digital media. These repertoires differ markedly in how religions are evaluated and trusted, illustrating how hybrid information practices and cohort-based differences shape perceptions of religious groups in a context marked by polarization, digital divides, and declining institutional trust—with important implications for social cohesion and tolerance. Together, the panel illustrates how communities and forms of belonging are increasingly shaped by the dynamic interplay between societal change, evolving understandings of religion, and ongoing digital transformation in Switzerland.

10. *Controversies in the City: Analysing Sociological Dynamics through Housing-related Debates (Room E130)*

Organisers

Luca Pattaroni (EPFL) and Maxime Felder (EPFL)

Abstract

This semi-plenary session proposes to revisit the political question of coexistence in contemporary cities through the lens of housing-related controversies. By drawing together urban sociology and Science and Technology Studies (STS), it aims to shed new light on key sociological debates around how we live together. Housing controversies crystallize central social issues of our time: inequality, climate and environmental change, and questions of belonging and migration. First, housing is simultaneously framed as a tool to reduce socioeconomic inequalities – through welfare subsidies, social mixing policies, and social housing – and as a major generator of inequality, through the role of real estate as a financial asset in contemporary capitalism. Second, housing debates are deeply entwined with climate politics. They revolve around land use, the environmental footprint of construction, and the energy consumption of buildings. Third, these controversies engage questions of citizenship and belonging, around who is entitled to housing in a given city or country, and in what ways migration is implicated in the housing crisis. In this semi-plenary, we propose to understand ongoing social transformations in our Communities and Societies in Movement through the prism of these housing controversies, analysed as practical arenas in which the social order of our societies is debated, contested, and reconfigured.

Presentations

(a) *Controversy Mapping : The Temptations and Risks of Closing the Debate Too Soon*

Tommaso Venturini (University of Geneva - CNRS)

The assembly of collective life in contemporary societies is characterized by the overlapping of numerous scientific and technological controversies. Economic asymmetries, ecological crises, bioethical dilemmas, power struggles and many other societal challenges emerge as knots of politics and science, morality and technology, impossible to unravel. In this context of increasing hybridization and complexity, understanding societal dynamics and participating in public life becomes increasingly difficult. To navigate in the uncertain world of controversies and take part in their collective debates, scholars and citizens need tools for exploration, representation and deliberation. The goal of mapping controversies is to contribute to the development of these tools through the creative use of digital technologies.

(b) *The Politics of Contentious Implementation : Housing Conflicts Accross European Metropolises*

Julie Pollard (University of Lausanne)

Housing development has become a central site of controversy in European metropolitan areas. Debates crystallize key tensions within contemporary urban governance, notably between the

imperative to address demand for (affordable) housing, often through new construction, and the need to limit land take. They also expose conflicts surrounding densification, which is widely debated in terms of social and environmental impacts. Such socio-spatial conflicts are structured by competing claims regarding the legitimate use of space. This contribution examines these dynamics through the lens of collective mobilizations opposing housing projects. Rather than remaining confined to discursive arenas, these controversies are grounded in localized conflicts and expressed through diverse forms of contentious urban politics. It focuses on actors mobilizing against housing projects and examines the uneven distribution of conflicts across metropolitan territories and social groups. Two questions guide the analysis: who engages in these conflicts, and where do these mobilizations take place? In other words, it examines the social and spatial contexts in which these controversies translate into localized collective action. Empirically, the study focuses on the Paris metropolitan area and draws on a fine-grained mapping of actors and mobilizations based on local press coverage. This approach situates these conflicts within the metropolis' socio-spatial structure and highlights how housing-related contentious politics are unevenly distributed across its territories.

(c) *Rethinking Controversies Through Planning Conflicts*
Luca Piddiu (University of Geneva)

From mobilizations against new highways to urban struggles against evictions, including disputes surrounding tree felling in densification projects, planning and housing conflicts can be understood as a series of controversies. This contribution argues for an epistemological articulation of controversies—from a grasp of urban assemblages to the trajectories of public problems—as a means of investigating both the conditions under which local controversies emerge and broader political transformations. Within these entangled conflicts involving society, nature, and technology, the valuation of nature appears particularly salient, especially in planning controversies that pit the right to housing against urban nature. Through a comparative analysis of two case studies in Brussels, Belgium, and Geneva, Switzerland, we aim to show how these assessments are contested and arbitrated. In both cases, ecological offsetting and the incommensurability of nature are disputed. However, the controversies follow distinct paths of generalization, shaped, among other factors, by the resources and materiality of the urban context.

11. *"Troubled Identities" in Zwangskontexten Sozialer Arbeit – Selbst- und Fremdzuschreibungsprozesse in institutionellen Settings sozialer Kontrolle (Room D230)*

Organisers

Martina Koch (Fachhochschule Nordwestschweiz) and Julia Emprechtinger (Haute école de travail social Valais, HES-SO)

Abstract

Moderne Gesellschaften sind durch vielfältige Prozesse von Wandel und von Mobilität geprägt – räumlich, sozial und normativ. Diese Bewegungen erzeugen neue Formen der Gemeinschafts- und Gesellschaftsbildung sowie Konflikte um Zugehörigkeit und Anerkennung. In Kontexten sozialer Kontrolle, die für betroffene Menschen in der Regel unfreiwillige Massnahmen mit sich bringen, treten Aushandlungen von Zugehörigkeit, Anerkennung und sozialer Positionierung in besonders verdichteter Form auf. Solche Kontexte, die auch als Zwangskontexte Sozialer Arbeit bezeichnet werden können, sind beispielsweise der Kindes- und Erwachsenenschutz oder das Justizvollzugssystem. In solche Zwangskontexte gelangen Individuen, wenn ihre Verhaltensweisen oder ihre Lebenslage als von gesellschaftlichen Normen abweichend kodiert werden, wobei die entsprechenden Institutionen charakterisiert sind durch Hilfe unter Zwang und damit durch asymmetrische Aushandlungsprozesse zwischen Professionellen, Organisationen und Adressat:innen. Institutionen der Sozialen Kontrolle wirken dabei als Orte, an denen materielle und symbolische Grenzen gezogen, verhandelt oder – im günstigen Fall – geöffnet werden. Die Adressat:innen dieser Institutionen und deren Massnahmen entwickeln eigene Strategien des Umgangs: Sie akzeptieren, transformieren oder widersetzen sich solchen Identitätsangeboten. Vor diesem Hintergrund untersucht die Semi-Plenary-Session, wie in Zwangskontexten "institutional selves" (Gubrium & Holstein 2000) und daran anschliessende "troubled identities" (ebd.) hervorgebracht, ausgehandelt, transformiert oder zurückgewiesen werden. Gubrium und Holstein verstehen Identität nicht als festes, inneres Wesen, sondern als ein Produkt sozialer Interaktion und narrativer Konstruktion. Das Konzept der institutional selves verweist auf Fremd- und Selbstzuschreibungsprozesse innerhalb von Institutionen, in denen betroffene Personen spezifische Identitätsangebote erhalten, die an organisationalen Normen und Erwartungen ausgerichtet sind. Diese Identitäten entstehen nicht einfach

individuell, sondern werden massgeblich durch die Strukturen, Erwartungen und Diskurse der jeweiligen Institution geprägt. Institutionen bieten dabei sowohl Ressourcen als auch Einschränkungen für die Konstruktion des Selbst an. Troubled identities entstehen, wenn Individuen mit widersprüchlichen, konkurrierenden oder gesellschaftlich marginalisierten Identitätskategorien konfrontiert werden. In solchen Situationen wird Identität zu einem aktiven Prozess, bei dem Menschen ihre Zugehörigkeit, Legitimität und Selbstdefinition immer wieder neu aushandeln müssen. Empirische Forschung zeigt, dass Zugehörigkeit und gesellschaftliche Integration wesentlich von Anerkennung abhängen. Für Menschen in prekären Lebenslagen, mit als deviant definierten Verhaltensweisen oder mit Erfahrungen sozialer Ausgrenzung kann das Einwirken institutioneller Zuschreibungen ein erodierendes Zugehörigkeitsgefühl verstärken oder neue Formen sozialer Positionierung hervorbringen. Identitätsangebote von Institutionen – etwa als "gefährdet", "entwicklungsbedürftig", "gefährlich", "deviant" oder "schutzbedürftig" – können für Betroffene im Widerspruch zu ihrer eigenen Selbstbeschreibung stehen und Prozesse des Stigma-Managements (Goffman 1975) in Gang setzen. Die drei Beiträge der Session beleuchten die Mikropraxis institutioneller Identitätsarbeit in Zwangskontexten anhand empirischer Studien in unterschiedlichen Feldern eingreifender Sozialer Arbeit, namentlich im Kontext von Jugendstrafuntersuchungen, des Justizvollzug und des Erwachsenenschutzes. Während in der Jugendstrafuntersuchung auf entwicklungsfördernde, erzieherische, resozialisierende Ziele und im Justizvollzug auf die Resozialisierung und Wiedereingliederung der Personen gesetzt wird, ist im Erwachsenenschutz der Schutz der Person und die Förderung ihrer Selbstbestimmung leitendes Prinzip. Die jeweils davon betroffenen Personen werden dementsprechend auf ein selbstbestimmtes, den gesellschaftlichen Normen angepasstes und deliktfreies Verhalten hin als abweichend beschrieben und diesen Normen entgegenstehende Charakteristika und Verhaltensweisen als bearbeitungswürdig kategorisiert. Für die betroffenen Personen können diese Zuschreibungen durch die Institutionen eine (grosse) Differenz zur Selbstbeschreibung bedeuten, welche in irgendeiner Form überbrückt bzw. sinnhaft bearbeitet werden muss. Im Fokus der Semi-Plenary-Session stehen dabei a) institutionelle Praktiken der Kategorisierung, Normalisierung und Zuschreibung, b) subjektive Erfahrungen der Betroffenen im Spannungsfeld von Anerkennung, Kontrolle und Zugehörigkeit sowie c) Aushandlungsprozesse über Grenzen, Selbstverantwortung, Identität und (Wieder-)Eingliederung. In der abschliessenden Diskussion werden Gemeinsamkeiten und Unterschiede zwischen den untersuchten Feldern herausgearbeitet. Unser Interesse richtet sich dabei sowohl auf die in den beschriebenen Handlungsfeldern tätigen Fachpersonen, insbesondere aus der Sozialen Arbeit, und ihre Praktiken des Einwirkens auf Selbstbilder im institutionellen Kontext als auch auf die (Aus)Wirkungen dieser Zuschreibungen auf die davon betroffenen Personen und auf deren Identitäts- und Stigma-Management.

Presentations

- (a) *Gefährlich, gefährdet oder einfach nur leichtsinnig? Jugendstrafuntersuchungen als Orte der Hervorbringung von Problemfigurationen*

Simone Brauchli (Bern University of Applied Sciences), Delia Sciallo (Bern University of Applied Sciences), Loretta Walther (Bern University of Applied Sciences)

Jugendstrafuntersuchungen sind Prozesse, in denen Sozialarbeitende und Jurist:innen im Kontakt mit den beschuldigten Jugendlichen und ihren Eltern ein Bild von deren Lebenssituation und den möglichen Problembelastungen entwickeln. Dabei werden im Zuge einer – normativ verfassten – Hervorbringung von Problembeschreibungen und -lösungen (vgl. Brauchli 2021, Groenemeyer 2010) spezifische Problemfigurationen erzeugt und die Betroffenen entsprechend adressiert (Rose & Ricken 2018) – etwa als "Gefährdete" oder "Gefährder:innen" bzw. als "Risikoträger:innen", als "Verantwortliche" oder "Überforderte", als "Erziehungsfähige" oder "Unterstützungsbedürftige", als "Widerständige" oder "Kooperationsbereite" etc. Vor diesem Hintergrund fragt der Beitrag, welche Problemfigurationen Fachpersonen in Fallerzählungen hervorbringen, wie Jugendliche und Eltern dabei positioniert (Deppermann 2013) und relationiert werden und wie sich diese Positionierungen zu den Selbstpositionierungen der Betroffenen verhalten. Diese Fragen werden anhand von Daten aus einer qualitativen, perspektiventriangulierenden Interviewstudie zu Jugendstrafuntersuchungen in der Schweiz exemplarisch beantwortet und aus einer macht- und ungleichheitstheoretischen sowie generationalen Perspektive interpretiert.

- (b) *Als gefangene Person (re)sozialisiert werden? "Troubled identities" in "troubled institutions" des Justizvollzugs*

Martin Böhnel (Haute école de travail social Valais, HES-SO), Marina Richter (Haute école de travail social Valais, HES-SO)

Vor dem Hintergrund aktueller Sicherheits- und Überwachungsbestrebungen in Gesellschaften des Globalen Nordens fungiert das Gefängnis als Paradebeispiel institutionalisierter Kontrolle und Gewalt. Gleichzeitig basiert das Schweizer Strafrechtssystem auf den dualen Prinzipien des Strafs und der Resozialisierung. Vor diesem Hintergrund stellt sich die Frage, wie Resozialisierung unter Bedingungen des Freiheitsentzugs zu erreichen ist. Wie kann "das soziale Verhalten der Gefangenen" gefördert werden (Besozzi 2020: 397), wenn sie gleichzeitig von der Gesellschaft – also dem Sozialen – ausgeschlossen sind? Empirisch stützt sich der Beitrag auf Daten aus dem SNF-Projekt "Social Work in Swiss Prisons: Elements, Limits and Articulations". Ausgehend von Interviews mit Sozialarbeitenden, anderen Professionen im Justizvollzug sowie eingewiesenen Personen, zeigt die Analyse, dass eingewiesene Personen im Gefängnisalltag situativ "Räume" aushandeln, in denen institutionelle Praktiken der (Re-)Sozialisierung wirksam werden können. Solche Aushandlungsprozesse zeigen sich bspw. in Beratungen mit Sozialarbeitenden, bei der Arbeit in Werkstätten, oder im Alltag mit dem Sicherheits- und Betreuungspersonal. Der Beitrag fokussiert auf Resozialisierung als einen relationalen Prozess. Dabei lassen sich "troubled identities" (Gubrium & Holstein 2000) im Zwangskontext nicht nur bearbeitet, sondern auch in so genannten "Fluchtlagen" (Deleuze & Guattari, 1987) umdeuten.

- (c) *"Dann brauche ich gar niemanden mehr" – Aushandlung von Schutzbedarf bei älteren Menschen im Schweizer Erwachsenenschutz*

Philomina Bloch-Chakkalakal (Fachhochschule Nordwestschweiz), Fabienne Rotzetter (Fachhochschule Nordwestschweiz)

Der Beitrag untersucht die Herstellung von Schwächezustand und Schutzbedarf bei älteren Menschen im schweizerischen Erwachsenenschutz als Prozess institutioneller Zuschreibung und interaktiver Identitätsarbeit. Ausgehend vom Konzept der "Problemarbeit" von Groenemeyer 2010 beleuchten wir, wie in Abklärungsverfahren Schwächezustand und Schutzbedarf nicht nur festgestellt, sondern interaktiv hervorgebracht werden. Grundlage bilden vorläufige Ergebnisse eines vom Schweizerischen Nationalfonds geförderten Projekts zu Prozessen, Praktiken und Spannungsfeldern der Fallkonstitution an der Schnittstelle von Altersarbeit und Erwachsenenschutz (Projektnummer: 10001C_200743). Anhand von kontrastierenden Fallanalysen zeigen wir, wie betroffene ältere Menschen mit der Konstruktion eines "troubled self" im institutionellen Kontext umgehen. Im Fokus stehen dabei subjektive Deutungen und situative Praktiken, mit denen die zugeschriebene Positionierung bearbeitet wird. Die empirischen Befunde verdeutlichen ein Spektrum an Umgangsweisen: Während einige Betroffene widerständige Praktiken entwickeln und Zuschreibungen aktiv zurückweisen oder unterlaufen, zeigen andere Formen der Akzeptanz, Anpassung oder auch Dankbarkeit gegenüber institutionellen Interventionen. Der Beitrag macht sichtbar, wie Vulnerabilität und Identität bei älteren Menschen im Erwachsenenschutz in asymmetrischen Aushandlungsprozessen bearbeitet werden.

12. *Investment Communities, Cultures and Gamification (Room E230)*

Organisers

Fabrice Plomb (Université de Fribourg), Philip Balsiger (Université de Neuchâtel), Lena Pellandini-Simányi (Università della Svizzera italiana) and Gaël Curty (Université de Fribourg)

Abstract

The issue of communities seems, at first glance, to be very distant from finance, which is often seen as the very embodiment of economic rationality and homo economicus driven by individual interests. However, the platformization of financial practices over the past twenty years has profoundly transformed the way finance is practiced and how financial skills are acquired. These shifts have been furthered by gamification and lower access costs to financial platforms and the emergence of new financial products (among which cryptocurrencies feature prominently) that enabled the entry of new social groups into low finance investment. The growth in financial practices is most evident among young people. As a result, today, social networks and financial influencers (finfluencers) are playing an important role in shaping lay conceptions of finance as well as individual investment practices. Online financial communities develop their own (sub-)cultural codes, languages, symbolic meanings and narratives that underpin financial calculations, decisions, and community engagement. Between gaming and sharing risky practices, these online communities constitute their own status hierarchies, diversify the forms of financial practices, and transform the meaning of finance. This semi-plenary session aims to explore these new forms of community participation in the financial market.

Presentations

- (a) *Doing Hype Finance: Meme Coin Trading, Online Community Building, and Hype Practices*
Kobe de Keere (University of Amsterdam)

In the crypto market, the homo economicus (the rational human) and homo ludens (the playful human) are often merged into a single financial actor, pushing casino capitalism one notch up. This is especially true for meme-coin day traders—called “Degens” (short for degenerates) in the crypto world—who seek to profit from extreme market volatility while risking substantial losses. They participate in a gamification of finance, primarily facilitated and engineered by exchange platforms, in which the boundaries between scams and bona fide trading or investment practices are deliberately blurred.

- (b) *Crypto Activists or Rookie Investors? How Cryptocurrencies Are Shaping New Forms of Participation in Finance Among Young Argentines*
Mariana Luzzi (Universidad Nacional de San Martín, Argentina)

With Argentina experiencing the highest inflation rate in the world, more and more people seeking to protect or increase the value of their money are engaging in risky financial investments through digital platforms. Cryptocurrencies, in particular, have become very popular among young people. What are the financial practices of these Rookie investors, how do they socialize around finance, and what relationship do they forge with social media and financial influencers (Finfluencers)? This presentation will analyse how these new investment practices are shaping a specific form of participation in the financial market.

- (c) *The Role of Symbolic Motives in Everyday Stock Choices*
Adam Hayes (University of Lucerne)

This presentation focuses on the role of symbolic motives in everyday stock choices. While prior research has established that in some cases - such as in cryptocommunities and ESG investments - symbolic motives play a role in stock choice, this research shows that they are also a widespread motive behind ordinary investment choices. The presentation provides a quantitative analysis of how widespread symbolic motives are among ordinary investors and identifies different clusters of investors. It suggests that viewing individual stocks as potential identity objects - not only as instrumental claims on cash flows - can help explain persistent patterns in household portfolios and the appeal of certain firms to retail investors. We argue that for many retail investors, financial and symbolic motives are intertwined, and that treating the latter as measurable components of choice can enrich both sociological and financial understandings of how contemporary markets are inhabited.

13. *Ungleichheit/en und Resonanz in Bildungsgemeinschaften: Relationale Dynamiken, Entfremdung und Teilhabechancen (Room F130)*

Organisers

Dietmar J. Wetzel (MSH Medical School Hamburg; University of Basel)

Abstract

Diese Semi-Plenary Session untersucht, wie Resonanz- und Entfremdungsdynamiken Ungleichheiten in Bildungsgemeinschaften prägen und verstärken. Sie geht davon aus, dass Benachteiligungen im Bildungssystem nicht allein auf Kompetenzen oder ungleiche Ressourcenverteilungen zurückzuführen sind, sondern wesentlich auf relationale Bedingungen der Welt- und Lernbeziehung. Aufbauend auf Rosas Resonanztheorie wird Bildung als Prozess der Affizierbarkeit, Selbstwirksamkeit und Anverwandlung verstanden, dessen Gelingen von sozialen Positionierungen und habituellen Passungen abhängt. Unter Bedingungen sozialer Ungleichheit entstehen systematische Hürden für resonante pädagogische Beziehungen. Empirische Studien zeigen, dass benachteiligte Schüler:innen häufig Distanz, Beschämung und Abwertungen erfahren, die Lernbeziehungen erschweren. Forschung zur sozialen Reproduktion verdeutlicht, wie habituelle Nicht-Passungen und ungleiche Erwartungen Bildungslaufbahnen strukturieren. Bildungsbenachteiligung lässt sich daher als Resonanzbenachteiligung fassen: Chancen, Affizierbarkeit, Selbstwirksamkeit und eigene Stimme zu entwickeln, sind ungleich verteilt. Resonanz fungiert als Mechanismus sozialer Teilhabe. Dominieren Erwartungsasymmetrien und prekäre Zugehörigkeit, entstehen entfremdungsanfällige Lernumgebungen. Die Session analysiert diese Dynamiken entlang der Dimensionen Affizierbarkeit, Selbstwirksamkeit, Anverwandlung und Unverfügbarkeit. So werden Mechanismen sichtbar, die Resonanz fördern oder blockieren. Dialogische Unterrichtsformen, geteilte Bedeutungsproduktion und Vertrauen ermöglichen Resonanz, während selektionsorientierte Leistungspraxen und kulturelle Nicht-Passung Barrieren darstellen. Ziel ist, Resonanz

als heuristisches Instrument der Ungleichheitsforschung zu profilieren und relationale Qualitäten pädagogischer Praxis hervorzuheben. Dadurch lassen sich Prozesse sozialer Reproduktion differenzierter analysieren und transformativ neu denken.

Presentations

- (a) *Bildungsteilhabe im Licht der Entfremdungs-Resonanz-Dynamik: Konzeptualisierungen, empirische Explorationen und Forschungsdesiderata*
Carola Mantel (PH Zug)

Schulen sind durchzogen von sozialen Grenzlinien und Räume sozialer Grenzziehungsprozesse, sodass sich die Frage stellt, wer darin in welchem Mass Bildungsteilhabe erleben kann, wer also darin Bevorzugung oder Benachteiligung erfährt. Diese Frage wird gewöhnlich am "Schulerfolg" orientiert, an Leistung und Laufbahn, vor dem Hintergrund von Meritokratie und Wettbewerb (Becker & Schoch, 2018). Welche Einsichten können aber gewonnen werden, wenn die Frage anders beleuchtet wird, wenn vielmehr die erlebte Qualität der Teilhabe am Bildungsgeschehen im Zentrum steht, im Sinn einer Beziehung zum Lernen und im Sinn eines Beziehungsgeschehens, an dem die involvierten Akteur:innen und die schulischen Inhalte beteiligt sind? Inwiefern lässt sich dieses Geschehen besser verstehen, wenn es – mit Hartmut Rosa (2020) – als Dynamik von Resonanz und Entfremdung verstanden wird? Und wie ist dieses Geschehen wiederum verwoben mit sozialen Grenzziehungen, etwa jene unter Verweis auf sozioökonomische Herkunft oder Migration? Der Beitrag unternimmt eine Re-Analyse bestehender Erkenntnisse zu Bildungsbenachteiligungen aus dem Blickwinkel der Resonanz-Entfremdungs-Dynamik, illustriert die Überlegungen anhand ethnografischer Explorationen und zeigt auf, welche Forschungsdesiderata sich daraus ergeben. Becker, R., & Schoch, J. (2018). Soziale Selektivität. Empfehlungen des Schweizerischen Wissenschaftsrates. Schweizerischer Wissenschaftsrat. Rosa, H. (2020). Resonanz. Eine Soziologie der Weltbeziehung. Suhrkamp.

- (b) *Resonanz im Schatten der Ungleichheit: Relationale Dynamiken zwischen Entfremdung, Teilhabe und Partizipation in der Weiterbildung*
Jana Wienberg (University of Labour Frankfurt am Main)

Der Beitrag untersucht Resonanzprozesse in der Weiterbildung vor dem Hintergrund wachsender sozialer Ungleichheiten (bibb 2025; OECD 2025). Im Fokus steht, wie relationale Dynamiken zwischen Entfremdung, Teilhabe und Partizipation Bildungsbiografien prägen. Resonanztheoretische Perspektiven verdeutlichen, dass Anerkennung, Selbstwirksamkeit und responsive Lernbeziehungen zentrale Bedingungen gelingender Bildungsprozesse sind (Hillmert 2023; Spannagel 2025). Zugleich zeigen empirische Befunde, dass strukturelle Exklusionsmechanismen Resonanzmöglichkeiten begrenzen (Gies & Stephan 2022). Der Beitrag diskutiert Resonanz als relationale Qualität in sozialen und institutionellen Kontexten (Mantel et al. 2025) und versteht Weiterbildungseinrichtungen als potenzielle Resonanzräume, sofern sie Partizipation und subjektorientierte Praktiken fördern (Helbig et al. 2026; BMAS 2025).

BMAS (Hrsg.) (2025). Nationale Weiterbildungsstrategie 2030. bibb (Hrsg.) (2025). Datenreport zum Berufsbildungsbericht 2025. Bonn. Gies, P., Stephan, J. (2022). Gesellschaftliche Resonanz braucht Raum. Helbig, M. et al. (2026). Von der Kita bis zur Uni. Wie soziale Ungleichheiten unseren Bildungsweg beeinflussen. Waxmann. Hillmert, S. (2023). Ungleichheit in der Bildungsbeteiligung. In R. Arnold et al. (Hrsg.), Wörterbuch Erwachsenen-/Weiterbildung. Klinkhardt. Mantel, C. et al. (2025). Bildungsbenachteiligungen im Licht der Entfremdungs-Resonanz-Dynamik. Working-Paper. OECD (2025). To Have and Have Not – How to Bridge the Gap in Opportunities, Paris. Spannagel, D. (2025). Mehr Ungleichheit – weniger politische Teilhabe. WSI-Verteilungsbericht, Nr.108, Düsseldorf.

- (c) *"Neben einem sind die ganzen Hochleistungssportler" – Eine empirische Studie zur (Musik)Schulkultur*
Christine Löbber (Musikhochschule Freiburg im Breisgau)

Seit in Lernstandserhebungen die bildungsbiografische Bedeutung non-formaler Bildungsangebote deutlich wurde (OECD, 2000), werden diese in Deutschland unter dem Aspekt der Bildungsteilhabe diskutiert. Vor diesem Hintergrund bekennt sich der Verband deutscher Musikschulen (VdM) zu Inklusion als Leitperspektive (VdM, 2017). Die Rekonstruktion musikschulischer Schulkulturen zeigt, inwiefern dieser Anspruch musikschulische Strukturen unter Druck setzt und wie dieser institutionell bearbeitet wird. Zur Rekonstruktion wurde auf das Modell der Schulkultur zurückgegriffen (Helsper et al., 2001) und in Gruppendiskussionen mit Lehrenden an Musikschulen erhobene

Daten mit der dokumentarischen Methode ausgewertet (Bohnsack, 2017). Herausgearbeitet werden konnten zwei Typen musikschulischer Schulkulturen sowie unhintergehbare Widersprüche institutionellen Handelns, die von Lernenden und Lehrenden ausbalanciert und bewältigt werden müssen: Musikschulkulturen sind Wettbewerbskulturen, in denen sich Teilhabe und Inklusion als verhandelbar und zerbrechlich erweisen.

Bohnsack, R. (2017). *Praxeologische Wissenssoziologie*. Verlag Barbara Budrich. Helsper, W., Böhme, J., Kramer, R.-T. & Lingkost, A. (2001). *Schulkultur und Schulmythos: Gymnasien zwischen elitärer Bildung und höherer Volksschule im Transformationsprozeß*. Leske + Budrich. OECD (2000): *Program for International Student Assessment (PISA): Schülerleistungen im internationalen Vergleich. Eine neue Rahmenkonzeption für die Erfassung von Wissen und Fähigkeiten*. Max-Planck-Institut für Bildungsforschung. VdM (2017). *Spektrum Inklusion – wir sind dabei! Grundlagen und Arbeitshilfen: Wege zur Entwicklung inklusiver Musikschulen*. Verband deutscher Musikschulen.

WORKSHOPS - DETAILS

Workshop session I

Time: Wednesday, 2 September 2026 13:45 - 15:15

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

1. *New and Continuing Forms of (Gendered) Boundary Making Towards Ethnic Minorities and Refugees (Room C130)*

Organisers

Didier Ruedin (University of Neuchâtel) and Milena Chimienti (Haute école de travail social Genève, HES-SO)

Abstract

The papers in this workshop examine solidarities with and exclusion of ethnic minorities and refugees at a time of global uncertainty and increasing polarization over protection. Questions of belonging, inclusion, and exclusion are explored with a focus on refugee populations and minorized groups. A particular focus lies on gendered boundary making. The contributions are united in their depth of analysis, paying attention to the intersection of minority statuses and the diversity of reactions in policy and the population. With this, the contributions recognize that differences are diverse and multiple and are not simply based on national differences. Prospects of successful long-term inclusion require innovative approaches that are explored in this workshop. Working language of the workshop is English.

Presentations

- (a) *Draft Evasion, Masculinity and Asylum: Exclusion and Recognition in Wartime-Adjacent Migration*
Dina Bolokan (University of Coventry)

In times of war and geopolitical polarization, migration becomes a key site where belonging, legitimacy, and solidarity are contested. This paper examines how Russian and Ukrainian draft evaders are received in Germany and Switzerland, asking how male migrants who reject conscription are positioned within asylum systems, public discourses, and gendered imaginaries. Focusing on war-related migration from states in active conflict, the study analyzes how refusal to fight challenges dominant narratives of loyalty, citizenship, and masculinity. Despite fleeing militarized regimes, these men often face moral and legal exclusion in the host countries: they are not automatically recognized as deserving protection but are treated as ambivalent or deviant subjects. This reflects broader patterns of social stratification and exclusion in polarized societies, where solidarity is unequally distributed. Drawing on Achille Mbembe's concept of necropolitics, the paper argues that asylum decisions reproduce sovereign power by selectively granting life and legitimacy. War refusal is depoliticized, while military duty is framed as a masculine civic norm. The paper highlights how conflict-related migration reveals internal dynamics of bellification - the creeping militarization of democratic institutions - and demonstrates how migration governance becomes a mirror of broader societal tensions around exclusion, recognition, and solidarity in times of polarization.

- (b) *Intersectionality in the Impact of Parenthood Among Immigrants in Switzerland: Unmet Migration Expectations Among Highly Educated Women and Less-Educated Men*

Andreas Genoni (Federal Institute for Population Research BiB), Natalie Nitsche (Australian National University)

Today, most highly educated immigrants to Europe are women and many of them have children after arrival. However, in contrast to their male partners, they often struggle to align their professional aspirations with traditional expectations of their parental role that may exist in their country of residence. Little is known about whether such misalignment affects women in particular. This study contributes to closing this gap, investigating how gender and education intersect in affecting the socio-emotional life upon entering parenthood after immigration. We use probability-based panel data of immigrants to Switzerland and fixed-effects panel regression to examine changes in immigrants' satisfaction with the decision to migrate and attachment to Switzerland during first-time parenthood. Results indicate notable declines in moving satisfaction among highly educated immigrant women after entering parenthood, while emotional attachment hardly changes. In contrast, highly educated immigrant men experience increased attachment. Less-educated immigrant men show marked declines in both indicators upon entering fatherhood, highlighting their burden of fulfilling the breadwinner role under more financial pressure. We observe similar tendencies among less-educated immigrant women. Our findings highlight the relevance of intersectional approaches when examining the migration-family formation nexus, and call for further research on immigrant family's emigration behaviour.

- (c) *Resistance and Co-Construction: Rural Migrants' Everyday Practices in a Poverty Alleviation Resettlement Community in Southwest China*
Yuan Huang (University of Geneva)

Based on ethnographic fieldwork in a Poverty Alleviation Resettlement (PAR) community in Southwest China, this study explores how relocated villagers navigate the new social and spatial order of urban resettlement through everyday negotiation and adaptation. Grounded in Michel de Certeau's concepts of space, place, and tactics, it shows how residents reshape community spaces, rebuild informal information networks, and subtly resist grassroots governance mechanisms such as the local grid management system. Rather than focusing on economic outcomes or cultural "loss," this research foregrounds the micro-practices through which migrants construct everyday solidarity and local belonging in an unfamiliar urban environment. By situating state-led internal migration within broader debates on mobility, inequality, and inclusion, the paper shows how people at the margins participate in the co-production of new forms of community life in post-poverty China. Note: The Poverty Alleviation Resettlement (PAR) program is one of the world's largest state-driven internal migration projects, relocating over ten million rural residents from villages to urban communities between 2015 and 2020.

- (d) *Unpacking Paradoxes in Times of Crisis: How Civil Society Organizations Shape Processes of Vulnerabilization*
Rulla Sutter (Bern University of Applied Sciences), Christina Mittmasser (Haute école de travail social Genève, HES-SO), Livia Schambron (FHNW Murtten), Andrea Friedli (Haute école de travail social Valais, HES-SO)

Civil society organizations (CSOs) hold a crucial yet ambivalent position in the institutional inclusion of migrants and other minorized groups. This article examines the extent to which CSOs contribute to processes of de- and re-vulnerabilization during crisis. We understand vulnerabilization as a dynamic, relational, and political process rather than a fixed attribute of predefined groups. Drawing on four interdisciplinary research projects on CSO responses during the COVID-19 pandemic in Switzerland — with a focus on undocumented migrants and domestic workers — we identify three interlocking paradoxes. The trust–exposure paradox shows how support requirements can deter the most vulnerabilized, particularly migrants fearing state control through CSO contact. The adaptability–prioritization paradox illustrates how rising demand and limited resources force CSOs to prioritize in ways that disadvantage those less able to navigate formal procedures. The deformatisation–control paradox captures emerging power asymmetries as CSOs expand their roles during crisis. We conclude that organizational heterogeneity within the CSO sector constitutes a resource: the coexistence of diverse institutional positions, levels of autonomy, and modes of engagement enables a collective capacity to navigate structural tensions between institutional inclusion and control.

2. *Micro-Communities of Shared Vulnerability: Belief, Belonging and Health in Movement (Room D130)*

Organisers

Irene Becci (Université de Lausanne), Diletta Guidi (Université de Lausanne) and Marion Wagnières (Université de Lausanne)

Abstract

This workshop examines the creation and mobilization of micro-communities that emerge around fertility and reproductive health issues such as infertility, endometriosis, and assisted reproductive technologies (ART). These small-scale collectives, situated at the intersection of medicine, activism, and spirituality, exemplify contemporary forms of *Vergemeinschaftung* (Weber, 1913). Micro-communities are understood here as dynamic constellations of belonging grounded in affect, shared belief, or lived experience rather than institutional ties. They arise in contexts of vulnerability, moral tension, and reproductive uncertainty, where individuals collectively negotiate meaning, recognition, and legitimacy. We invite contributions analyzing how people facing fertility-related challenges create networks of support in medical spaces, spiritual or alternative practices, religious settings, and advocacy groups. These hybrid and mobile communities cross institutional, linguistic, and digital boundaries, extending through medical tourism, cross-border therapeutic networks, and online platforms. As Fassin (2009) argues, moral economies of health shape experiences of vulnerability and care; similarly, Becci, Burchardt and Casanova (2013) show how religious and spiritual networks generate new forms of belonging in transnational contexts. Building on these insights, this workshop explores how micro-communities craft recognition, legitimacy, and collective agency amid social and moral taboos surrounding reproductive difficulties.

Presentations

- (a) *"Les gardiennes" : Mauvais oeil, désir de maternité et micro-solidarités féminines en contexte migratoire*

Diletta Guidi (Université de Lausanne)

Dans des appartements, des cuisines, des salles d'attente et des groupes de messagerie, des femmes se transmettent des savoirs, des objets et des gestes pour se protéger et protéger celles et ceux qu'elles aiment. Cette communication examine les micro-communautés qui se constituent autour du désir de maternité au sein de contextes musulmans en Europe (Italie, France, Suisse), en prenant le mauvais oeil comme entrée ethnographique privilégiée.

À partir d'une enquête fondée sur une trentaine d'entretiens semi-directifs et de plusieurs observations participantes, l'analyse montre que le désir d'enfant, la grossesse et la naissance constituent des moments de vulnérabilité structurante, au sens où ils activent des formes de sociabilité spécifiques (Simmel, 1999) autour d'une expérience partagée du risque. Ces situations ne restent pas individuelles : elles appellent une réponse collective, informelle et genrée, prenant appui sur un répertoire commun d'objets protecteurs, de paroles ritualisées et de gestes apotropaïques.

C'est précisément ce répertoire qui fait communauté. Les objets circulent, les conseils se transmettent, les précautions se négocient entre mères et filles, entre voisines, entre femmes issues de contextes nationaux différents mais partageant un même cadre interprétatif. On rejoint ici la notion de *communitas* situationnelle (Turner, 1969) : un collectif qui émerge non d'une appartenance instituée, mais d'une expérience liminale commune.

Ces échanges donnent corps à un "matrimoine vivant", entendu non comme héritage figé mais comme communauté de mémoire en acte (Halbwachs, 1950) : un savoir incorporé, actualisé à chaque infertilité redoutée, à chaque naissance protégée, à chaque geste transmis entre générations, hors de toute instance religieuse formelle.

L'analyse met ainsi en lumière une forme d'agentivité collective discrète (Mahmood, 2005) : ces "gardiennes" fabriquent du sens, de la protection et de l'appartenance dans l'ordinaire des interactions, assurant en contexte migratoire une continuité identitaire que nulle institution ne leur offre.

- (b) *De la vulnérabilité à la souveraineté corporelle : Légitimités contestées et modèles communautaires et individuels de transmission en gestion de la fertilité*

Florence Pasche Guignard (Université de Laval)

La gestion de la fertilité humaine par des pratiques basées sur la connaissance du cycle menstruel, comme les méthodes symptothermiques, s'inscrit au cœur d'une redéfinition des savoirs corporels et de l'agentivité reproductive. Face à une biomédecine dominante et aux technologies de surveillance algorithmique (#femtech), de nombreuses femmes cherchent des alternatives pour se réapproprier leur corps, leur fertilité et leurs parcours de procréation. Ces pratiques et les discours qui les transmettent donnent naissance à des "micro-communautés" formant des constellations

dynamiques d'appartenance fondées sur une expérience vécue commune autour d'enjeux de santé des femmes. En leur sein, des discours visent à conduire de l'incertitude reproductive vers un empowerment et une souveraineté corporelle.

À partir d'une recherche qualitative menée au Québec et en Suisse romande (entretiens et observations auprès d'enseignant.e.s, 2024-2026), cette présentation montrera comment ces communautés se structurent autour de deux modèles socio-économiques. Le premier s'ancre à des origines historiques catholiques : communautaire, il mobilise un réseau bénévole et collaboratif, valorisant la responsabilité collective (illustré par le cas de Seréna Québec). Le second, entrepreneurial et individuel (dominant en Suisse romande), s'inscrit dans une logique de services rémunérés, porté par des praticiennes indépendantes. Certaines tiennent des discours avec divers aspects spirituels. Ces enseignantes autonomes, qui ont généralement suivi des formations plus avancées, questionnent la légitimité de celles qui se rattachent aux modèles communautaires. À l'inverse, les promotrices du modèle collectif soulèvent des enjeux d'imputabilité, de sérieux, d'accessibilité et d'équité chez les autres. Dans les deux cas, des communautés se constituent, en nébuleuses ou de manière structurée, autour des enseignant.e.s ou d'associations qui négocient le sens de leurs pratiques et produisent des contre-discours face à l'autorité médicale. Si les deux modèles visent à transformer la vulnérabilité en empowerment par la littératie corporelle, ils divergent dans leur manière de construire légitimité, reconnaissance et agentivité collective face aux tabous entourant les difficultés reproductives.

(c) *Parcours entre solitude et multitude : Cartographie des micro-communautés se formant lors de la PMA*

Marion Wagnières (Université de Lausanne)

La procréation médicalement assistée (PMA) ne suit que rarement un cheminement linéaire jusqu'à la naissance d'un enfant. Parcours complexe, elle se caractérise par une succession de cycles de traitements marqués par l'alternance d'espoirs et d'échecs, durant des mois voire des années (Böcker et Jakoby 2025; Franklin 2022). Les traitements hormonaux intenses et pénibles impactent non seulement les corps des personnes qui les subissent, mais aussi plus largement toute leur intimité, leur vie sociale, professionnelle et leurs ressources économiques. (Rozée et Rochebrochard 2023; Löwy et al. 2014; Tain 2004).

Ce contexte de vulnérabilité et d'incertitude est souvent vécu dans l'isolement par la ou les personnes au coeur du projet parental, contrastant avec la multitude d'acteur.ices prenant part au processus de PMA. Loin de se limiter à l'individu ou au couple, ce processus implique une équipe médicale et soignante, des technicien.nes de laboratoire, des proches, mais aussi des thérapeutes alternatif.ves, des guides spirituels, et une diversité d'actant.es – humain ou non – formant des "micro-communautés", souvent invisibles, structurant le parcours de PMA.

Ce travail propose ainsi de dépasser une lecture purement biologique de la reproduction, pour en saisir la dimension totale (Franklin et Gardey 2023; Mauss 2012), en s'appuyant sur les concepts de *Vergemeinschaftung* (Weber 1995) et d'économies morales de la santé (Fassin 2009) et sur les nouvelles formes d'appartenances religieuses et spirituelles (Becci 2013).

S'appuyant sur une enquête qualitative réalisée en Suisse en 2026 (entretiens longitudinaux avec des personnes et couples en parcours de PMA, observations ethnographiques dans les centres de PMA, analyse d'objets symboliques), cette présentation propose une cartographie des actant.es impliqué.es dans la procréation d'un être humain. L'analyse vise à comprendre comment des micro-communautés se construisent, se hiérarchisent et se négocient, formant un réseau complexe où se jouent des enjeux de reconnaissance, de légitimité et d'agentivité face aux contraintes institutionnelles.

3. *COVID-19 and Its Long-Term Impact on Communities, Societies and Social Policy: A Critical Perspective (Room E130)* (session 1)

Organisers

Emilie Rosenstein (Haute école de travail social Lausanne, HES-SO), Oliver Hümbelin (Bern University of Applied Sciences) and Matthias Drilling (Zurich University of Applied Sciences)

Abstract

The COVID-19 pandemic profoundly disrupted social structures while increasing socio-economic inequalities. A substantial body of research has documented these dynamics in the short term, in Switzerland and at the international level. But what are the lasting consequences of the pandemic on communities, societies and social cohesion? As a key instrument of solidarity, what has been the role of

social policies and the organizations shaping or implementing them in the response to the pandemic? To what extent have they contributed to reducing, renegotiating, or even increasing inequalities in times of crisis and beyond? This workshop aims to critically address the social consequences of the pandemic and its long-term effects on communities, inequalities and social policy, including (but not exclusively) vulnerable groups, state and non-state welfare services and frontline workers. We welcome both empirical research (qualitative and quantitative or mixed methods) and theoretical contributions that highlight lessons for the future of social policy and the practice of social work. This call for contributions originates from researchers involved in the National research program (NRP) 80 "COVID in Society" (SNF 2023-2026) but is open to all scholars working on the impact of the pandemic with a sociological perspective. Keywords : COVID-19 pandemic ; inequality ; social policy ; social work

Presentations

- (a) *Pandemic Governance and Everyday Resistance in Rural Switzerland: A Comparative Ethnography of Contentious Non-Compliance and Common Sense*

Lucas Güetli (University of Basel), Johannes Truffer (University of Basel), Nadine Frei (University of Basel), Oliver Nachtwey (University of Basel), Robert Schäfer (University of Basel)

The Swiss pandemic governance poses a promising puzzle for comparative sociology. Despite strongly approving of the pandemic strategy across three national referenda and featuring a strong overall trust in institutions, Switzerland still exhibited one of the lowest vaccination rates in the OECD. Besides not getting vaccinated, the dissenting minority opposed the pandemic strategy fiercely in both a radical corona protest movement as well as in intense everyday resistance to health measures. Our paper presents the findings of an NRP-80 funded project that investigates this puzzling mix of consent and resistance using comparative ethnographic fieldwork in three municipalities. They were selected for their socio-structural make-up that a regression of voting data has shown to be associated with critical views of the pandemic governance. Two primary cases— "Zornach" (Schwyz) and "Wilderberg" (Bernese Oberland)—are rural-alpine, right-wing conservative municipalities that clearly rejected the three pandemic referenda. They are contrasted with a third case, Hammenried, located in Valais. It mirrors Zornach's socio-structural profile in terms of rurality, conservatism, and demographic composition, yet recorded one of the highest approval rates of the pandemic referenda nationwide—surpassing even cities like Bern and Zurich. Using voting data as a starting point, the focal point of our analysis subsequently lied on the aforementioned practices of everyday resistance against health directives that we conceptualized as "Contentious Non-Compliance" (CNC). CNC is characterized by a pre-political, community-rooted and well-established everyday practice that consciously breaks institutional expectations and norms. It undermines the effectiveness of institutional interventions through a mix of opportunistic and political considerations, that—despite being pre-political—can readily be mobilized by political actors like the corona protests.

In Zornach, CNC gave rise to a full-blown pandemic practice movement: restaurants remained open with informal police-warning networks, collective events took place in defiance of restrictions, and residents organized autonomous testing infrastructure to relieve what they perceived as "vaccination pressure." In Wilderberg—despite equally strong political opposition to the pandemic referenda—CNC was largely absent, and residents complied begrudgingly. Hammenried, by contrast, neither opposed the pandemic governance at the ballot box nor exhibited a practice movement. Our contribution will discuss the differences between these three communities from both empirical and theoretical perspectives. We argue that there are different everyday ideologies present in the three cases that were confronted with specific pandemic experiences and rendered some responses as intuitive to members of the village communities.

Our contribution directly speaks to the workshop's core interest in analyzing factors of societal cohesion under the condition of a far-reaching crisis. While developed in the context of the pandemic, the concept of CNC captures broader patterns of everyday resistance to institutional intervention, for example future behavioral measures needed to combat climate change. Our findings challenge frameworks that attribute non-compliance to deficits in data literacy or other misunderstandings and suggest instead that non-compliance can happen for political reasons.

- (b) *"Crimes of Solidarity": Kinning Practices and Legal Ambivalence of Civil Society Organizations in Switzerland*

Livia Schambron (FHNW), Stefanie Kurt (Haute école de travail social Valais, HES-SO)

During the COVID-19 pandemic, civil society organizations (CSOs) supporting undocumented migrants in Switzerland operated within a striking legal ambivalence: while their work was temporarily supported and funded by the state as well private foundations, it remained formally criminalized as "crimes of solidarity" as legally punished for helping people in need. In the Swiss context, this is mainly based on Article 116 of the Foreign Nationals and Integration Act (FNIA), which criminalizes actions that facilitate unauthorized entry, stay, or movement of irregularized migrants. This can include giving someone shelter, transport, or other forms of assistance, regardless of whether the motivation is solidarity or profit (Kurt 2020). This presentation brings together practices of solidarity (Agustín and Jørgensen 2018; Fleischmann 2020; Schwiertz and Schwenken 2020; Schilliger 2025) and kinning (Howell 2006; Grau Rebollo et al. 2019) to analyze how CSOs negotiate these contradictions. During the pandemic perceptions of deservingness shifted and opened new spaces for support and solidarity, while simultaneously reinforcing conditional and contested forms of inclusion (Bruzelius and Ratzmann 2020; Schambron and Drilling, forthcoming). We suggest that kinning practices constitute a particular form of solidarity within the context of CSOs which gets particularly visible in the context of crises. Through kinning practices, understood as the creation of meaningful, family-like ties, CSOs function as "symbolic families" (Grau Rebollo et al. 2019), enabling care, trust, as well as obligation beyond formal welfare structures. We argue that part of these kinning practices is the circumvention and reinterpretation of legal constraints, for instance by prioritizing the constitutional right to assistance (Art. 12 Swiss Federal Constitution) over restrictive migration laws. At the same time, we explore the ambivalence of these practices: while kinning and solidarity can foster processes of devulnerabilization, they may also reproduce new forms of dependency and exclusion (Sutter et al. 2026). By combining these perspectives, the presentation underpins how solidarity becomes enacted through relational kinning practices that both challenge and reproduce legal and social boundaries and therefore CSOs continuously negotiate belonging, care, and legality at the intersection of solidarity and kinship in the Swiss welfare state.

(c) *Reconfiguring Solidarity at the Local Level: Social Policy Responses to the COVID-19 Crisis in Switzerland*

Maëlle Meigniez (Observatoire des précarités, Haute école de travail social Lausanne, HES-SO), Naël Froehlich (Observatoire des précarités, Haute école de travail social Lausanne, HES-SO), Anja Tamò Gafner (Department of Business Economics, Health and Social Care, University of Applied Sciences and Arts of Southern Switzerland SUPSI), Julien Fakhoury (Observatoire des précarités, Haute école de travail social Lausanne, HES-SO), Emilie Rosenstein (Observatoire des précarités, Haute école de travail social Lausanne, HES-SO), Nicolas Pons-Vignon (Department of Business Economics, Health and Social Care, University of Applied Sciences and Arts of Southern Switzerland SUPSI)

While the COVID-19 pandemic highlighted the vulnerability of many populations and an increase in social inequalities, the Swiss case was puzzling: the indicators usually used to manage social policies – such as unemployment or social assistance rates – weakly reflected the processes of precarization observed on the ground (job losses, loss of income, rise in requests for food aid, etc). Although the measures taken at the federal level had a protective effect for certain categories of workers and have therefore limited the impact in terms of job insecurity, cantons and municipalities also played a role within the social protection system in times of crisis. Our research is part of the National Research Programme 80 (NRP 80) "Covid-19 in Society". It examines the responses of local authorities to explore the role of social policies in addressing the social consequences of such a crisis, particularly in tackling forms of precarization that standard indicators do not grasp. Drawing on a qualitative approach, we compiled an inventory of local social policy responses across Swiss cantons and conducted four in-depth cantonal case studies. In this presentation, we show how local responses contributed to reconfiguring forms of public solidarity during the crisis – and sometimes beyond –, thereby targeting groups that are usually less protected. First, we examine the reconfiguration of responsibilities and collaborations in the making of social policies in a context of public health crisis, particularly between state and non-state actors. Second, we analyze the emergence of hybrid arrangements between different approaches that are usually distinct – or even opposed – within the social protection system, notably between an insurance-based logic of income loss compensation and a means-tested logic of assistance. Finally, we examine the lasting consequences of the pandemic by exploring whether the transformations in local social policy observe during the crisis have been made permanent or their readiness in the event of future crises.

(d) *The Evolution of 'Working Poverty' During the COVID Pandemic: A Swiss Case Study*

Eric Crettaz (Haute école de travail social Genève, HES-SO), Lukas Schlittler (University of Applied Sciences and Arts, Northwestern Switzerland), Rudolf Farys (Universität Bern), Olivier Lehmann (Bern University of Applied Sciences), Oliver Hümbelin (Bern University of Applied Sciences)

This article examines the evolution of working poverty in Switzerland during the Covid-19 pandemic using detailed administrative register data, linked with survey data collected from over 200,000 people. Switzerland represents a distinctive case, as containment measures were comparatively short and less restrictive, while extensive policy support—most notably short-time work schemes with an 80 per cent replacement rate—helped stabilise labour incomes. Consistent with this institutional context, results show that working poverty did not increase during the pandemic; rather, all three indicators used in this study point to a modest decline in 2020. This pattern mirrors earlier findings from the Great Recession, suggesting that when downturns are neither deep nor prolonged, absolute and relative poverty indicators tend to converge. The analysis further highlights heterogeneous effects across worker groups. Solo self-employed workers and domestic workers recorded no rise in working poverty, reflecting the protective role of targeted business support measures, although undeclared domestic workers remain outside the scope of the data. Essential workers experienced declining poverty risks in 2020 but a rebound in 2021 despite improving macroeconomic conditions, pointing to possible delayed effects of heightened work strain and health risks. By contrast, workers with high teleworkability were largely shielded from working poverty. The findings underline the importance of crisis-specific income stabilisation policies and raise broader questions about extending social protection to solo self-employed workers in future downturns.

4. *Inclusive or Punitive? Competing Logics in Contemporary Social Policy (Room F130)* (session 1)

Organisers

Yann Bochsler (Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz)

Abstract

In the current context of rising inequality, growing political polarization and new forms of economic precarity, social policies display competing and sometimes contradictory logics. Inclusive and social investment-oriented approaches expand access and support participation, while welfare cuts and punitive measures – such as sanctions, fraud investigations, reporting obligations or other forms of administrative coercion – gain traction. These developments raise questions about the legitimacy of social policy, the boundaries of state intervention and how trust and mistrust in institutions evolve. This workshop invites contributions that examine these variations and tensions and their consequences for inequality, access to rights and institutional trust. We welcome studies analyzing how different policy instruments – such as activation programmes, housing interventions, inclusive service expansions, benefits control and sanctions, or algorithmic tools – shape perceptions of fairness, willingness to claim benefits and everyday interactions with institutions. We also encourage research on public support for different approaches (inclusive vs. punitive measures) and how such attitudes reflect broader societal change. Equally relevant are analyses of frontline practice and professional dilemmas, including contexts in which social services face heightened expectations to verify eligibility, enforce compliance or fulfil reporting obligations. How do professionals cope with such demands in hindsight of their professional ethos? How do they interpret ambiguous mandates, and how do they build or rebuild trust under shifting conditions?

Presentations

(a) *Bridging Systems: The Role of Street-Level Bureaucrats in Linking Social Assistance to the Criminal Justice System*

Martina Ambruso (Haute école de travail social Valais, HES-SO)

Initiated in September 2025, this doctoral research investigates the operationalization of Article 148a of the Swiss Criminal Code (SCC). This legal provision, introduced in 2016, established a new criminal offence related to welfare: the unlawful claim of social benefits. This new misdemeanor is defined by the Federal Supreme Court as a 'crime of omission.' As such, it targets social benefit recipients who fail to report information and updates regarding their cohabitation and financial status, or general life circumstances. Despite the limited severity of this offense, the consequences of a conviction are significant, encompassing up to one year of imprisonment and mandatory expulsion for non-citizens (art.66a SCC). By examining the implementation of this new article of the

Criminal Code with a street-level bureaucratic lens, this study aims to scrutinize the nexus between social policy, criminal justice, and migration control. Through multi-sited ethnography, situated both in social institutions and criminal justice entities, this research endeavors to shed light on the inter-agency collaboration practices. This, in turn, will enable the research to uncover the legal-ethical dilemmas inherent in the exchange of information, and how front-line workers—especially social workers—navigate them. Seeking to understand how this legal shift reconfigures the traditional boundaries of social assistance in Switzerland, this doctoral project also draws on scholarship regarding the criminalization of social policy while employing socio-legal approach to treat legal mandates as dynamic social phenomena rather than abstract statutes.

(b) *Inclusive or Punitive? Gendered Logics of Access, Support and Sanction in Swiss Social Assistance*

Lucia Lanfranconi (Bern University of Applied Sciences), Joanna Kvale (Bern University of Applied Sciences)

Contemporary social policies are increasingly shaped by competing logics of inclusion and punishment, raising critical questions about inequality, also from a gender perspective. This paper examines the mechanisms of how these tensions dynamics unfold in the field of social assistance within different regions of federal Switzerland, combining insights across the macro, and meso level with a particular focus on gendered dynamics of access, support, sanction and exit. The analysis draws on the ongoing Swiss National Science Foundation (SNSF) project "Gender Equality in Social Assistance? Transforming Norms and Practices at Client, Frontline, Organizational and Policy Levels". Employing a qualitative comparative case study approach across different Swiss regions (urban and rural social services in three cantons VD, BE, LU), the paper explores how inclusive and punitive elements within the dimension access, support, sanction and exit are combined, negotiated and enacted at multiple levels. At the macro level, it explores implicit and explicit transforming gender norms in social assistance regulation at the supra-cantonal (SKOS), cantonal and communal level since the 1990ies (male breadwinner vs. adult worker model and their consequences e.g. on the work integration of mothers with young children). At the meso level, it analyses how organisational norms and practices mediate access to benefits, support measures, and sanctioning practices, implicitly or explicitly different by gender. At the frontline level, social workers operate within increasingly ambivalent mandates: they are expected both to support clients' social inclusion and to enforce compliance through monitoring, conditionality and sanctions. The findings show that these competing demands are not applied uniformly but are shaped by gendered norms regarding care responsibilities, labour market participation and family models. In particular, single mothers—who are overrepresented in social assistance—face contradictory expectations that simultaneously emphasise activation and caregiving, exposing them to specific forms of conditional support and sanctioning. By linking gender, frontline practice and institutional logics, the paper contributes to current debates on punitive governance and social investment. It highlights how the coexistence of inclusive and punitive approaches not only shapes welfare trajectories but also risks reproducing inequalities and eroding trust in social policy institutions.

(c) *Unpacking Paradoxes in Times of Crisis: How Civil Society Organizations Shape Processes of Vulnerabilization*

Rulla Sutter (Bern University of Applied Sciences), Andrea Friedli (Haute école de travail social Valais, HES-SO), Livia Schambron (Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz), Christina Mittmasser (Haute école de travail social Genève, HES-SO)

Civil society organizations (CSOs) occupy a structurally ambivalent position in contemporary social policy, navigating competing logics between inclusive service delivery and control-oriented mandates. The article questions to what extent CSOs contribute to processes of de- and re-vulnerabilization during crisis. We understand vulnerabilization as a dynamic, relational and political process, rather than a fixed attribute of predefined groups. Drawing on findings from four interdisciplinary research projects on CSOs' responses during the COVID-19 pandemic in Switzerland, we identify three interlocking paradoxes that illuminate this dynamic. The trust–exposure paradox shows how certain requirements for support can deter those most vulnerabilized; the adaptability–prioritization paradox illustrates how rising demand and limited resources force CSOs to prioritize in ways that may disadvantage individuals less able to navigate formal procedures; and the deformalisation–control paradox captures how CSOs — as they expand their roles under crisis conditions — are drawn into eligibility verification and enforcement responsibilities that erode institutional trust among the populations they serve. The article concludes by emphasizing that

organizational heterogeneity within the CSO sector constitutes a resource: the coexistence of different institutional positions, levels of autonomy, and modes of engagement enables a collective capacity to mitigate vulnerabilization while navigating these inherent tensions.

5. *Artistic Communities and Societies in Movement. Organization, Belonging, and Attachment (Room C230)* (session 1)

Organisers

Olivier Moeschler (University of Lausanne), Nuné Nikoghosyan (University of Geneva) and Loïc Riom (University of Lausanne)

Abstract

This workshop contributes to the SSA 2026 Congress Communities and Societies in Movement by exploring how arts and culture organize social life and forge attachments across shifting boundaries of community and society. The sociology of arts and culture has long examined the relational forms underpinning cultural and artistic processes. Canonical works – from Norbert Elias’s configurations to Pierre Bourdieu’s cultural field and Howard Becker’s art worlds – have analyzed production as embedded in networks and structures. Beyond creation, research on cultural consumption, subcultures, and lifestyles has highlighted how culture shapes identities, belonging, and, more broadly, “what holds us together” (Antoine Hennion). Contemporary challenges – conflict, political polarization, the digitalization of societies, change of leisure habits, decline in public funding, and environmental crises – put these understandings to the test. This workshop asks how the sociology of arts and culture can contribute conceptually and empirically to theorizing social forms at the intersection of social movements, economic processes, public policy, and technologies. How is the association between culture and democracy being questioned? What do transformations in cultural consumption, often diverging from democratic ideals, reveal about these shifts? How are artistic labor and organization reconfigured through new community logics, power, precarity, and invisibility? How do digital technologies (platforms, DAOs, generative AI) reshape attachment, organization, and belonging? Which methodological tools allow us to trace these transformations? Contributions will analyze artistic and cultural production, distribution, reception and audiences, or all of these and should be grounded in empirical enquiry to clarify the forms of sociality involved in the entanglements of arts and culture.

Presentations

- (a) *The Paradox of Archiving: Precarity, Invisibility, and Solidarity in Iran’s Socially Engaged Art*
Bahman Iranpour (Zeppelin University)

Aligning with the congress theme “Communities and Societies in Movement,” this paper explores the shifting dynamics of artistic labor and community building under severe socio-political constraints in contemporary Iran. Focusing on socially engaged artists operating outside formal, state-sanctioned art worlds, the study frames these grassroots practices through Asef Bayat’s concept of “social non-movements.” It examines how an impoverished middle class attempts to pursue meaningful social change through creative projects, navigating profound precarity and forging essential attachments in an environment marked by authoritarian domination. To analyze these dynamics, the research adopts a critical realist perspective grounded in multi-sited ethnography. The study conceptualizes the practitioners’ landscape through three interconnected structural tensions that must be actively navigated: mobilizing resources in a double-bind between a predatory state and a co-opting neoliberal market (organization); establishing new, non-colonial relationships with the public that challenge hegemonic epistemologies (knowledge); and fostering collective action to grant ordinary citizens greater participatory power (agency). Rather than analyzing final artworks, the research treats the everyday labor and survival mechanisms of managing these tensions as the primary site of cultural practice. In response to these constraints, practitioners have developed a resilient, informal infrastructure conceptualized as the Mahalleh (neighborhood). Functioning as a passive, imaginary network, the Mahalleh provides critical solidarity (*hambastegi*) and sustains these artistic non-movements without the need for visible institutions. Within this infrastructure, however, artists are confronted with the “paradox of archiving.” They face a profound double-bind: the necessity of recording and documenting their participatory processes for future replication, pedagogy, and historical memory, versus the contradictory, immediate need to remain entirely invisible to avoid surveillance and ensure their physical and professional survival. Ultimately, the paper concludes that navigating this paradox of archiving within the imaginary Mahalleh is the

most crucial organizational practice for these communities to maintain their sociality, pursue social change, and protect their artistic agency.

- (b) *Transfers and Reconfigurations of Centralities in Contemporary Ceramics and Contemporary Art*
Elisa Ullauri Llore (Aix Marseille Université)

Contemporary ceramics has attracted growing media and institutional attention over the past two decades. This observation, often interpreted as a sign of the medium's "renewal," calls for an analytical reversal: if ceramics is indeed being renewed, it is contemporary art that, in rediscovering it, reconfigures its own centralities. This paper takes the displacement of a historically peripheral practice as its starting point to examine the internal transformations of contemporary art — its symbolic hierarchies, its market geographies, its regimes of materiality — within an internationally comparative perspective. Since the early 2000s — with Covid as a structuring milestone — the ceramics world has been shaped by an unstable yet sustained process: the proliferation of urban studios, the growth of vocational training, the multiplication of specialist events, an increased presence in contemporary art fairs, and a significant influx of career changers from the upper middle classes. A concrete indicator attests to this: sales of ceramic kilns and wheels have grown substantially in France over the past decade, signalling a massification of practice across amateur, semi-professional, and professional levels. These transformations reflect a structural reconfiguration of art worlds (Becker, 1982) in their modes of production, distribution, and reception, while extending a process specific to the sociohistory of ceramic art: professional norms and incorporated dispositions of the "good ceramicist" (Bajard, 2018), tensions between craft and artistic logics (Jourdain, 2013), and an affective dimension carried by ceramophilia (Ullauri Lloré, 2018). Drawing on a mixed and multi-sited methodology — studio ethnography in France and Ecuador, semi-structured interviews with practitioners and educators with contrasting trajectories, observation of international fairs, and economic data on equipment sales — this paper extends the analytical framework along three dimensions. 1/ The artification (Heinich & Shapiro, 2012) of ceramic heritage: does the repositioning of ceramics within contemporary art hierarchies constitute a negotiated symbolic requalification, or the imposition of exogenous legitimating criteria carried by neo-practitioners, sometimes labelled "gentrifiers of the trade" by technical ceramicists? 2/ Aesthetic and material transfers: does the global circulation of ceramic forms and knowledge — via digital platforms and international events — produce new centralities, or does it reproduce structural inequalities of consecration (Lizé, Naudier & Sofio, 2014)? 3/ Geographic decentring as an analytical lens: in Ecuador, a generation of artists trained in the Global North transposes pre-Columbian aesthetic codes into globalised conceptual discourses, within a context of limited access to markets and equipment, and in contact with a severely precarious traditional craft — raising pressing questions around hybridisation (García Canclini, 1990; Schneider, 2006) and cultural appropriation (Quijano, 2000; Ben Lakhdar, 2024). If contemporary ceramics makes visible the recomposition of art's borders — and vice versa — this contribution explores its centralities and peripheries in discourses and practices, particularly around the presence and absence of the medium.

- (c) *De la marge au centre : La Grande aventure du Cirque Plume*
Olivier Thévenin (Université Sorbonne-Nouvelle)

Cette proposition de communication s'inscrit dans le cadre de réflexions sur le parcours d'une troupe du nouveau cirque, ses dynamiques d'organisation collective et les formes émergentes et changeantes de son travail artistique. À travers l'étude du Cirque Plume, compagnie emblématique du renouveau circassien en France, cette communication explore plus spécifiquement comment un collectif artistique a pu influencer durablement les normes esthétiques et organisationnelles de sa sphère d'activité, tout en négociant sa propre légitimité. La communication s'appuie sur l'histoire du Cirque Plume et sur le film documentaire d'Antoine Page, "Et pour un fils d'ouvrier, ce sera déjà pas mal ! ou La Grande aventure du Cirque Plume" (2021), qui retrace l'épopée collective de cette troupe fondatrice du nouveau cirque. Antoine Page, qui a suivi la compagnie pendant près de quinze ans, offre un regard sur les dynamiques internes du collectif, ses tensions entre idéalisme et pragmatisme, ainsi que sur les stratégies de résistance et d'adaptation qui ont permis à ce groupe marginal de redéfinir les frontières du cirque contemporain. Les témoignages recueillis révèlent les ambivalences d'une aventure à la fois artistique et humaine, où la quête d'autonomie s'est heurtée aux contraintes institutionnelles et économiques. Ce matériel filmique, complété par des archives et des images d'époque, constitue une source pour analyser les mécanismes de légitimation et les reconfigurations des mondes de l'art. Nous proposons d'analyser la sphère

d'activité des artistes de cirque en mobilisant la sociologie du travail créateur de Pierre-Michel Menger et les travaux de Philippe Henry sur les dynamiques collectives et les modes spécifiques d'entreprendre en commun. Il s'agit d'explorer les tensions et négociations qui structurent l'activité artistique du Cirque Plume, entre un environnement institutionnel et économique fragmenté et les aspirations autonomes des artistes. L'analyse se concentre également sur la genèse du film d'Antoine Page et la relation entre le réalisateur et les membres du Cirque Plume, révélatrice des enjeux de professionnalisation dans un contexte marqué par la précarité. Ce contexte est façonné par plusieurs dimensions : une économie du spectacle vivant en mutation, des politiques publiques régionales exigeant une implantation locale, une transformation du modèle initial militant et celui axé sur le travail par projet, et des revendications d'autonomie et d'autodéfinition portées par les artistes eux-mêmes. Enfin, nous souhaitons mettre en lumière le rôle de l'intermédiation, incarnée ici par Antoine Page, dans la reconstitution de solidarités au sein d'un environnement professionnel éclaté et de la dimension mémorielle d'une aventure humaine. En nous appuyant sur des entretiens réalisés avec le réalisateur, cette communication vise à éclairer les mécanismes par lesquels les communautés artistiques, comme le Cirque Plume, se situent entre marges et centre, tout en redéfinissant les contours de leur pratique et de leur professionnalité au regard d'un projet qui est arrivé à son terme, le Cirque Plume ayant cessé de se produire en 2021.

6. *Sport, Physical Activity and Health in Societies in Movement (Room D230)* (session 1)

Organisers

Monica Aceti (University of Strasbourg; University of Fribourg), Siegfried Nagel (University of Bern) and Markus Lamprecht (L&S; Schweizer Sportobservatorium)

Abstract

Contemporary societies are in constant motion. Social, economic, technological, and environmental transformations are reshaping how sport communities form, connect, and act—Locally and globally. How do today's globalized and digitalized forms of social life redefine what constitutes community and belonging in sport. How do sporting groups emerge, persist, or dissolve in changing societies? How do institutions, associations, and individuals respond to ecological, migratory, or sedentary challenges? Sport, wellbeing and health are increasingly intertwined. From wellness programs to the expanding health industry, physical activity is promoted as a remedy for obesity, chronic disease, cancer, and mental health issues. Yet this trend reveals deeper transformations: new markets, professions such as adapted physical activity (APA), shifting identities, and contested meanings of health and performance. Do these developments reinforce a "market of bodies", moral duties to stay healthy or foster new solidarities, creativity, and inclusion? We welcome proposals that:

- Analyze emerging forms of sport communities, solidarity, and belonging;
- Investigate cohesion, well-being, and conflict in changing social structures;
- Examine how inclusion, access, and recognition are negotiated in sport–health fields;
- Explore digitalization, social and ecological sustainability, and mobility in sport practices;
- Study transformations of traditional sports systems/organisations and the rise of e-sports, techno-enhanced performances, emerging body practices or neo-patrimonial sporty trends;
- Analyze professions and initiatives or forms of recognition in sport–health fields (healthy cities, active design at school, at work)

Contributions addressing sport and physical activity in Switzerland or abroad are welcome.

Keywords: physical activity, sport, health, community

Presentations

- (a) *S'engager dans l'activité physique ou sportive après un cancer du sein ou de la prostate : Diversités des raisons d'agir dans une perspective intersectionnelle*

Monica Aceti (Université de Strasbourg)

Les bénéfices de l'activité physique après un cancer sont reconnus et validés par la littérature scientifique, bien que nombre de patient.e.s n'y adhèrent pas. Dans le cadre de l'étude CARAPAS - CAncers et (non-)Recours aux Activités Physiques AdaptéesS –, nous avons exploré les alternatives mobilisées pour devenir ou rester actifs/ves à partir d'entretiens compréhensifs avec des personnes touchées par un cancer du sein ou de la prostate (N= 30) et leurs proches (N= 13). Dans cette communication, nous présentons une analyse comparative de l'engagement dans l'activité physique par la focale de la reconstruction identitaire et genrée au regard des parcours de vie. Les données mettent en évidence des leviers de reconstruction identitaire par l'AP après l'épreuve du cancer, en choisissant de s'engager dans des pratiques, telles que la boxe, la musculation, la marche nordique ou le trail, mais aussi les difficultés rencontrées pour pérenniser une AP pour

certaines publics, vulnérabilisés par les séquelles des traitements ou par une situation de précarité professionnelle ou familiales. L'étude révèle la nécessité de tenir compte des enjeux professionnels et familiaux, ainsi que des représentations associées à la diversité des pratiques physiques, sportives ou artistiques, pour proposer un soin de support en activité physique adaptée (APA) qui répondent aux besoins singuliers des patient.e.s lors de leur parcours de soin post-cancer.

- (b) *Dire le corps après le cancer : Activité physique et mise en récit de soi sur Instagram*
Elissa Azzi (Université de Strasbourg)

Les progrès du dépistage et des traitements augmentent la prévalence des femmes en phase de rémission d'un cancer du sein. L'activité physique adaptée (APA) est recommandée comme soin de support pour réduire certains effets secondaires. En parallèle, l'essor des réseaux sociaux favorise les témoignages et le partage d'informations autour de l'expérience du cancer. Sur Instagram, de plus en plus de femmes racontent leurs expériences post-cancer et donnent à voir leurs engagements dans des pratiques physiques et sportives, telles que la marche, la course à pied, le yoga ou le renforcement. Que révèlent ces mises en récit de soi ? Quelles sont leurs caractéristiques ? Des modèles légitimes sont-ils associés à plus de followers ? Comment se négocient les aspects de l'intimité et de la privacité de la maladie ? Attentive aux inégalités sociales dans le cadre des usages numériques, nous analysons les posts dans une perspective interactionniste comme des présentations de soi adressées à un public (Goffman, 1973). A l'ethnographie digitale des publications de 20 comptes Instagram de femmes francophones en rémission de cancer du sein s'ajoutent 10 entretiens semi-directifs, en cours d'analyse par codage thématique. Les premiers résultats montrent la présence importante de l'AP comme preuve de reprise, comme retour progressif à une vie active, et de bonne pratique salubre. Publier une séance de sport, un objectif ou une progression, renforcerait la valeur de l'action, ainsi que sa reconnaissance par les likes et les commentaires. Cependant, la fatigue, les douleurs et les interruptions, qui font partie du parcours de soin, sont peu apparentes, comme si l'exposition du corps en difficulté était malvenue. Le réseau Instagram apparaît alors comme un espace ambivalent, créateur de lien et d'encouragement dans la pratique physique, mais pouvant aussi contribuer à définir les formes légitimes du récit de soi et de la mise en scène de l'engagement dans l'AP, tout en invisibilisant d'autres formes de soin de soi.

- (c) *Le sport-santé face à la maladie chronique : Une promesse parmi d'autres ?*
Sylvain Ferez (Université de Lausanne), Cyriac Bouchet-Mayer (Université de Montpellier)

En France, le sport-santé a surtout été étudié sous l'angle de la sociologie de l'action publique, de sa conception, de son déploiement, de l'évaluation de ses effets (Gasparini et Knobé, 2021 ; Perrin et al., 2022 ; Vieille Marchiset, 2019), et très peu du point de vue des personnes qu'il cible en raison d'un diagnostic de maladie chronique. L'objet de cette communication est de renverser la focale en considérant le point de vue de ces personnes. À l'heure de la prolifération des "promesses thérapeutiques" (Rubin, 2008), le sport-santé ne s'apparente-t-il pas, pour elles, à une promesse de plus ? L'hypothèse sera testée à partir de deux séries d'entretiens avec des malades chroniques ayant bénéficié de traitements prometteurs, une avec des personnes atteintes de mucoviscidose sous Kaftrio (n=29), l'autre avec des personnes venant de réaliser une chirurgie de l'obésité (n=31). Leurs récits de vie et de pratiques seront analysés à partir des concepts de la sociologie interactionniste, en étant attentif à la trajectoire de la maladie, au parcours de soins, au travail du patient et à l'incertitude biographique (Strauss, 1992). Dans des contextes marqués par les innovations thérapeutiques, ces récits renseignent sur la façon dont les enquêtés reçoivent la promesse de santé par le sport. Cette promesse est-elle génératrice d'un horizon d'attentes soutenant un engagement durable ? Les témoignages recueillis montrent combien la place et le sens que les activités physiques et sportives prennent dans le travail du patient pour gérer la maladie varient en fonction des promesses thérapeutiques qui lui sont par ailleurs adressées. Dans ce cadre, à une époque où l'industrie pharmaceutique multiplie les promesses de guérison (Audétat, 2025), la redéfinition du sport comme "médicament" (ou de l'activité physique comme "thérapie non médicamenteuse") est-elle signifiante pour les malades chroniques ? Il s'agit ici de resituer le sport-santé dans un espace concurrentiel qui génère une certaine surenchère des promesses.

7. *Aborder les enjeux de santé et sécurité au travail au travers des cultures de métier (Room E230)*
(session 1)

Organisers

Nadia Lamamra (Haute école fédérale en formation professionnelle) and Barbara Duc (Haute école fédérale en formation professionnelle)

Abstract

Travailler sur les enjeux de santé et sécurité au travail conduit à interroger les cultures de métier (Jacquot & Volery, 2019 ; Lamamra et al., 2019 ; Le Feuvre et al., 2012). Celles-ci participent, en particulier pour les apprenti-e-s, d'une socialisation au métier, à ses codes, valeurs, normes. Cette socialisation peut s'inscrire dans la continuité ou au contraire en opposition à une socialisation primaire, les normes de l'environnement de travail s'ajustant ou se mettant en tension avec les dispositions individuelles (Denave & Renard, 2019 ; Depoilly, 2020 ; Pichonnaz & Toffel, 2018). Ainsi, les cultures viriles à l'oeuvre dans certains métiers de l'automobile ou du bâtiment renforcent les ethos des jeunes populaires masculines (Denave & Renard, 2015), quand les cultures des métiers de service, adossées aux normes de féminité traditionnelle et calquées sur les éthos corporels des classes intermédiaires, prolongent et confrontent les cultures adolescentes des jeunes femmes de milieux populaires (Kergoat, 2022 ; Molinier, 2011 ; Rollin, 2024). En matière de santé au travail, les cultures de métier ont en commun de forger et de marquer les corps et de participer à des mises en danger de la santé physique ou mentale (Dejours, 2000 ; Legrand et Darbus, 2023 ; Molinier, 2000). Ce workshop vise à partager des réflexions sur la façon d'appréhender les cultures de métier. Au niveau méthodologique, les approches qualitatives, en particulier les méthodes ethnographiques, suffisent-elles à cerner ces dimensions largement symboliques ? L'entrée par les cultures de métier comme obstacles à la transmission des savoirs de sécurité et de prudence, est-elle opérante ? Faut-il l'articuler à une approche dispositionnelle pour mieux cerner la façon dont les individus adhèrent ou résistent à ces environnements et à leurs normes ? Ce workshop se veut donc à la fois un lieu de discussion et d'élaboration, et un espace de présentation de résultats empiriques issus de divers terrains.

Presentations

(a) Quand les cultures de métiers s'invitent dans la santé au travail des apprenti-e-s

Nadia Lamamra (Haute école fédérale en formation professionnelle), Barbara Duc (Haute école fédérale en formation professionnelle), Mathilde Romanens (Haute école fédérale en formation professionnelle), Gilles Descloux (Haute école fédérale en formation professionnelle)

Une recherche sur la socialisation professionnelle des apprenti-e-s (FNS 10001A_200746) aux questions de santé et sécurité au travail (SST) a pointé divers obstacles à la transmission des savoirs de SST. Outre des aspects liés au cadre prescriptif, à l'organisation du système dual, au rôle des personnes formant tant en école qu'en entreprise, un obstacle inédit s'est donné à voir : les cultures de métier, soit un ensemble de normes, valeurs, représentations et pratiques partagées au sein des collectifs de travail, et faisant partie intégrante de la socialisation professionnelle des apprenti-e-s. Dans les cinq métiers investigués (assistant-e en soins et santé communautaire, gestionnaire du commerce de détail, coiffeur-euse, cuisinier-ère, peintre en bâtiment), elles prennent différents contours, adossés à des normes sociales, notamment de genre et de classe. Les professionnel-le-s et les apprenti-es se les approprient plus ou moins selon leurs socialisations antérieures ou parallèles. Les résultats soulignent que ces cultures de métier entravent significativement la prise en compte des enjeux de santé et de sécurité au travail. Elles revêtent des formes contrastées selon les secteurs. Dans les métiers masculinisés tels que la cuisine et la peinture, elles reposent notamment sur des normes de virilité (Denave & Renard, 2019 ; Rollin, 2024), valorisant la prise de risque, le déni du danger, le dépassement de soi et l'endurance physique (Dejours, 1998 ; Lamamra, 2016 ; Molinier, 2000). Souvent, une certaine rudesse s'ajoute dans les interactions. En cuisine, cette logique "virile" s'accompagne d'une forte valorisation de la résistance non seulement physique, mais aussi mentale. Résistance au stress et à l'intensité du travail lors du "coup de feu" (Laporte, 2013). L'organisation du travail est fondée sur la logique de la brigade (Beaumont, 2019), fortement hiérarchisée sous l'autorité du ou de la chef-fe, renvoyant à l'univers militaire (Bourelly, 2010). Dans les soins, le commerce de détail et la coiffure, la culture de métier s'inscrit dans la relation de service ou l'éthique du care, associées à des normes de féminité. Elle implique une dissimulation des émotions, de la fatigue, de la pénibilité et une mise en retrait de soi au bénéfice d'autrui (Denave & Renard, 2019 ; Molinier, 2000 ; Rollin, 2024). Cela nécessite un important travail émotionnel (Hochschild, 1983) pour préserver la clientèle ou la patientèle. Cette communication vise principalement à ouvrir la discussion sur la manière dont ces cultures de métier se donnent à voir, notamment en lien avec les enjeux de santé au travail. Au-delà d'une description des aspects saillants relevés au travers d'approches ethnographiques pour l'un ou

l'autre métier, comment les chercheur-e-s peuvent-elles et ils s'en saisir ? Comment interroger la façon dont ces cultures s'ancrent dans des socialisations scolaires ou familiales, pour appréhender d'une part les rapports différenciés des individus aux enjeux de SST, et d'autre part, la manière de s'approprier ces cultures de métier, entièrement ou en partie (Grytnes, 2017), de s'en distancier, voire d'y résister (Kergoat, 2022) ?

- (b) *"Cultures de métier" ou "dispositions professionnelles" ? Propositions de renversement théorique à partir du cas du travail social*

David Pichonnaz (Haute école de travail social Valais, HES-SO)

Cette communication entend discuter le concept de "culture de métier" à partir d'une approche structurale du travail et des professions basée sur la théorie sociale de Pierre Bourdieu. Le concept de "culture" permet incontestablement de rendre compte de la socialité des comportements humains, notamment en montrant ce que ceux-ci doivent à des habitudes ou des routines transmises par les "ancien-nés" dans un métier. Néanmoins, il porte deux risques majeurs : (1) homogénéiser artificiellement les représentations et les pratiques observables au sein du groupe professionnel étudié, en considérant la culture comme une entité externe aux individus qui s'impose à eux ; (2) isoler la sphère du travail du reste du monde social, invisibilisant ce que les représentations et pratiques professionnelles doivent aux rapports sociaux plus large, par exemple de classe ou de genre et donc, de manière liée, à des socialisations hors-travail. Je défendrai l'idée selon laquelle le concept de "disposition professionnelle", s'il est articulé à d'autres ("espace" ou "positions professionnelles", "ethos" et "socialisation"), permet d'éviter ces risques en pensant à la fois l'homogénéité et l'hétérogénéité d'un métier, tout en articulant les effets du hors-travail sur le travail. Je m'appuierai pour cela sur une enquête menée par entretiens semi-directifs, entretiens biographiques et observations auprès de curateurs et curatrices professionnelles dans le domaine de la "protection de l'adulte". On peut identifier des appropriations différenciées du travail par ces professionnel-les, selon leurs socialisations familiales et de genre. Pour appréhender cette diversité et ce qui fait, en même temps, l'unité de ce groupe, je montrerai que tous les curateurs et curatrices ont intériorisé les mêmes dispositions professionnelles (dispositions compassionnelles, à (s')imposer et éducatives) mais avec une force variable selon les individus. J'insisterai sur la manière dont le cadre théorique proposé a été opérationnalisé et sur les outils méthodologiques qui ont été employés dans cette enquête.

- (c) *Entre culture professionnelle et contraintes organisationnelles : Les tensions du métier de conducteur/trice de poids lourds*

Patrick Ischer (Haute école de gestion Arc, HES-SO)

Les routiers ont longtemps été considérés comme des "héros de l'aventure moderne" (Hamelin, 1989, p. 250) qui maîtrisaient la puissance de leur véhicule et enduraient des journées de travail "excessives au regard des normes sociales communément admises" (Ibid., p. 255) pour affréter des marchandises dans des contrées lointaines. Ces professionnels adoptaient des valeurs de virilité et défendaient un ethos de l'endurance qui les invitait à s'engager physiquement (Schwartz, 1990). Aujourd'hui encore, la pénibilité du métier de conducteur/trice de poids lourd (Bouchard, 2017 ; Perrin-Joly, 2015) est assumée grâce à une culture de l'effort (Levy, 2023). Afin de contenir les risques physiques (Joseph et al., 2020 ; Tahernejad et al., 2024) et psychosociaux (Crizzle et al., 2020 ; van Vreden et al., 2022) de cette profession, le législateur a, depuis quelques décennies, pris quelques dispositions. Ainsi, l'Ordonnance sur les chauffeurs (OTR1) et l'Ordonnance réglant l'admission des chauffeurs (OACP) ont permis, respectivement, de cadrer les heures de conduite et de travail, et de sensibiliser les chauffeurs/euses sur le thème de la santé au travail. Or, dans un même mouvement, le secteur du transport routier est marqué par une intensification, une flexibilisation, une digitalisation du travail qui contribuent à parasiter la liberté et l'autonomie des camionneurs/euses et à les soumettre au stress et à la "tyrannie de l'horloge" (Snyder, 2019). En nous appuyant sur les données récoltées dans le cadre d'un projet de recherche national mené en Suisse auprès de 25 camionneurs/euses (que nous avons observé-es sur leur lieu de travail pendant une journée et avec lesquels nous avons, en parallèle, mené des entretiens semi-directifs), notre communication vise à répondre à la question suivante : Comment les conducteurs/trices de véhicules lourds négocient-ils/elles les tensions entre les attributs de la culture de leur métier, les prescriptions de santé au travail et un management contraint par des impératifs d'intensification et de flexibilisation ?

8. *Citizenship, Social Work and Actions Against Non-Take-Up: Rethinking Access to Welfare (Room A230)*

(session 1)

Organisers

Oliver Hübeline (Bern University of Applied Sciences), Barbara Lucas (Haute école de travail social Genève, HES-SO) and Jean-Michel Bonvin (University of Geneva)

Abstract

Welfare states have historically played a central role in shaping social citizenship and promoting social cohesion. By guaranteeing social rights and protecting individuals against social risks, they contribute to reducing inequalities and fostering participation in society. Yet, contemporary transformations—including austerity measures, demographic shifts, migration, administrative digitalisation, and increasing political polarisation—Challenge both the accessibility and legitimacy of welfare systems. In this context, non-Take-Up and non-access to social rights raise crucial questions about citizenship and social inclusion. Although formal entitlements exist, many individuals do not claim or access to the benefits and services for which they are eligible. This gap between rights on paper and rights in practice calls attention to the institutional, relational, but also symbolic barriers that shape access to welfare. At the same time, a growing number of initiatives seek to prevent non-Take-Up through outreach actions, mediation practices, simplification measures, digital support, and community-based interventions This workshop invites theoretical and empirical contributions examining the relationships between welfare institutions, citizenship, and actions aimed at preventing non-Take-Up. We welcome qualitative, quantitative, and mixed-methods approaches from sociology and related disciplines.

Presentations

- (a) *(Non) recours aux droits et aux services de l'Etat: Quelle citoyenneté pour les résident.es du camping ?*

Lorenzo Navone (Haute école de travail social Lausanne, HES-SO), Greg Ceppi (Master HES-SO), Hélène Martin (Haute école de travail social Lausanne, HES-SO)

En Suisse romande, des personnes vivent à l'année dans des mobile home, caravanes, roulottes, tiny-houses, yourtes installés dans des campings. Or, les lois cantonales et communales vaudoises interdisent de se domicilier au camping (LCCR du 11 septembre 1978), ce qui pose plusieurs défis aux résident.es concernant leur rapport à l'État et à ses institutions : avoir un domicile est en effet la condition préalable à l'accès non seulement aux droits sociaux, mais aussi à la citoyenneté en général. Comment agissent les résident.es face à cette condition d'indétermination juridique ? À partir de données recueillies par immersion et entretiens dans le cadre d'une recherche FNS portant sur différents habitats précaires⁴, nous mobilisons les notions de pratiques interstitielles (Wright et alii, 2017), de tactiques (de Certeau, 1980) et de compétences précaires (Bouillon, 2002) pour montrer comment les résident.es font face à leur précarité administrative (Lion, 2024). Dans un premier temps, nous distinguerons deux modes de domiciliation, l'un légal/formel (s'inscrire en tant que ménage administratif à la commune) et l'autre informel (élire domicile de manière fictive chez un tiers consentant). Dans un deuxième temps, nous mettrons au jour un régime spécifique de (in)visibilisation des résident.es dans leur rapport à l'État social, qui se traduit dans trois types de situations : 1. Un accès complet aux droits : avoir plein droit aux prestations, les demander et les obtenir, ce qui nécessite de se rendre visible aux yeux de l'État. 2. Un accès partiel aux droits : obtenir certaines prestations mais pas d'autres, ce qui implique une visibilité partielle. 3. Un nonaccès aux droits : choisi ou subi, il est la conséquence d'une non-visibilité (volontaire ou pas). En conclusion, nous poserons quelques pistes d'analyse sur le type de citoyenneté instable (Balibar 2015) qui émerge de cette situation liminale. En particulier, nous nous demanderons si, pour des sujets qui ne sont pas complètement inclus ni totalement exclus de l'espace de la citoyenneté, on peut parler d'une forme d'inclusion différentielle (Mezzadra et Neilson 2010).

- (b) *Care, Work and Welfare: Everyday Negotiation in Families in In-Work Poverty*

Melodie Burri (Bern University of Applied Sciences)

Families living in (in-work) poverty in Switzerland navigate overlapping forms of precarisation shaped by working conditions, residence status, housing situations, gendered care responsibilities, welfare arrangements that differ across regions, and so forth. Drawing on the ongoing Swiss National Science Foundation funded project Family Life in In-Work Poverty: Perspectives of Children and Parents (Vogel Campanello et al. 2024), this contribution investigates how parents and children engage with welfare systems and how patterns of (non-) access and non-take-up emerge in these everyday negotiations. Research on families involved in child protection has

shown that social interventions often individualise and moralise structurally produced inequalities (Vogel Campanello et al. 2025). As a result, material deprivation is culturalized and attributed to families themselves rather than addressed as a structurally produced precarity. This study explores how such dynamics materialise in the experiences of families in (in-work) poverty. The contribution draws on qualitative interviews with parents and children, participant observations in families and an examination of cantonal welfare arrangements. Particular focus lies on the intersections of gendered care responsibilities, precarious employment and logics that valorise paid work as a marker of deservingness while simultaneously constraining families' practical access to support. Initial findings indicate that some families refrain from claiming benefits despite formal eligibility -due to stigma, uncertainty, perceived moral judgements or a sense that available systems do not fit their lived realities while others encounter administrative or legal barriers that hinder access altogether. The paper further investigates how families mobilise alternative forms of assistance, such as extended family, friends, religious communities or informal support networks, drawing on an intersectional perspective.

- (c) *Enquête sur les dispositifs de prévention du non-recours : Enjeux et défis méthodologiques*
Eric Moachon (and cie) (Haute école de travail social Lausanne, HES-SO)

Depuis une dizaine d'années, l'étude du non-recours aux droits sociaux en Suisse s'est progressivement développée, s'intéressant notamment à une diversité de prestations (Aide sociale, PC, Assurance-invalidité, Santé, Logement, etc.) (Lucas, Bonvin & Hümbelin, 2021), mais également aux trajectoires des personnes (non-)recourantes (Lucas et al., 2019; Rosenstein, 2021; Leresche, 2022 ; Debonneville et al. 2025). Dans le même temps, différents dispositifs ont été créés pour répondre à la mise à l'agenda de la question du non-recours (Lovey, 2024; Lucas & Maggi, 2019). Ces dispositifs sont la plupart du temps créés sous forme d'essais pilotes, dont l'éventuelle pérennisation peut être conditionnée à la preuve de leur efficacité. L'étude de ces initiatives comporte de nombreux défis du fait de la multiplicité des causes du non-recours, de son caractère dynamique (Rosenstein et al., 2025), mais aussi de la grande diversité des modalités d'intervention (information et communication, guichets généralistes et délocalisés, simplification des processus administratifs, soutien administratif, etc.). Cette communication s'intéressera dès lors aux enjeux méthodologiques de l'analyse de ces initiatives. Comment nommer, identifier, et in fine, recruter, les personnes en situation de (non-)recours en vue de mener des entretiens avec elles ? Comment faciliter leur participation à une enquête sociologique sans rejouer les facteurs habituels de non-recours ? Comment rendre compte de leurs expériences de dispositifs souvent complexes et multiples ? Et qu'en est-il du rôle des professionnel.les chargé.es de leur mise en oeuvre (travailleur.euses sociaux.ales, collaborateur.rices administratif.ves, etc.) : comment documenter leurs pratiques et leurs discours en vue d'améliorer la compréhension des enjeux d'accessibilité ? Comment combiner les éléments qualitatifs et quantitatifs pour rendre compte des différents niveaux et facettes de ce phénomène ?

Cette communication s'appuie sur les évaluations de trois dispositifs de prévention du non-recours en Suisse romande, ainsi que sur une enquête qualitative sur le non-recours à l'aide sociale. Ces quatre études – mandatées par des collectivités publiques entre 2023 et 2027 – combinent différents designs d'évaluation dont il sera fait état durant la communication. Celle-ci mettra en lumière les implications méthodologiques d'une compréhension du non-recours comme un processus dynamique, évolutif et multiniveaux de manière à ce que l'évaluation des dispositifs de prévention du non-recours ne s'arrête pas à une vision statique et binaire du phénomène. La communication mettra en discussion plusieurs pistes de combinaisons méthodologiques allant d'approches déductives typiques des démarches d'évaluation à des approches participatives plus inductives, basées sur le vécu des parties prenantes. Elle pointera en ce sens comment l'étude du non-recours implique une palette d'outils méthodologiques complémentaires, à même de rendre compte des dynamiques complexes et multiniveaux de ce phénomène. Ce faisant, elle permettra d'identifier quelques paramètres clés des designs méthodologiques pour l'étude du non-recours articulée autour des trajectoires des personnes concernées et des dispositifs de lutte contre le non-recours, tout en mettant en évidence les rouages de leur opérationnalisation.

- (d) *Numérisation des administrations et services d'intérêt général, (non-)accès aux droits et prestations sociales et travail d'intermédiation des professionnel.les du travail social*
Jean-François Bickel (Haute école de travail social Fribourg, HES-SO), Beatrice Vatron-Steiner (Haute école de travail social Fribourg, HES-SO)

En Suisse comme ailleurs, la numérisation des administrations publiques et services d'intérêt

général, démarrée dès le milieu des années 1990, s'est accéléré au cours de la dernière décennie notamment sous l'impulsion de deux plans d'action européens consacrant officiellement le service numérique par défaut comme principe dominant (Vatron-Steiner et al, 2022, Vatron-Steiner et Bickel, 2026). Ce processus d'institutionnalisation d'une nouvelle conditionnalité (la "conditionnalité numérique"), qui s'ajoute de l'extérieur aux conditions internes aux dispositifs, et d'une nouvelle norme comportementale ("l'autonomie numérique") (Mazet, 2019 : 44) pour accéder aux droits et prestations sociales engendre une multiplication des demandes d'aide et d'accompagnement des personnes que la nouvelle contrainte met en difficulté ou en incapacité auprès de tiers tant profanes (Aouici et Peyrache, 2021) que professionnel.les (Bickel & Vatron-Steiner, 2023 ; Jammet & Maël-Pradelier, 2024 ; Mazet et Sorin, 2020), ainsi que différentes formes (ou risques) de non-recours (Deville, 2023 ; Okbani et al., 2022 ; Revil and Warin, 2019 ; Sorin et al., 2019). Dans ce contexte, notre contribution s'intéresse aux organisations de proximité (street-level organizations, Brodtkin 2012, 2013) des champs de l'action sociale et de l'insertion professionnelle et à leur position d'intermédiaire entre, d'un côté, les personnes pour qui la numérisation des chemins d'accès aux droits et prestations sociales est un frein ou un obstacle et, de l'autre, les administrations et services d'intérêt général ayant la capacité de rendre les droits effectifs ou de délivrer les prestations. Reprenant à notre compte la volonté de développer une approche systémique et relationnelle du non-recours et de comprendre comment celui-ci est produit / prévenu / surmonté par l'interaction entre des composantes tant macro que méso et micro (Lucas, Bonvin et Humberlin, 2021), elle se concentre plus précisément sur le travail d'intermédiation (Baudot et Revillard, 2014) que réalisent les professionnel.les des organisations de proximité ainsi que sur l'environnement institutionnel et organisationnel qui structure celui-ci. Nos matériaux empiriques sont issus d'une recherche menée entre février 2020 et octobre 2021 et qui portait, d'une part, sur la reconfiguration des chemins d'accès aux droits et prestations impliquée par la numérisation des administrations publiques et services d'intérêt général et, d'autre part, sur les conséquences de ces reconfigurations du point de vue des pratiques des travailleurs et travailleuses sociales et de leur professionnalité. Les organisations de proximité dans lesquelles exerçaient ces professionnel.les, toutes actives dans le canton de Fribourg, étaient diverses du point de vue de leur statut (public ou privé) et du champ d'intervention. Sur la base d'une revisite d'une partie du matériau recueilli (23 entretiens individuels semi-dirigés et deux focus-groups), nous montrons, d'une part, que le travail d'intermédiation réalisé par les professionnel.les se déploie selon trois registres principaux que nous dénommons "normalisation", "articulation" et "résistance" ; et que, d'autre part, l'engagement dans des pratiques relevant de l'un ou l'autre de ces registres est conditionnée par le contexte organisationnel et le champ d'intervention dans lequel l'organisation est active.

9. *Research(ing) Methods in Movement (Room G230)*

Organisers

Léonie Bisang (University of Lucerne), Rainer Diaz-Bone (University of Lucerne) and Guy Schwegler (University of Lucerne)

Abstract

Methods are regarded as a reliable foundation of the empirical social sciences. Once developed and institutionalized in research and education, they are seen as stable and as representing objective practices. Thus, research methods may appear "not to move at all." Such lack of movement can stem from ignorance of methodological debates. For instance, despite lively discussions around significance testing, few changes in research practice have followed. Other movements may prove superficial. Surveys, the dominant technique for producing data for such tests, face declining response rates, with no sustainable solution in sight. Meanwhile, the turn toward computational social science has contributed little to core sociological questions such as inequality—And where it has, survey data still plays a central role. Methods may also move in the wrong direction. The "crisis of representation," for example, has not resolved the debate over positivist quality criteria in interpretative research. Instead, renewed emphasis on descriptive methods, disputes over case numbers, and considerations of efficiency through artificial intelligence have reemerged. At the same time, when interpretative research is criticized from nomological perspectives, century-old arguments about logics of validity resurface. Finally, there are substantial movements in methods. One example is the emergence of new forms of experience in social research, such as autoethnography, games, or performative social research. Another one would be the impact of social movements on epistemological scientific values, like the request to integrate citizens participation into scientific practices. The workshop intends to sketch, understand, and explain methodological issues and debates through their social relations and their embeddedness in scientific

communities and societies in movement.

Presentations

- (a) *"Choice" as a Situational Process. Analyzing Register Transitions with a Game-Based Design*
Léonie Bisang (University of Lucerne)

Decisions are predominantly elicited retrospectively through semi structured interviews or even in standardized form. These methods focus on verbally communicable "personal experiences" and thus on aspects already formatted for a "public" sphere. Analyses often take the form of individualizing reconstructions, leaving "the social" underexplored. If decisions are understood as processes enacted by actors in social "situations", such methods remain limited. From a pragmatist perspective, there is no universal methodology for empirical research. Rather, methodology emerges through engagement with the research object. The contribution argues that analyzing "choice" processes in line with the neo-pragmatist theoretical framework requires methodological development. Previous studies show that actors may also engage in non-choices, remaining in a practical mode, as exemplified by higher education decisions. The contribution introduces a game-based design to analyze register transitions drawing on the work of Luc Boltanski. He argues that transitions have not been sufficiently explored, although they have been addressed in earlier work. Thus, the approach connects economics/sociology of conventions, a Bourdieusian approach, and vignette designs to produce "situations" in which actors shift between registers, making these processes observable. Rather than capturing justifications for choices, it enables analysis of register transitions within "choice" processes. The resulting data – interaction, temporal patterns and categorical responses – allow for the analysis of "situations", reference points and actors resulting in register transitions. The design illustrates how methods of data collection and analysis develop through engagement with their object and exemplifies what can be understood as "methods in movement."

- (b) *Embedding Participatory Experimental Research in the Contemporary Movement of Methods*
Lorena Molnar (University of Fribourg), Yuji Zocatelli Hashimoto (University of Fribourg)

The PREVICT SW project (Preventing Sex Workers' Crime Victimization) is presented as a case study within ongoing debates on the "movement of methods" in the social sciences. In a context marked by tensions between experimental standardization and calls for more participatory and context-sensitive approaches, the project examines how these orientations can be combined within a single research design. PREVICT SW adopts a hybrid methodology that integrates participatory action research (PAR) with a longitudinal quasi-experimental framework. Sex workers and social workers contributed to the co-design of the intervention through a series of workshops, shaping priorities and developing prevention, legal literacy, and support materials. At the same time, the stepped wedge design structures the sequential rollout of the intervention and enables longitudinal quantitative assessment of victimization, safety strategies, and service use. By articulating co-construction with a structured evaluative design, the project engages directly with current methodological discussions on how to reconcile internal validity with contextual depth. Quantitative data provide standardized measures of change, while qualitative materials—workshop discussions, field notes, and iterative feedback—support the interpretation of these changes and situate them within participants' lived experiences. Rather than treating methodological approaches as competing paradigms, PREVICT SW explores their practical integration. The project thus contributes to ongoing reflections on how social research methods can evolve to remain both analytically rigorous and socially grounded in applied research contexts.

- (c) *Paradigmatic Reaction or Epistemological Drift? AI Interventions in Survey Research*
Sandra Jaworeck (University of Bamberg), Maud Reveilhac (LUT University), Guy Schwegler (University of Lucerne)

The rapid advancement of artificial intelligence (AI) and its widespread adoption across societies pose significant challenges to the methodological foundations of the social sciences such as survey research. Applications imagined shortly after the broad availability of the technology are now being realized as AI intervenes in virtually all phases of the survey research process. Accordingly, the role of AI in surveys is currently discussed within different and partly conflicting frameworks: from substantial threat in relation to data collection and ambivalent scenarios for synthetic data to shared appraisal for uses in relation to questionnaires or completely new issues when it comes to analysis. To consider the respective "movement" of survey research brought about by AI interventions, it might be necessary to consider two fundamentally different philosophies of sciences employed by

researchers. On the one hand, AI is still discussed within a neo-positivist philosophy of science: the technology is evaluated in terms of how it fits into a longer history of methodological rationalization and standardization (or fails to do so). On the other hand, the use of AI follows a possible drift of survey research toward constructivist understandings: with the rise of Big Data, the replication crisis, and increasingly severe challenges (such as declining response rates), new “qualities” of survey research have emerged, within which the use of AI is now being negotiated. Introducing and discussing this two-fold perspective is the aim of this contribution.

Workshop session II

Time: Wednesday, 2 September 2026 15:45 - 17:15

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

10. *Institutional Inclusion and Exclusion of Immigrants and Their Descendants in Times of Polarizing Societies (Room C130)*

Organisers

Milena Chimienti (Haute école de travail social Genève, HES-SO) and Didier Ruedin (University of Neuchâtel)

Abstract

The papers in this workshop focus on institutional aspects of the inclusion and exclusion of minorized groups in times of increasing political polarization and global uncertainty. The contributions explore the changing role of institutions and their interaction with communities and societies in the context of international migration, including minorized and racialized descendants of immigrants. With this, the workshop captures structural aspects of inequalities, but also innovative means by which inequalities and polarization are countered by institutional actors, working towards a more inclusive society. The papers will provide insights into changing institutional forms of exclusion or solidarity, as well as their role in creating new types of stratification and inclusion. Working language of the workshop is English.

Presentations

- (a) *Institutional Ethnography: Differences in the Implementation of the Swiss Integration Agenda in the French-Speaking Cantons*

Zelal Karatas (University of Geneva)

For many years, the concept of integration, perceived as the migrant/refugee adapting to and assimilating into the host society and largely reduced to economic participation, has begun to be considered alongside concepts such as living together and social cohesion, which refer to mutual responsibilities and expectations. Switzerland, which began to view the issue of integration as a more holistic process and shared responsibility at a relatively late stage, implemented a federal program in 2019: the Agenda Intégration Suisse (AIS). Drawing on feminist standpoint epistemology, the study is informed by a long-term observation process rooted in the researcher's own experiences as a political refugee. The research compares the AIS practices in the cantons of Geneva and Valais, which have different local practices and different political, social, geographical, economic, and institutional dynamics, within the epistemological and methodological framework provided by Institutional Ethnography of Smith (2005). It focuses on the cantonal differences in the implementation of AIS in Suisse Romande. Switzerland's unique democratic structure reveals how refugees cannot even achieve equality among themselves, and how social inequality affects integration processes. This is shown not from the usual focus on the refugee's experience, but through the role played by the institutions responsible for integration.

- (b) *Sorting Solidarity: Comparing Institutional Logics of Inclusion in Housing and Healthcare in Switzerland*

Manon Chollet (University of Lausanne)

This article draws on ethnographic work conducted in two public sectors in Switzerland: municipal housing services and hospital emergency services. It examines how welfare institutions handle user requests and how professionals juggle institutional norms, limited resources, and the diversity of cases they encounter. In both contexts, workers must “sort” applicants and patients. This sorting, often subtle, transforms abstract rules of fairness into situated judgements about urgency and legitimacy. Observations show how eligibility criteria are interpreted and adjusted in daily work:

social workers reformulate certain requests to make them acceptable to the administration, while caregivers assess patients' credibility and their compliance with institutional expectations. These practices of reformulation and categorisation are not neutral. They follow a racially structured continuum where language, behaviour and perceived moral value shape access to assistance. In the field of housing, compliance with bureaucratic expectations of order and responsibility is valued. In the field of healthcare, professionals tend to adjust priority based on the patients' familiarity with medical standards and their ease of communication. These daily operations, intended to ensure fairness, actually contribute to reproducing social and racial hierarchies within the welfare state.

(c) *Linguistic Marginalization and Ethnic Boundary (Un-)Making among Minority-Origin Migrants: A Mixed-Method Analysis*

Irem Karacay (University of Mannheim)

Research shows that perceived discrimination often weakens immigrants' identification with the host society while strengthening attachment to their ethnic group, especially when intergroup boundaries are rigid. Yet, most studies overlook migrants who were already ethnic minorities in their country of origin—minority-origin migrants—who navigate boundaries with both host-society majorities and other migrant groups. This study examines Kurdish- and Arab-origin minorities from Turkey in Germany, drawing on ethnic boundary-making and social identity theories to explore how linguistic marginalization shapes identification. Two online surveys with embedded vignette experiments (Kurds N = 1,906; Arabs N = 899) test how marginalization by different actors (Germans, Turks, Kurds/Arabs) affects identity shifts. Complementary interviews (N = 22) uncover underlying mechanisms. Results show that Arab-origin migrants identify more strongly with Turkishness, while Kurdish-origin migrants maintain distance. German marginalization of Turkish speakers most strongly reduces Arab-origin migrants' German identification, whereas only intragroup marginalization among Kurds strengthens Kurdish identity. Findings highlight group-specific, relational identity responses and the central role of language in ethnic boundary (un-)making.

(d) *Education as a Site of Racalisation: Migrant Descendants and Their Experiences in Switzerland*
Dilyara Müller-Suleymanova (Zurich University of Applied Sciences), Andrés Gomensoro (University of Geneva), Valérie Baggi (University of Geneva), Milena Chimienti (Haute école de travail social Genève, HES-SO)

Despite education being one of the most frequently reported spheres of discrimination in Switzerland, research examining racism and racialisation in the education system remains scarce. Existing studies on education and social inequality show that pupils from lower socio-economic backgrounds and with a migration background face marked disadvantages. Indeed, their educational opportunities are often limited within a highly stratified school system, characterised by early selection at the end of primary school. Whilst structural and institutional mechanisms have received some attention in scholarly literature, we still know little about how discrimination operates at the individual and interpersonal level : how othering and racialisation are enacted in everyday school practices, and with what effects on young people. This paper draws on 130 biographical-narrative interviews with descendants of migrants in Switzerland of African, Asian, and Southeast European backgrounds, conducted within the project "Unprivileged Migrant Descendants". It shows how racialisation is produced in everyday classroom life, in interpersonal interactions, and in teachers' assessments and tracking practices. The analysis demonstrates how racialisation intersects with socio-economic position and targets not only those read as people of colour but also students read as "white", such as many with Southeast European backgrounds.

11. *COVID-19 and Its Long-Term Impact on Communities, Societies and Social Policy: A Critical Perspective (Room E130)* (session 2)

Organisers

Emilie Rosenstein (Haute école de travail social Lausanne, HES-SO), Oliver Hübeline (Bern University of Applied Sciences) and Matthias Drilling (Zurich University of Applied Sciences)

Presentations

(a) *Youth Mental Health Policy During the COVID-19 Pandemic: Lessons Learnt from the Swiss Multi-Level Governance*

Teuta Mehmeti (University of Neuchâtel), Núria Sánchez-Mira (University of Neuchâtel)

The COVID-19 pandemic not only disrupted health, social, and economic life, but also exposed significant vulnerabilities in the mental health of some social groups, particularly for young adults. The epidemiological emergency urged to contain the virus as a physical illness by restricting social contacts, and the issue of mental health was thus not immediately prioritized. As a result, evidence has consistently shown that young people and women among them were the most affected population groups (Aknin et al., 2022; Gondek et al., 2024; Henseke et al., 2022). While the identification of vulnerable groups is now well-established in the literature, there is still little research (e.g. ex. Wilson et al., 2022; OECD, 2021) on how public authorities designed and coordinated policy responses to address these challenges. This study addresses this gap by examining how youth mental health policy was shaped across federal and cantonal levels in Switzerland. Drawing on a qualitative design combining desk research and expert interviews conducted at federal level and in five cantons (St. Gallen, Ticino, Vaud, Valais, Zurich), we compiled an inventory of initiatives developed during the pandemic to support young people's well-being and mental health. We also explored how youth mental health policy was designed and coordinated at federal and cantonal levels before, during, and after the pandemic and identified the lessons learned from this crisis. Our policy review and the content analysis of the interviews highlight several key dynamics. First, young people were not initially identified as a vulnerable group, as early pandemic measures targeted the overall population and focused on protecting older populations, more vulnerable against the physical consequences of the virus. Second, situating youth mental health as a political priority required sustained advocacy from professionals, caregivers, and actors working in the youth sector. Third, the dominant policy response relied on expanding existing measures, such as helplines and online platforms, and keeping youth-relevant spaces open (schools, socio-cultural animation activities), while only a few cantons introduced new, targeted programs in support of young people's mental health. Our study also revealed deeper structural constraints in this policy domain, such as the absence of a federal legal mandate, limited national resources, significant cantonal disparities, and the coordination challenges inherent to the cross-sectoral and multi-level nature of the mental health promotion issue. In light of still emerging analyses of the state of the issue and new avenues for mental health policy in Switzerland (Richter et al., 2025; Sculco et al., 2025), our study provides insights on the lessons learnt from the pandemic, underscoring the need to strengthen institutional capacities and governance mechanisms to build a more coherent and resilient youth mental health policy for future crises and beyond.

(b) *Impact of the COVID-19 Pandemic on Maternity Healthcare Providers: A Qualitative Systematic Review*

Raphaël Hammer (Haute École de Santé - Vaud, HES-SO), Alessia Abderhalden (Haute École de Santé - Vaud, HES-SO), Claire de Labrusse (Haute École de Santé - Vaud, HES-SO), Anouck Pfund (Haute École de Santé - Vaud, HES-SO), Harriet Thorn (Independent midwife)

The COVID-19 pandemic has profoundly reshaped healthcare systems and exposed structural inequalities within them. As key instruments of social policy, maternity care services implemented stringent infection control measures to limit SARS-CoV-2 transmission and ensure continuity of care. However, these measures also transformed care practices and working conditions. While the impact of the pandemic on service users has been widely documented, less attention has been paid to frontline maternity healthcare professionals (HCPs). This study presents a qualitative systematic review examining how HCPs experienced and responded to pandemic-related transformations in maternity care across Europe. Methods Six bibliographic databases were systematically searched for peer-reviewed qualitative primary studies published since March 2020, without language restrictions. A thematic synthesis approach was used to analyse the data. Findings The review included 24 qualitative studies. Five interrelated themes were identified: (1) the deterioration of working conditions within disorganised and resource-constrained systems; (2) the psychological burden associated with crisis conditions; (3) the transformation of care practices and the emergence of ethical tensions; (4) the development of individual and collective coping strategies; and (5) critical reflections on institutional responses. The findings highlight the ambivalent effects of pandemic-related measures, which both ensured continuity of care and contributed to the erosion of relational dimensions of care, with uneven consequences for care quality and access. Discussion While pandemic measures functioned as tools of collective protection, they also reconfigured care practices in ways that risked exacerbating existing inequalities and weakening the relational foundations of care. The findings show how frontline HCPs acted as key mediators of these tensions, absorbing institutional shortcomings and informally adapting policies to maintain care

quality. By revealing the shifting burden placed on frontline workers and the transformation of care relationships, this study contributes to a critical understanding of the long-term social consequences of the pandemic for healthcare systems and professional practices.

(c) *Digital Tools as Lifelines? Navigating Long Covid Between Systemic Gaps and Everyday Constraints*

Chantal Britt (Bern University of Applied Sciences), Karin van Holten (Bern University of Applied Sciences), Maya Zumstein-Shaha (Bern University of Applied Sciences), Tanja Siegenthaler (Bern University of Applied Sciences), Mirjam Körner (Bern University of Applied Sciences)

Persistent postinfectious conditions such as long covid and myalgic encephalomyelitis (ME) affect an estimated 5% of the Swiss population ($\approx 450,000$ people). These complex and often disabling conditions lead to substantial work loss, social marginalisation and profound existential uncertainty. Frontline workers in retail, education and healthcare—most of whom are women—are disproportionately affected, yet women across occupational groups receive diagnoses, treatment and disability benefits less often, reinforcing socio-economic inequalities. Gaps across health, labour and social welfare systems increasingly force affected individuals to seek support, information and validation outside formal structures. Digital tools—from peer-support forums and symptom-tracking apps to telemedicine—play a growing but unevenly distributed role in navigating fragmented systems. Empirical knowledge on how such tools are used, where they fall short and how they intersect with inequality remains limited.

We conducted semi-structured, narrative-oriented interviews with ten people living with persistent postcovid symptoms and five healthcare professionals. Interviews explored: (1) how long covid shapes daily functioning and care trajectories, and (2) expectations, needs and experiences related to digital applications. A prior scan of digital health interventions in the German-speaking Swiss context informed the interview design, though this abstract focuses on qualitative findings. All interview material was analysed using a structuring content analysis approach. Although not participatory, the study was sensitised to lived experience within the project team while embedded in an academic–practice collaboration.

Participants described the profound burden of physical, cognitive and psychological symptoms alongside significant administrative, social and financial strain. Lack of recognition—including medical gaslighting, psychologisation and contradictory assessments—undermined trust in institutions and impeded access to appropriate care. Digital tools emerged as both indispensable when known and usable and insufficient. • Helpful functions included symptom-monitoring via wearables or apps, low-threshold peer exchange, access to specialised biomedical information otherwise absent in clinical encounters, and telemedical consultations enabling care despite limited mobility. • Barriers included cognitive overload, screen intolerance, fragmented information, limited institutional endorsement, and the emotional strain of navigating contested illness narratives online. • Structural tensions arose as digital tools substituted for absent systemic support, shifting responsibility for care coordination to individuals with severely limited energy. • Healthcare professionals echoed these concerns, citing uncertainty about trustworthy digital resources and a lack of tools aligned with biomedical knowledge on postinfectious conditions.

Digital tools cannot compensate for systemic gaps unless they are accessible, reliable and aligned with the lived realities of complex chronic illness. Their ambivalent role—simultaneously essential and insufficient—highlights how postinfectious conditions expose structural weaknesses across Switzerland's health and social protection systems. In line with the workshop theme, the findings show that COVID-19's long-term impact extends beyond biomedical harm, reshaping everyday life, community practices and interactions with social policy. As institutions fail to adequately recognise or support affected individuals, people assemble their own hybrid ecosystems of care and information—often through digital means—reinforcing inequalities through unevenly distributed "digital labour." The study underscores the need for low-threshold, cognitively light, evidence-based digital infrastructures that support rather than replace public services. Integrating digital tools into a broader, equitable social infrastructure is crucial for addressing COVID-19's enduring societal impacts.

(d) *Renegotiating Inequalities in Swiss Family Justice : Institutional Change and Continuity After COVID-19*

Marina Sucari (Haute école de travail social Valais, HES-SO), Gaëlle Aeby (Haute école de travail social Valais, HES-SO), Sabrina Roduit (University of Geneva)

As the primary site of everyday life during the COVID-19 pandemic, families experienced profound

disruption, often intensifying pre-existing social vulnerabilities. At the same time, family justice systems were required to adapt rapidly in order to maintain access to courts. In Switzerland, the possibility of conducting family law hearings online was introduced as an emergency response to the pandemic, first through temporary regulation and later retained in civil procedure law. These developments offer a productive lens through which to examine the long-term social effects of the pandemic and the role of institutions in renegotiating inequalities in family law. This interdisciplinary project entitled "The practice of family law during the Covid-19 pandemic: digital justice and gender inequalities" is part of the NRP 80 "Covid-19 in Society". It aims at investigating the practices and challenges associated with the shift to digital justice during the COVID-19 pandemic in family proceedings in Switzerland with a special focus on separations and divorces. It consists in a legal text study coupled with a qualitative study with a case study of court practices and a quantitative study addressed to family judges and lawyers. Drawing on qualitative and quantitative findings from this project, this contribution analyses how family courts responded to the crisis and which of these responses had lasting effects. It asks to what extent digitalisation functioned as a tool for preserving access to justice, and how far it also generated new forms of exclusion. Rather than treating digitalisation as a purely technical solution, we approach it as a social process embedded in institutional norms, professional cultures, and resources. Therefore, we analyse the implementation through three dimensions: materiality, competencies, and meanings. Our findings show that vulnerabilities and inequalities affecting people involved in family proceedings were not always recognised by legal professionals. At the same time, digitalisation has only partially taken hold in Swiss family courts. Our results show that while materiality (acquisition of new technological infrastructures, adaptation of the law) and competencies (development of digital skills) could be addressed, the reconfiguration of meanings proved far more complex. A strong symbolic and normative value continues to be attributed to in person hearings in family law and continues to shape expectations and practices, thereby limiting the system's readiness to adopt digital tools, even in times of crisis. Differences also emerged across age groups and linguistic regions. While some practices have endured beyond the pandemic, such as online legal assistance, and the continued possibility of remote hearings in certain cases, broader institutional transformation remains limited. This resistance has concrete implications for individuals navigating family proceedings. Divorcing parties, who are often in vulnerable situations, as well as victims of domestic violence or custodial parents, could benefit from greater procedural flexibility. Yet the persistence of traditional norms and uneven levels of digitalization contributes to maintaining inequalities in access to justice.

12. *Collective Improvisation: Performing and Analysing Dance as a Social and Inclusive Practice (Room E040)* (session 1)

Organisers

Alain Bovet (HEG Arc, HES-SO), Sara Keel (University of Zurich), Jakub Mlynar (Haute école de travail social Valais, HES-SO) and Marc Relieu (Télécom Paris)

Abstract

Collective improvisation happens when people address indeterminacy in collaboration, in other words when people work out how to deal with what is undetermined in interaction with others. These others can provide help, support and opportunities, or, on the contrary, make things harder. Supportive or detrimental, the inclusion of others constitutes a decisive component in the process of working out how to proceed without exactly knowing how in advance. This workshop will address how we carry out a course of action while confronted with indeterminacy, and what we make of others in improvisation. As a tutorial exercise for an exploration of this fundamental sociological theme, we propose an innovative procedure focused on the performance and analysis of improvised dance. The workshop will take place in two distinct sessions on two different days of the conference. The first session will be devoted to a collective performance of improvised dance by the workshop participants, led by Brigitte Meuwly, an experienced dancer and founder of the DA MOTUS! Company. The performance will be improvised in that some of its components will be deliberately not determined in advance in order to enable unexpected things to happen. The performance will be videorecorded by the workshop organizers to enable later collaborative analysis. The second session will take the form of a data session where, according to the research tradition of embodied conversation analysis, workshop participants, organizers and the experienced dancer engage in a collective analysis of selected short video sequences of the performance. Led by the workshop organizers, the collective analysis will be focused on the theme of improvising through inclusive collaboration and is expected to invite reflections on dance as a social practice. Workshop

participants commit to participate in the collective process of performance and analysis.

Presentations

(a) *Collective Improvisation: Performing Dance as a Social and Inclusive Practice I*

Simon Henein (EPFL), Simona Ferrar (EPFL), Fabienne Malbois (HES-SO Valais-Wallis), Loanne Janin (HES-SO Valais-Wallis), Tanja Ulrich (EPFL), Angeliki Balantani (-)

(b) *Collective Improvisation: Performing Dance as a Social and Inclusive Practice II*

Philippe Sormani (Zurich University of Arts), Clemens Eisenmann (University of Konstanz), Alain Bovet (HEG Arc, HES-SO), Sara Keel (University of Zurich)

(c) *Collective Improvisation: Performing Dance as a Social and Inclusive Practice III*

Jakub Mlynar (HES-SO Valais-Wallis), Marc Relieu (Télécom Paris)

The first session will be devoted to a collective performance of improvised dance by the workshop participants, led by Brigitte Meuwly, an experienced dancer and founder of the DA MOTUS! Company. The performance will be improvised in that some of its components will be deliberately not determined in advance in order to enable unexpected things to happen. The performance will be videorecorded by the workshop organizers to enable later collaborative analysis.

13. *Inclusive or Punitive? Competing Logics in Contemporary Social Policy (Room F130)* (session 2)

Organisers

Yann Bochler (Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz)

Presentations

(a) *Protection Through Coercion? Negotiating Vulnerability and Case Constitution in Swiss Adult Protection*

Martina Koch (Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz), Philomina Bloch-Chakkalakal (Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz), Fabienne Rotzetter (Hochschule für Soziale Arbeit, Fachhochschule Nordwestschweiz)

Within the Swiss adult protection system, supportive measures intended to safeguard clients' well-being may, in practice, take the form of intrusive and potentially coercive actions that restrict individual autonomy. This presentation addresses these tensions by examining how 'need for protection' is constructed and negotiated within the system. Drawing on the ongoing SNSF-funded qualitative research project "(Not) in need of protection? Processes, practices and areas of tension in case constitution at the interface between work with older people and adult protection" (No.: 212402), the presentation investigates case constitution processes in adult protection based on an exploratory-reconstructive ethnographic design. The study follows approximately 20 cases involving individuals aged 65 and above from the initial endangerment report to the formal decision of the Adult Protection Authority, analysing interactions, documents, interviews with professionals and decision-making processes using grounded theory methods. The findings highlight that vulnerability is not a given condition but rather emerges or transforms through the processes of problem definition, institutional categorisation and professional judgement. Our analysis shows that adult protection interventions can address and mitigate vulnerability ('de-vulnerabilisation') but can also produce or exacerbate it ('re-vulnerabilisation'). Categorising individuals as 'in need of protection' can lead to stigmatisation, intrusion into privacy, and disruption of trust – yet professionals actively work to rebuild trust through negotiation, delayed intervention and alignment with the individual, even where institutional constraints limit their scope. Professional practice in adult protection involves navigating ambiguous mandates by balancing support with expectations of control, verification, and potential intervention. Practitioners manage this tension through strategies of intrusiveness management, face work and selective opacity – softening the coercive dimensions while building trust through empathy. They manage resistance through restraint and persuasive work and informally keep cases alive beyond formal closure. In doing so, they act as intermediaries who translate and mediate between the individual and institutional demands. This shows that the logics of inclusion and control are not neatly separable in practice, but are entangled in the everyday work of adult protection professionals.

(b) *Balancing Inclusion and Control: Housing Support for Older Tenants Experiencing Accumulation and Self-Neglect*

Pauline Mesnard (Haute école de travail social Lausanne, HES-SO), Audrey Rosset (Haute école de travail social Lausanne, HES-SO), Valérie Hugentobler (Haute école de travail social Lausanne, HES-SO)

The combined effects of aging-in-place policies—linked to demographic aging and the deinstitutionalization of psychiatric and elder care—and rising socioeconomic precariousness have resulted in increasing numbers of older adults with mental health and social vulnerabilities living and aging in social and publicly subsidized housing. While aging-in-place policies are explicitly framed as promoting social inclusion, these converging trends confront housing providers and social workers with new challenges. Disorders such as Diogenes syndrome and hoarding disorder place intense strain on housing environments, generating disturbances, safety concerns and significant risks of eviction. These situations simultaneously activate logics of support and logics of control, raising questions about the boundaries of professional intervention and tenants' right to autonomy. This communication examines the competing rationales that shape social support to tenants experiencing severe accumulation and/or self-neglect behaviors. It focuses on the tension between enforcing lease agreements—particularly regarding property maintenance and neighborhood disturbances—and respecting tenants' privacy and self-determination. The study draws on qualitative interviews with social workers specializing in housing support, complemented by interviews with housing-sector actors (managers, concierges, maintenance staff). The interviews with social workers are based on narrative accounts of their support practices with tenants presenting severe hoarding behaviors and/or self-neglect, providing insight into the concrete strategies mobilized in day-to-day casework and the dilemmas raised by these complex interventions. Such situations of social withdrawal and self-neglect at home also tend to undermine communication and the establishment of a relationship of trust between the tenant and the social worker. Preliminary results reveal how the threat or initiation of lease termination procedures is frequently mobilized as a strategic tool to activate coordination among professional networks. They also show how risk assessment—related to fire hazards, self-neglect, or vulnerable adults' safety—can lead to referrals to the adult protection court, thereby shifting support into more coercive institutional pathways. By analyzing these tensions, we contribute to broader debates on inclusive versus punitive orientations in contemporary health and social housing policy.

(c) *Vers un régime de responsabilisation des mineurs placés en foyer de protection de l'enfance ?*
Oscar Waltz (Université de Genève)

Cette contribution a pour ambition d'entrer dans les foyers de protection de l'enfance pour y observer les "coulisses de l'Etat sociale"(Serre, 2009) et questionner la manière dont ces mineurs "reçoivent" (Revillard, 2018) une des politiques publiques les plus intrusives qu'un Etat puisse entreprendre dans la vie des familles (Khoo et al., 2012). Les données sont tirées d'une recherche doctorale en cours qui s'est appuyée sur une démarche qualitative avec la conduite d'entretiens semi-directifs portant sur 20 situations (le mineur placé, son intervenant en protection de l'enfance, son éducateur de référence et ses parents). Cela m'a permis de conduire un total de 66 entretiens (20 jeunes, 18 IPE, 20 référents et 8 parents), retranscrits et analysés à l'aide du logiciel atlas.ti. Dans un premier temps, je montrerai que la mise en oeuvre de cette mesure de protection dans un contexte d'activation accrue (Bonvin et Rosenstein, 2015), de restrictions budgétaires et d'injonction à l'autonomie liée à la transition à la majorité de ces jeunes (Dietrich-Ragon et Frechon, 2022) contraint les professionnels à opérer un tri (Altreiter et Leibetseder, 2015) parmi les jeunes placés. Je mettrai ensuite en évidence les conséquences de cette sélection qui entraîne un régime de responsabilisation des mineurs où les profils les plus "méritants"(Van Oorschot, 2000) sont pris dans un mouvement de "sur-responsabilisation"(Genard, 2008). Ces jeunes sont amenés à masquer leurs vulnérabilités pour apporter la preuve de leurs compétences, signe d'une autonomisation "contractualisée"(Duvoux, 2009). À l'opposé, les profils les plus "fragiles" sont confrontés à un mouvement inverse de "sous-responsabilisation" car ils ne sont pas en mesure de répondre aux attentes comportementales en vigueur et ne sont vus qu'à travers le prisme de leurs vulnérabilités. En conclusion, je proposerai une critique des principes méritocratiques (Sandel, 2021) sous-jacents à cette mesure de protection qui entraînent un fonctionnement contre-intuitif et conduit à des effets punitifs pour ses bénéficiaires (Bonvin et al., 2023). Ces réflexions questionnent frontalement les valeurs d'égalité et de justice des politiques sociales ciblant un public aux vulnérabilités aussi documentées qu'exacerbées.

14. *Artistic Communities and Societies in Movement. Organization, Belonging, and Attachment (Room C230)* (session 2)

Organisers

Olivier Moeschler (University of Lausanne), Nuné Nikoghosyan (University of Geneva) and Loïc Riom (University of Lausanne)

Presentations

- (a) *Cultural Filter Bubbles? The Effect of Personalized Recommendations on Cultural Diversity and in Equalities on a Music Streaming Platform*

Samuel Coavoux (ENSAE)

Filter bubble theory states that the personalization of content on the internet, linked with the use of recommendation algorithms, traps users into narrow cognitive spaces. In these bubbles, users are only exposed to material they are familiar with, while challenging ideas and products are filtered out of their view. Streaming platforms are accused of producing such bubbles, but empirical research on cultural platforms is rare, and often at the aggregate level, e.g. country-level consumption. Moreover, diversity is a polysemic term. The main study on this topic considers aesthetic diversity, where aesthetic proximity is measured through how often two tracks are present on the same playlists. In this paper, I measure the effect of the use of recommendation on a large panel of metrics of individual diversity of consumption. I use a longitudinal dataset, a digital log of the detailed music consumption of a random sample of 16,794 paying subscribers of music streaming platform Deezer, followed for eight years (2017-2024). The dataset comprises 509M unique events over 531k artists after cleaning. From this, I compute for every user and every week, the rate of use of recommendation, and various diversity metrics that account for variety (number of items consumed) and balance (proportion of consumption given to each item). I also rely on data from musicbrainz to measure artists' gender and country of origin. To analyze the data, I use two-way fixed effects models, regressing diversity on the use of recommendation, controlling for the log volume of play. The individual fixed effect removes time-invariant confounders, such as users' demographics or individual propensity towards diversity, and the time fixed effect removes the effect of fluctuating markets. All effects must thus be understood as follows: when a user increases their use of recommendation, compared to their own individuals average, diversity increases (positive effect) or decreases (negative effect) compared to own individual average. I find that the use of recommendation have mostly positive effects on diversity. First, it has a very large, positive effect on artist diversity (number of artists one is exposed too and balance between artists). Second, it has a fairly large, positive effect on country and genre diversity: the artists added to one's portfolio are from different genres and different cultures than those from organic listening. Third, it has a small, positive effect on the share of time spent on longtail artists (defined as artists in the bottom 90% of popularity); however, it also tends to favor more popular artists on average. Fourth, it has a small negative effect on gender diversity: recommendations favor male artists. Finally, editorial recommendations are associated with more diversity than algorithmic recommendations, except for artist diversity. Overall, this study finds evidence against a filter bubble hypothesis, but also some dimensions, gender and average popularity, where we might see bubbles emerge.

- (b) *Teaching Classical Guitar Online: Exploring Three Styles of Music Entrepreneurship on Digital Platforms*

Philippe Gonzalez (University of Lausanne), Marc Perrenoud (University of Lausanne), Loïc Riom (University of Lausanne)

This paper examines how classical guitar teaching is reconfigured through digital platforms, showing how online pedagogical practices contribute to new forms of artistic labour, community building, and sociotechnical organization. While online music education is often treated as a uniform phenomenon, our study highlights the heterogeneity of musicians' platform practices and the distinct social forms they generate. Drawing on an online ethnographic inquiry combining semiotic analysis of YouTube content, platform studies, and interviews, we analyse how classical guitarists coordinate their teaching across multiple digital infrastructures. We adopt a case oriented and abductive methodology, selecting three highly visible classical guitar teachers who exemplify contrasting approaches to online music entrepreneurship. Introducing style as an analytical lens allows us to move beyond treating online teaching as a purely technical adaptation. Instead, we argue that it constitutes a sociotechnical arrangement in which musicians adjust, negotiate, and

recompose their professional identities, music-making, and modes of engagement with audiences. Our findings identify three styles of music entrepreneurship: the savvy producer, the digital curator, and the bohemian 2.0. Each embodies a particular configuration of pedagogical, aesthetic, and economic practices, while also reflecting different orientations toward community, authority, and cultural participation. The savvy producer aligns with platform native modes of content creation, mobilising high production value videos and cultivating global learning communities. The digital curator foregrounds tradition, notation, and an academic conception of teaching, using digital tools primarily to circulate edited sheet music and sustain long term bonds with a smaller but highly engaged audience. The bohemian 2.0 approach integrates teaching within a broader artistic and touring practice, emphasising improvisation, embodied experience, and forms of collectivity inspired by folk and oral musical traditions. These styles demonstrate how digital platforms do not simply mediate cultural work; they actively participate in shaping what counts as legitimate knowledge, how communities form around artistic practice, and how musicians navigate precarity, visibility, and conflicting expectations of entrepreneurial selfhood. In dialogue with current debates in the sociology of arts and culture, this paper contributes to broader discussions on how artistic labour and cultural participation are reorganised at the intersection of economic processes, technological infrastructures, and shifting forms of attachment. The heterogeneity of online music entrepreneurship illustrates how digital platforms create both new opportunities and new asymmetries, reshaping boundaries between amateur and professional practice, between pedagogical authority and community learning, and between artistic autonomy and platform governance. Our findings also speak to ongoing questions about how digitalization transforms cultural consumption and the ways learning communities—formal and informal—hold together across distributed environments. Classical guitar teaching on digital platforms offers an instructive case for theorising contemporary forms of creative labour, platform mediated communities, and the evolving infrastructures that sustain artistic work.

(c) *Paradox of Visibility: An Ethnographic Study of Invisible Labor at French Film Festivals*
Jérémy Vachet (Audencia)

Film festivals occupy a paradoxical position within the audiovisual and film industries. Ambiguously celebrated as glamorous and industry-shaping events, behind-the-scenes labour remains largely unacknowledged, even in academic literature.

This paper aims to fill this gap by responding to the Swiss Sociological Association's call for research on community practices of solidarity, unpaid work, evolving forms of artistic labour, precarity, invisibility, and community and identity-building through art. Developing a critical labour studies framework, this presentation analyses the "paradox of visibility" of cultural workers in French film festivals. It explores how the "magic" of these events, driven by cinephilia fostering self-realisation and self-exploitation, conceals the material realities faced by workers.

The study investigates the French context, where, despite protection schemes such as the *intermittence du spectacle* system that supports cultural workers, festival staff often encounter a legal gap. Drawing from around 20 interviews with film festival workers and participant observation at three successive film festival editions over the course of four years, as well as events organised by a collective of workers, the presentation highlights several persistent challenges arising from these events. A significant issue is the intense precarity experienced by these workers, in the name of cinephilia – another avatar of the classical art-for-art's-sake ethos –, which contrasts with the intense display of glamour and wealth, at least at some film festivals. The temporary nature of these events exposes them to high geographic mobility, blurred lines between private and professional life, network sociability, heavy workload and precarious accommodation. The research also presents the concept of the 'between-festivals collapse', referring to a period of exhaustion following events that institutions tend to accept as normal. Yet, despite precarity and the lack of recognition of their activity in the field and in collective agreements, the paper examines the recent rise of collective mobilisation, using the example of the collective 'Sous les écrans, la dèche' (Down and out behind the screens). This mobilisation underscores increasing resistance among festival workers who refuse to be 'duped by what they love', i.e. by an instrumentalised cinephilia. Questioning the perceived glamour of cinema as an 'elite' industry and of cinephilia to manufacture consent, workers call for fundamental recognition of their rights as workers, including social security, health coverage, and unemployment benefits. Drawing on fieldwork conducted at film festivals and informed by critical theory on cultural labour, this paper contributes to understanding how the cultural industries often rely on invisible, precarious labour. It concludes that acknowledging these workers as workers

is not a "vulgar" reduction of the art form, but a necessary step for the sustainability of this field.

(d) *Collectivity as Infrastructure: A Fieldstudy of Cultural Scenes in Tunis and Cairo*

Bahman Iranpour (Zeppelin University), Julian Kraemer (Zeppelin University), Lilli Kim Schreiber (Zeppelin University)

Discourses on cultural collectivity are often driven by strong ethical commitments and narratives of social transformation. Their mystification as sites of resistance has contributed to a lack of analytical clarity regarding how collective practices can be described (Bishop 2012; Bublitz et al. 2019; Clusterduck Collective 2021). In particular, the assumption that cultural knowledge is only accessible from within a group has limited researchers' ability to engage with collectives in a systematic and comparative way (Lang & Grimwood 2023). This paper argues for the necessity of a descriptive language that does not reduce collectives to external objects of study, but instead enables a relational dialogue between observers and group-based practices. Our approach deliberately brackets the intentional level of collectives - their self-descriptions, goals, and internal narratives. While important, these remain contested when addressed from outside and are grounded in ongoing, dialogical processes that cannot easily be stabilized or represented without participation (Lettau & Canyürek 2025). Rather than attempting to capture this level, we focus on demystifying how collectives operate in practice, showing that they are not simply non-hierarchical, resource-sharing entities, but complex formations in which collaboration, empowerment, and care function within selective frameworks that challenge individualistic paradigms of cultural production (Kester 2011; Szreder 2018). To this end, we shift the analytical focus to what we call cultural infrastructures (Vishmidt 2016; Keller 2022; van Eikels 2023): the materialized and institutionalized practices through which collectives organize and distribute what matters to them. These include working routines, modes of coordination, and organizational arrangements that become materially embedded in physical and social environments. As such, they can be empirically described from an external position without requiring full access to a group's internal self-understanding. However, such descriptions become productive only when supported by a language that mediates between internal intentions and external observation. Our analysis identifies key infrastructural dynamics of collective practice and develops such a mediating framework. Among the central patterns are distributed forms of organization, resource-sharing, and practices of localized care that sustain both internal cohesion and external relations. Conceptualizing these dynamics as elements of cultural infrastructure enables a more differentiated and analytically accessible understanding of collective work – one that situates ethical concerns within a relational dialogue rather than subordinating analysis to them. Methodologically, the paper adopts a Constructivist Grounded Theory (Mohajan & Mohajan 2022; Charmaz 2000) approach that prioritizes situated practices while foregrounding the researcher's role in producing relational knowledge (de Sousa Santos 2020). The empirical basis consists of semi-structured interviews with 15 cultural collectives in Tunis and Cairo (spring/summer 2024), with nine cases selected for in-depth analysis, triangulated through participatory observations during research residencies. Our main contribution is an open-ended, process-based descriptive framework for cultural infrastructures (Wessling & Cramer 2022). Rather than offering a fixed model, it functions as a heuristic tool to identify recurring patterns and support comparative analysis, enabling situated evaluations without imposing normative standards or resolving conceptual ambiguities.

15. *Sport, Physical Activity and Health in Societies in Movement (Room D230)* (session 2)

Organisers

Monica Aceti (University of Strasbourg; University of Fribourg), Siegfried Nagel (University of Bern) and Markus Lamprecht (L&S; Schweizer Sportobservatorium)

Presentations

(a) *Dynamiques d'évolutions et d'ajustements des applications d'activités physiques et sportives à visée sanitaire*

Julien Pierre (Université de Strasbourg), Lilian Pichot (Université de Strasbourg), Sandrine Knobé (Université de Strasbourg)

Dans un contexte sociétal marqué par des taux élevés de sédentarité et d'inactivité physique (Eurobaromètre, 2022), les Applications de Sport et d'Activités Physiques (ASAP) apparaissent comme des dispositifs numériques porteurs de multiples promesses (Soulé, 2022). Depuis les années 2010, leur essor a précipité la genèse d'un marché – concurrentiel – au sein duquel

les entreprises éditrices de ces ASAP ajustent régulièrement leurs offres afin de répondre aux attentes des utilisateurs initialement ciblés. Toutefois, les impératifs de rentabilité associés à des modèles économiques fragiles les conduisent également à reconfigurer leurs dispositifs en direction de publics jugés plus monétisables. Dès lors, la pérennité de ces start-up repose sur des processus de recalibrage et de requalification qui se traduisent par des inflexions dans les objectifs poursuivis, les publics visés, le type de données collectées, les partenariats noués et, in fine, les fonctionnalités proposées. Cette dynamique soulève plusieurs questions : quels sont les facteurs – endogènes et exogènes – justifiant l'évolution de ces applications ? Quels sont les ressorts, sociotechniques et économiques, des ajustements observés ? Pour y répondre, cette communication mobilise la sociologie des agencements marchands (Callon, 2017) qui permet d'appréhender la transformation des offres au-delà des seuls repositionnements stratégiques, en insistant sur l'interdépendance des différents acteurs impliqués dans la requalification des biens. Cette perspective invite à analyser les trajectoires des ASAP à travers les inflexions successives qui jalonnent leur développement (comme le pivot du BtoC vers le BtoB), ainsi que les conditions sociotechniques facilitant ou entravant leur appropriation. L'analyse porte sur une ASAP développée par une start-up fondée en 2011 dont la longévité apparaît singulière dans un secteur caractérisé par des cycles de vie courts. À partir d'un corpus de documents institutionnels et médiatiques, complété par des entretiens menés auprès d'acteurs-clés, quatre principales phases d'évolution seront caractérisées et analysées ; elles rendent compte des requalifications successives du dispositif, articulant innovations techniques, (re)formatage des contenus et pivots stratégiques.

(b) *Exploring Individual and Structural Factors Predicting Member Commitment in Wheelchair Sport Groups*

Christoffe Klenk (University of Bern), Florence Epiney (University of Bern), Siegfried Nagel (University of Bern)

Organised club sport is crucial for persons with physical disabilities. Beside the mental benefits of sport, it also contributes to their social inclusion by promoting social contacts and connectedness (Elmose-Østerlund et al., 2019; Klenk et al., 2019). Factors for member commitment defined as the willingness to stay in a sport group/club remain under-researched (Schlesinger & Nagel, 2015); specifically, it lacks evidence for reasons of non-participation and dropout in the disability sport context. Therefore, this study aims to identify factors of member commitment across individual and structural levels for members of wheelchair sport groups. Applying social-ecological theory, this study employs a cross-sectional mixed-methods design. Data were collected in 2025 applying online surveys with members currently or formerly active in wheelchair sports group of the Swiss Paraplegic Association (n=131), and with their respective coaches (n=46) and club boards (n=26). Due to the nested data structure (individual and structural factors of club members participating in sport groups), a two-level multilevel logistic regression model was conducted. Results for individual level show that motivation, sense of belonging and self-efficacy promote commitment. At the structural level, satisfaction with group atmosphere and club structures (e.g. facilities), diverse sport offers and received social support emerge as significant predictors. Reasons for non-participation and dropping out appeared to be multifactorial (e.g. health restrictions, work obligations individual exercised sport). This study underscores the multi-level nature of member commitment. Based on this, recommendations for developing targeted retention strategies for persons with physical disabilities within organised wheelchair club sport can be derived.

(c) *Le sport-handicap à l'épreuve des politiques inclusives*

Laurent Paccaud (Université de Lausanne)

Suite à une modification dans le financement du sport-handicap au sein de la Loterie Romande, l'Observatoire du sport populaire a été mandaté pour faire un état des lieux du sport-handicap dans le canton. La commande comprenait : 1. Une cartographie des acteurs du sport-handicap ; 2. l'identification du périmètre du réseau, de ses enjeux spécifiques et des relations entre ses acteurs. Les activités sportives régulières ont été choisies comme unité d'observation. Elles ont été identifiées par une recherche sur internet. Chaque entité a été contactée par téléphone, afin de renseigner l'offre proposée, le réseau de partenaires et les financements mobilisés. 9 entretiens avec des acteurs clés de fédérations du sport spécialisé et ordinaire ainsi que d'organisations actives dans la promotion du sport inclusif ont complété les données. A l'heure du déploiement des politiques inclusives, le sport-handicap vaudois est en reconfiguration partielle. Les acteurs historiques du sport spécialisé conservent un rôle central dans l'organisation des activités régulières,

avec certaines entités disposant d'un ancrage solide. Cependant d'autres entités voient leurs offres diminuer en raison du manque de relève, de la baisse de participation de certains publics et de la charge administrative. En parallèle, des nouveaux acteurs du sport ordinaire commencent à proposer de plus en plus d'activités inclusives. Ce nouveau réseau touche un nombre restreint de participant.es. Ces deux univers fonctionnent côte à côte, avec des logiques organisationnelles différentes : le sport spécialisé structuré par types de déficience, le sport ordinaire par disciplines. Cette coexistence génère des difficultés de coordination, de compréhension mutuelle et de lisibilité. L'enquête fait ressortir la nécessité d'outils de coordination plus efficaces, l'amélioration de la circulation de l'information, l'égalisation territoriale de l'offre et la question centrale de l'accès aux infrastructures adaptées.

16. *Aborder les enjeux de santé et sécurité au travail au travers des cultures de métier (Room E230) (session 2)*

Organisers

Nadia Lamamra (Haute école fédérale en formation professionnelle) and Barbara Duc (Haute école fédérale en formation professionnelle)

Presentations

(a) *Des informaticiens-nes en proie aux cultures de métier*

Eléonore Robinson (Université de Namur), Amélie Pierre (Université de Namur)

Cette communication interroge la manière dont la culture professionnelle des informaticiens.nes belges, participe à façonner les conditions d'exercice du métier et les parcours de vie. Elle se base sur une recherche qualitative collaborative (Marcus, 2007) alliant un corpus de 120 entretiens semi-directifs réalisés auprès de 58 informaticiens.nes âgés.es de 25 à 85 ans et une série d'observations menées entre février 2023 et septembre 2024. Cette culture, à travers la notion d'ethos professionnel, nourri par le mythe du hacker (Collet, 2006) et le monde inspiré (Boltanski & Thévenot, 1991), dans un environnement marqué par l'innovation permanente, exerce un effet structurant sur les identités professionnelles, les trajectoires et les marges de manoeuvre des travailleurs.ses. L'analyse montre comment cet ethos se décline en trois impératifs centraux : l'appartenance au collectif professionnel, le surinvestissement dans le travail et la mobilité continue. Ces normes, présentées comme naturelles ou inhérentes au métier, s'imposent cependant inégalement selon la formation, le genre, la parentalité et l'âge. Elles génèrent des tensions spécifiques, susceptibles de fragiliser la santé au travail : fatigue liée au surengagement, sentiment d'illégitimité ou de déclassement, pressions constantes à la mise à jour des compétences, ou encore difficultés à s'extraire des attendus vocationnels du métier. Mobilisant conjointement une lecture structurelle de ces contraintes et une approche pragmatiste centrée sur les épreuves vécues, la communication met en lumière les processus de déprise par lesquels les travailleurs et travailleuses tentent de réaménager leur rapport au métier. Ces déprises, qu'elles prennent la forme de renoncements, de redéfinitions identitaires ou de réorientations professionnelles, révèlent comment chacun.e négocie ses conditions d'exercice, ses vulnérabilités et ses aspirations au fil du parcours de vie.

(b) *Les cultures de métier et la santé au travail en contexte d'économie informelle*

Saadeddine Igamane (Université Sidi Mohamed Ben Abdellah), Sanae Saadani (Institut National de l'Action Sociale), Mohamed Echtioui (Université Sidi Mohamed Ben Abdellah)

Cette communication analyse les enjeux de santé et de sécurité au travail à partir des cultures de métier dans un contexte d'économie informelle, en s'appuyant sur une étude menée auprès des travailleurs et travailleuses du recyclage des déchets plastiques (notamment le PET) à Casablanca et Tanger. Ce travail s'inscrit dans une approche relevant de la sociologie de la santé et du travail, en interrogeant les liens entre conditions de travail, exposition aux risques et construction sociale du bien-être et du mal-être. Le dispositif méthodologique repose sur une approche mixte à dominante qualitative. Le terrain a été conduit dans plusieurs quartiers contrastés des deux villes (centraux, périphériques et zones d'activité informelle). L'enquête comprend des observations non participantes sur les lieux de collecte et de tri, des entretiens semi-directifs avec des collecteurs et des intermédiaires, ainsi que des focus groups, notamment avec des femmes. Ces données sont complétées par une enquête quantitative auprès d'environ 600 collecteurs (300 par ville), permettant de croiser les pratiques et les profils. L'analyse repose sur une complémentarité des regards : une première contribution porte sur les pratiques et les conditions de travail dans les

espaces de collecte, une seconde interroge les dimensions genrées et les vulnérabilités spécifiques, tandis qu'une troisième analyse les enjeux de santé mentale, de stigmatisation et d'instabilité socio-économique. Les résultats mettent en évidence des cultures de métier spécifiques, fondées sur une socialisation informelle, où l'apprentissage se fait par l'expérience et l'interaction. Ces cultures produisent un rapport particulier au corps et au risque. Ces processus relèvent d'une socialisation professionnelle informelle, structurée par l'expérience et les interactions quotidiennes, qui participe à une construction sociale des corps au travail, marquée par l'incorporation du risque et la banalisation de l'exposition au danger. Sur le plan de la santé, plusieurs constats se dégagent : une forte exposition aux risques physiques (blessures, insalubrité, absence d'équipements de protection), une normalisation du danger intégré comme partie prenante du travail, ainsi que le développement de stratégies d'adaptation informelles qui permettent de gérer les risques sans les réduire. À cela s'ajoutent des risques psychosociaux liés à l'instabilité économique, à la stigmatisation et aux transformations urbaines qui fragilisent les conditions de travail. Une dimension genrée apparaît également, les femmes étant exposées à des vulnérabilités spécifiques. En ce sens, cette recherche permet d'interroger les cultures de métier comme cadres de production et de transmission de pratiques à risque, mais aussi comme espaces de construction de normes incorporées, susceptibles d'entraver ou de reconfigurer les logiques de prévention en matière de santé et sécurité au travail. L'analyse souligne enfin les tensions entre ces cultures professionnelles et les normes de santé et sécurité, dans un contexte marqué par l'absence de régulation formelle. Elle ouvre ainsi une réflexion sur les tensions entre normes formelles de santé au travail et pratiques informelles incorporées, en soulignant l'intérêt d'articuler approches ethnographiques et analyse dispositionnelle pour mieux saisir les dynamiques d'adhésion, de contournement ou de résistance au sein des cultures de métier.

- (c) *La santé au travail dans le secteur professionnel des musiques actuelles*
Marc Perrenoud (Université de Lausanne)

Je propose de revenir sur près de trente ans d'enquête de terrain dans le domaine des "musiques actuelles", pour envisager la culture de métier des musicien.nes ordinaires sous le rapport de la santé au travail. La question des troubles musculosquelettiques est bien connue, notamment en musique classique où les interprètes effectuent des gestes très répétitifs plusieurs heures par jour pour "faire leurs gammes". Toutefois, dans le secteur des musiques actuelles en particulier, la question du lien entre la santé au travail et la culture de métier, ou même le style de vie, se révèle centrale. L'expression bien connue "sex, drugs and rock'n'roll" ainsi que la mythologie du "club des 27" renvoient à tout un registre anti-institutionnel de la transgression et de la prise de risque, souvent associé à la socialisation masculine dans ses aspects les plus traditionnels, incluant la consommation de divers produits psychotropes à commencer par l'alcool, et dont les effets à court terme peuvent être radicalement délétères. Alors que depuis les années 1990 en France et 2010 en Suisse on parle beaucoup de la "professionnalisation du secteur" des musiques actuelles, alors que le modèle contemporain néolibéral du "musicien-entrepreneur" semble devenir hégémonique, qu'en est-il de cette mythologie qui a longtemps alimenté une culture de métier et un style de vie, façonné des carrières et des parcours de vie ? Pour répondre à cette question, je mobiliserai principalement des données qualitatives, mais aussi des résultats statistiques "de première main", et m'appuierai tant sur la longue ethnographie en immersion totale comme contrebassiste et bassiste que j'ai réalisée en France entre 1996 et 2009, et sur les recherches que j'ai dirigées ces quinze dernières années en Suisse (enquête "Musicians LIVES" et projet FNS "Consacrer les talents").

17. *Citizenship, Social Work and Actions Against Non-Take-Up: Rethinking Access to Welfare (Room A230)*
(session 2)

Organisers

Oliver Hümbelin (Bern University of Applied Sciences), Barbara Lucas (Haute école de travail social Genève, HES-SO) and Jean-Michel Bonvin (University of Geneva)

Presentations

- (a) *(Non-)inclusion to Welfare? A Gender Perspective On access, Support and Treatment Within Social Assistance in Federal Switzerland*
Lucia Lanfranconi et al. (Bern University of Applied Sciences)

Welfare states are key institutions of social cohesion, yet access to social assistance is uneven.

Furthermore, the support provided and the treatment within social assistance vary considerably between clients, for example by gender and household type. These inequalities are partly rooted in traditional norms that view men as breadwinners and women as mothers and caregivers (male breadwinner model), as well as in evolving norms regarding the labour market integration of all individuals (adult worker model). These norms—and, consequently, the treatment of clients—vary considerably across Swiss regions, such as cantons and municipalities (rural / urban), and have also changed over the past decades. This paper therefore examines (non-)inclusion processes into and within social assistance through a gender lens, focusing on access, support, sanctioning, and exit processes across different levels and regions in Switzerland. Drawing on the ongoing Swiss National Science Foundation (SNSF) project “Gender Equality in Social Assistance? Transforming Norms and Practices at Client, Frontline, Organizational and Policy Levels”, we investigate how gendered norms and institutional practices in different regions of Switzerland shape individuals’ trajectories within social assistance schemes. Employing a qualitative comparative case study approach across different Swiss regions (urban and rural social services in three cantons: VD, BE, LU), the paper explores these mechanisms at multiple levels. At the macro level, it examines implicit and explicit transformations of gender norms in social assistance regulation at the supra-cantonal (SKOS), cantonal, and communal levels since the 1990s, particularly regarding access, support, sanctioning and exit processes. At the meso level, it analyses how organisational norms and practices mediate access to benefits, support measures, and sanctioning practices, implicitly or explicitly and in gendered ways. The findings highlight that formal entitlements do not guarantee equal access to or treatment within social assistance. Instead, gendered expectations regarding care, work, and family models shape both institutional decisions and individual strategies, contributing to patterns of unequal inclusion, conditional support, and constrained exit opportunities. This is particularly visible in activation and integration measures for women with young children. Although women are not formally excluded from such programs, they may be implicitly disadvantaged, as they are still primarily expected to assume care responsibilities and are therefore less frequently included. By linking (non-)access and (non-)inclusion to gendered welfare practices, the paper contributes to a deeper understanding of how social assistance systems reproduce or challenge inequalities and potentially contribute to the non-take-up of welfare benefits. It thus offers empirical insights into the evolving role of welfare institutions in fostering—or hindering—social cohesion and calls for a more gender-sensitive and inclusive design at the macro and meso levels of social assistance.

(b) *Non-Take-Up of Disability Insurance Benefits by Families of Children with Chronic Illnesses or Disabilities*

Yaelle Koller (University of Zurich)

Families with a child with a disability or chronic illness face a high level of burden across various dimensions. In Switzerland, the risk associated with illness is intended to be covered by Disability Insurance (DI). The DI also provides a range of benefits for minors. The Swiss welfare system is complex and characterized by a strong emphasis on individual responsibility. Studies show that 20 – 40% of individuals entitled to means-tested social benefits do not claim them. This non-take-up points to gaps between formal entitlements and actual access to social rights. While research exists on the non-take-up of means-tested benefits such as social assistance, supplementary benefits, or premium subsidies, the non-take-up of DI benefits for minors has not yet been investigated. The aim of this study was to gain initial insights into the reasons, consequences, and potential solutions related to the non-take-up of DI benefits. In an exploratory qualitative study, the expert knowledge of 62 professionals who advise affected families in German-speaking and French-speaking Switzerland was collected through an online survey. The findings indicate that the non-take-up of DI benefits is a widespread phenomenon and highlight that the welfare state system does not adequately reach families with disabled or chronically ill children. Key causes include insufficient family resources, lack of or inadequate information and counseling, administrative barriers, and the complexity of the system. Non-take-up of DI benefits is observed among families across all social strata. Particularly affected are families whose children attend mainstream schools despite their impairments or who have milder disabilities. The consequences primarily affect the financial situation of families and are associated with additional burdens: foregoing urgently needed support, overload, psychological and physical strain, social isolation, family tensions, and a loss of trust in public institutions. The results raise questions about the accessibility of social rights and the inclusive capacity of the welfare state. To reduce non-take-up, improved training and awareness

among professionals in the healthcare system, the expansion of counseling services, and a revision and simplification of DI processes are required. In addition, policymakers should be made more aware of the issue and reforms should be initiated. The non-take-up of DI benefits among children is therefore not only an individual issue but also a structural problem that exacerbates inequalities and urgently requires systemic policy changes. Further research based on broader data is needed, particularly incorporating the perspectives of affected families to improve knowledge about the non-take-up of DI benefits. The effectiveness of potential measures to reduce non-take-up should also be empirically evaluated.

- (c) *Subjektives Erleben und Bewältigen von Altersarmut bei Nichtbezug von Ergänzungsleistungen in der Schweiz: Eine qualitative Studie*
Gisela Meier (Zurich University of Applied Sciences)

Der Nichtbezug von Ergänzungsleistungen (EL) zur AHV-Rente ist in der Schweiz wissenschaftlich und sozialpolitisch dokumentiert; Ursachen und Typen sind mehrheitlich bekannt. Unklar bleibt hingegen, wie betroffene Personen ihre Lebenslage subjektiv erleben, ihren Alltag unter Bedingungen von Altersarmut bewältigen und ihre finanzielle Situation einschätzen. Das vorgestellte Disserationsprojekt (Universität Zürich, Institut für Erziehungswissenschaft) nimmt dieses Desiderat auf und erschliesst damit eine bislang weitgehend unerforschte Perspektive: die subjektiven Lebenswelten von Rentner:innen, die trotz Anspruch keine EL beziehen und die gemäss theoretischer wie empirischer Definitionen nicht bloss von Armut bedroht, sondern tatsächlich betroffen sind. Die empirische Grundlage bilden episodische Interviews (Flick, 2011) mit 24 altersarmutsbetroffenen Rentner:innen in der Deutsch- und italienischsprachigen Schweiz. Alle Befragten leben unter dem soziokulturellen Existenzminimum. Die Stichprobe umfasst bewusst verschiedene Typen des Nichtbezugs – darunter auch Personen, die von ihrem Anspruch nicht wissen oder ihn aufgrund schwerer Erkrankung, kognitiver Einschränkungen oder sozialer Isolation nicht geltend machen können. Diese bewusste Heterogenität der Stichprobe erlaubt es, das Phänomen des Nichtbezugs in seiner ganzen Bandbreite zu erfassen. Die Auswertung erfolgt mittels konstruktivistischer Grounded Theory Methodologie nach (Charmaz, 2014, 2025), die es ermöglicht, aus den subjektiven Perspektiven der Betroffenen heraus gegenstandsverankerte Theorie zu entwickeln. Strukturelle und sozialpolitische Kontexte werden dabei nicht ausgeblendet, sondern in ihrer Bedeutung für das individuelle Erleben kontextualisiert. Der Beitrag präsentiert exemplarische Einblicke in die laufenden Ergebnisse. Aspekte der Lebenswelten wie bspw. zunehmender Verzicht und Instabilität bilden die gemeinsame Klammer für diverse Ausprägungen des Erlebens und Bewältigens von Altersarmut bei Nichtbezug von EL, die sich entlang mehrerer analytischer Kategorien verorten lassen. Diese Kategorien berühren sowohl die Art und Weise, wie Betroffene ihre Situation wahrnehmen und deuten, als auch die Strategien, mit denen sie ihren Alltag gestalten und Handlungsfähigkeit aufrechterhalten – oder zunehmend daran scheitern. Dabei zeichnet sich ab, dass der Nichtbezug selbst nicht als singuläre Entscheidung verstanden werden kann, sondern als Ergebnis komplexer, biographisch geprägter Prozesse, in denen subjektive, soziale und institutionelle Dynamiken auf spezifische Weise zusammenwirken. Der Beitrag versteht sich als konsequent mikroorientierter Zugang, der bestehende Forschungsperspektiven auf Meso- und Makroebene empirisch unterfüttert und ergänzt. Er diskutiert, was die Ergebnisse für das Verständnis von (Non-)Access und die Frage wohlfahrtsstaatlicher Inklusion im Alter bedeuten – und welche Implikationen sich daraus für Praxis und Sozialpolitik ergeben.

- (d) *Accéder aux droits dans un système fragmenté : Usages et limites d'un dispositif généraliste*
Nathalie Blanchet (Haute école de travail social Genève, HES-SO), Barbara Lucas (Haute école de travail social Genève, HES-SO)

La complexité des systèmes de protection sociale, ainsi que le caractère cloisonné des dispositifs publics, constituent des barrières qui freinent l'accès aux droits, dans un contexte où les problématiques sociales se révèlent multidimensionnelles. Certaines catégories de population sont par ailleurs moins outillées pour naviguer dans ces systèmes complexes. Dans ce contexte, de nouveaux dispositifs visant à soutenir les publics dans leurs trajectoires d'accès aux droits se multiplient, en Suisse comme en Europe. Cette tendance est soutenue par une partie de la littérature, qui souligne l'importance, pour agir sur le non-recours, d'interventions généralistes fondées sur une approche holiste des problématiques et sur une collaboration renforcée entre les acteurs des réseaux. L'hypothèse est que ce type de dispositif permet de réduire le non-recours en diminuant les coûts liés à l'information et les coûts administratifs de l'accès aux droits. Néanmoins, les effets différenciés de ces prestations selon la diversité des publics, leurs trajectoires d'accès aux

droits et leurs modes d'appropriation des prestations demeurent peu étudiés. En nous inspirant de l'approche réaliste en évaluation (Pawson & Tilley, 1997), cette contribution propose une typologie des mécanismes par lesquels une structure généraliste et à bas seuil peut faciliter l'accès aux droits, ainsi qu'une analyse des conditions de leur efficacité. Elle s'appuie sur une étude de cas : le Bureau d'information sociale du canton de Genève (BiS) (Lucas, Bonvin et al., 2025). L'analyse, qualitative, repose sur 16 entretiens semi-directifs menés avec des bénéficiaires entre juin et septembre 2024, ainsi que sur 9 entretiens réalisés avec des professionnel.le.s et des membres du comité de pilotage. Notre contribution montre que les trajectoires institutionnelles des publics rencontrés révèlent des usages multiples du BiS, associés à quatre types de mécanismes à travers lesquels ce type de structure peut agir sur le non-recours : le délestage, l'appropriation de l'information sociale, la confirmation et la réassurance, ainsi que la remobilisation. Pour certain.es usager.ères, le BiS permet de réduire les coûts liés à la recherche d'information et, dans certains cas, certains coûts administratifs. Il peut également contribuer à renforcer la confiance envers les institutions en offrant un premier espace d'écoute, d'orientation et de clarification. Toutefois, les effets du dispositif sur les trajectoires concrètes d'accès aux droits demeurent souvent limités. L'appropriation des informations transmises reste partielle, les réseaux et ressources nécessaires ne sont pas toujours disponibles, et la résolution des problèmes rencontrés demeure fréquemment incomplète. À cet égard, le BiS agit aussi — et peut-être surtout — comme un révélateur des limites structurelles du système d'accès aux droits.

Workshop session III

Time: Thursday, 3 September 2026 13:30 - 15:00

Venue: HETS-FR, Campus Mozaïc, Route des Arsenaux 16a

18. *Circulating between Languages. The Role of Language Intermediaries in the Contacts between Migrant Persons and National Institutions (Room 3.06)*

Organisers

Maxime Maréchal (Université Paris 1 Panthéon-Sorbonne) and Naoual Mahroug (Université Le Havre Normandie)

Abstract

Far from being a mere technical issue, translation and interpreting practices are as daily as central in the interactions between immigrants and the receiving country institutions. Recently, sociological research has become more aware of the importance of language intermediaries in different settings (camps, associations, administrations, courts). Still, their multiple trajectories and forms of involvement must be further analysed as a lens on relations of power and resistance between foreigners and the state.

In line with the general theme of the congress, we wish to explore the movements and circulations of languages and their intermediaries within migration and asylum institutions. The workshop aims to discuss their role and to elaborate common ground for language-oriented sociological research on migration. It also aims to foster reflexive interrogations on the implications on the use of language(s) on the researcher's position in the field.

We are therefore particularly (but not exclusively) interested in two main directions. Communications may, on the one hand, apprehend the role of different intermediaries, in particular professional as well as informal interpreters. For example, social workers and security agents, who often have migration background, can intervene to translate without a formal mandate or training to do so. By analysing their social position and their participation to the encounters between migrant persons and institutional representatives, participants could document the multiplicity of translating intermediaries and their interactional influence. On the other hand, papers may provide methodological reflections on the linguistic implications of conducting research in migration settings. Authors are thus invited to address issues such as the relevant methodology to deal with linguistically diverse practices during fieldwork, or the ways to analyse them in a sociological perspective.

Presentations

- (a) *De l'expérience vécue à la pratique professionnelle : Former des médiateurs-interprètes dans le champ du soin*

Ada-Luz Duque (Orspere-Samdarra)

Cette communication propose d'interroger les enjeux actuels de la médiation linguistique et interculturelle comme nouvelle manière de concevoir le travail de l'interprète dans les institutions de la migration, et plus particulièrement dans le champ de la santé mentale. Loin d'être un simple "convertisseur linguistique", l'interprète apparaît aujourd'hui comme un acteur central des interactions entre personnes migrantes et institutions, impliqué dans des dimensions relationnelles, affectives et thérapeutiques qui dépassent la traduction stricto sensu (Delizée, 2018 ; Leanza, 2017).

Dans les secteurs médical et social, une grande partie des interprètes exerce encore sur la base de savoirs empiriques, dans des conditions de précarité et d'isolement importantes, sans formation professionnelle stable sur le territoire (Galitzine-Loumpet et al., 2020 ; Chambon et al., 2017). Ces enjeux sont renforcés par une spécificité majeure : une grande majorité des interprètes partagent des trajectoires migratoires proches de celles des publics accompagnés, ce qui implique une proximité sociale et émotionnelle singulière dans les situations d'intervention (Pian et al., 2018).

Dans le cadre de la santé mentale, la présence d'un interprète constitue une condition essentielle de la mise en parole, du récit et du processus thérapeutique, mais elle soulève également des tensions dans la définition de son rôle : tiers indispensable ou figure perturbatrice du soin (Moro, 2004). Les attentes institutionnelles oscillent ainsi entre une conception mécanique de l'interprétation et une reconnaissance progressive de fonctions médiatrices, collaboratives et constitutives du soin (Duque, 2021).

À partir de l'expérience du Diplôme Universitaire Dialogues (Université Lyon 2 / Orspere-Samdarra), cette présentation abordera les défis de la professionnalisation de ces acteurs du soin, en tenant compte de leurs parcours de vulnérabilité, de leur subjectivité comme outil de travail, et de la nécessité de penser des formations intégrant la médiation, la pair-aidance et un cadre adapté à leur pratique. L'interprète peut alors être compris comme un véritable "tisseur de sens", au croisement du langage, de la relation et de la résonance affective (Seleskovitch & Lederer, 1984) et qui joue un rôle essentiel dans le soin.

- (b) *Societal Participation Between a Multilingual Reality, Monolingual Structures, and Inclusiveness. Comparing Language Regimes in Not-For-Profit Organisations*
Clara Holzinger (Vienna University of Economics and Business)

The way that organisations approach linguistic heterogeneity has far-reaching consequences for societal participation, access to and practices of social rights. Particularly in regard to language, contradictions between a multilingual reality and monolingual ideologies are visible in citizenship relations. (National) languages not only have a communicative function, but also a strong symbolic power. Explicit and implicit language requirements for citizenship and societal participation extend and naturalise inequalities and exclusions (Fortier 2022; Heller and McElhinny 2017; Piller 2020; Khan 2022; Holzinger 2020). In this regard, the role of organisations (both public institutions and NGOs) is of particular relevance, but constitutes an often-neglected aspect in sociological migration research.

The paper presents a current project (2026-2029, funded by the Austrian science fund) which investigates how societal multilingualism is handled in non-profit organisations in Vienna that pursue strategies to be inclusive towards a migration-related multilingual population (e.g. via collaboration with translators or by recruiting multilingual staff). Oriented towards the principles of Constructivist Grounded Theory (Charmaz 2014), I pursue a multi-perspective approach that relies on method triangulation and combines several qualitative research methods (i.a. interviews, group discussions, observations).

With a focus on inclusive approaches, the interdisciplinary, multi-perspective comparative analysis of organisational language regimes (Coulmas 2005) draws on sociological and linguistic approaches. Understanding languages as social-historical constructs and language barriers as contextual (Blommaert, Collins, and Slembrouck 2005), I emphasise the social function of language and the reproduction of societal power relations through linguistic exchange (Bourdieu 1982).

Oriented towards critical migration and citizenship studies (Anderson 2025; Khan 2022; Fortier 2022), the paper draws attention to the intersecting processes by which certain people are 'migrantised' through linguistic practices. Understanding citizenship as a lived experience, the paper thus explores spaces and encounters where renegotiations of power relations (often reinforced through monolingual practices) take place.

- (c) *Language Mediation in the Contact Between Refugees and Receiving Country Institutions. the Example of German Job Centres*

Franziska Schreyer (Institute for Employment Research)

"The administrative language is German" – this is what the German law says with reference to bureaucratic proceedings. However, migration societies are highly multilingual. This poses challenges for street-level organizations in welfare states: regardless of their legal rights, language barriers can impede immigrants' actual access to receiving country institutions, thus risking indirect discrimination. Vice versa, institutions face many dilemmas when they're dealing with clients who do not (yet) speak the dominant national language.

The paper explores these tensions using the example of refugees receiving services by German job centres. It pursues an institutional focus on job centres as essential pillars of the employment administration and institutional gatekeepers on people's path into the labour market and society. Job centres should provide their services in a way that they are accessible to all people entitled to benefits. This also applies to counselling and placement services for refugees who do not (yet) speak German. Our research questions are: How do job centres and case workers as street-level staff deal with linguistic diversity? What role does language mediation play in its professional as well as informal forms? Our research project follows a mixed-methods approach, combining a standardized survey of all German job centres with qualitative in-depth case studies in selected job centres. Theoretically, the analysis is framed by concepts of institutional gatekeeping and street-level bureaucracy.

The survey revealed that almost every job centre uses language mediation and considers this to be indispensable – whether it be language mediation via professional interpreters, multilingual colleagues, volunteers, relatives of clients, or technical translation tools. Against this backdrop, we investigate language mediation in its various forms, focusing on guideline-based interviews with street-level staff in seven job centres.

19. *Societies and Communities in Climate Change: Between Cohesion and Fragmentation (Room 3.16)*
(session 1)

Organisers

Andrea Glauser (University of Music and Performing Arts Vienna), Chantal Magnin (Lucerne University of Applied Sciences) and Dominic Zimmermann (Lucerne University of Applied Sciences and Arts)

Abstract

In light of the climate crisis, communities and societies are 'in motion'. Local communities, whether urban or rural, are confronted with environmental changes and risks that challenge their social structures. Research on natural disasters and climate risks shows that crises have the potential to strengthen solidarity, but also to deepen existing lines of conflict and fuel social fragmentation. Questions of environmental justice are central to this: how are burdens and risks, as well as access to resources, negotiated? Adjustment processes that are perceived as unfair undermine trust and thus the basis of 'community formation'. This touches on fundamental questions of classical sociology: Coping with climate risks requires both a rational balancing of interests (in the sense of Tönnies' 'Kürwille' or Weber's 'society formation' (Vergesellschaftung) – for example, in the distribution of costs for protective structures) and a subjective sense of belonging (Tönnies' 'Wesenswille' or Weber's 'community formation' (Vergemeinschaftung). This workshop therefore asks to what extent such classical distinctions still constitute helpful analytical tools for analysing current processes of understanding, interpretation and learning in social relations and structures. The workshop presents contributions that examine negotiation processes in dealing with the climate crisis in relation to questions of social belonging and inequalities:

- Analyses of the (re)formation of community, belonging, social inequality and socio-spatial boundaries in the face of ecological risks.
- Perspectives from the sociology of space that shed light on the interplay between social structures, changing physical environmental factors and their social evaluation, for example with regard to land use conflicts and the social production of (un)safe

Presentations

(a) *Faire voisinage autour d'un problème commun : Inondations et écoulements d'eau dans un quartier informel de Bujumbura*

Emmanuelle Lenel (Université catholique de Louvain), Abel Nshimirimana (Université catholique de Louvain)

Cette communication porte sur l'émergence et la structuration d'un voisinage dans un quartier en devenir et soumis aux risques croissants d'inondation à la périphérie de Bujumbura (Burundi).

Écologiquement fragile car positionnée le long du lac Tanganyika et au pied de contreforts montagneux, la ville est très exposée aux aléas hydrologiques. Des inondations dues pour l'essentiel à des pluies torrentielles s'y observent de plus en plus fréquemment. Pourtant, dans le double contexte d'une "urbanisation sauvage" (Nadia Khouri-Dagher 1985) et d'une démographie galopante à l'échelle nationale, accompagnée d'un exode rural, des quartiers informels non pourvus d'infrastructures adéquates pour le drainage des eaux ménagères et pluvieuses prolifèrent sur ses collines. La communication décrit et interroge la façon dont se tisse un espace de relations et d'échanges sociaux dans la proximité physique – un voisinage (Authier et al. 2025) – autour du problème commun de l'eau dans l'un de ces quartiers : le quartier Gatunguru, traversé par la rivière Gasenyi. Elle s'appuie une enquête ethnographique (De Sardan 2008) réalisée en 2024-2025 dans le cadre du projet ARES pluridisciplinaire (sociologie, architecture, urbanisme) et participatif "Vers une communauté de bassin versant à Bujumbura". En suivant la proposition de Jean Remy (2015) d'appréhender l'espace comme une médiation essentielle de la vie collective, nous concevons ce quartier comme une "lisière", un espace de transition entre urbain et rural où des individus hybrides, "en train de se fabriquer une identité" (p. 50) habitante interagissent quotidiennement au sujet des écoulements d'eau dans leur environnement résidentiel. Nous décrivons d'abord ce territoire-lisière (spatialité, composition sociale et matérielle, réalités hydriques naturelles et construites) et les différents rapports que les habitants entretiennent avec celui-ci selon leurs trajectoires résidentielles et leurs positions dans la structure sociale burundaise. Nous montrons ensuite que les pratiques d'habiter avec l'eau ainsi que les formes de solidarités et de conflits locaux induites par sa gestion au quotidien sont structurées par ces différents rapports au territoire. A partir de là et dans la perspective d'une "urbanité située" (Cleaner 2012 ; Simone 2004), la communication développe l'hypothèse que le voisinage dans ce quartier en devenir se construit pour une bonne part au travers de ces échanges et pratiques communes qui hybrident des appartenances rurales et urbaines, ainsi que les sociabilités et socialisations aux réalités hydriques associées.

- (b) *Social Cohesion in the French Low-Tech Movement: Tensions Between Community and Autarky*
Simon Vuille (University of Neuchâtel), Philip Balsiger (University of Neuchâtel)

Low-tech is a growing movement that, broadly described, aims at reducing the technological intensity of our daily-life objects, and our individual as well as collective relationship to technology. As such, it is a critique of techno-solutionist answers to climate change. It has especially developed in France, the setting we study. An intriguing aspect of the low-tech (henceforth LT) movement is that it consists of different and quite contrasting understandings of who the actors of LT change should be, and of the scales of interventions. Although one of the major sources of inspiration for LT is the concept of conviviality coined by Illich, which relates to a community and territorial critique of technology, the early prominent applications of contemporary LT are actually quite distant from this view. Based on a qualitative study of a diverse range of data from various sources (interviews with experts and LT actors, documents from LT websites, videos, books, blogs etc.), we will sketch in our intervention three different understandings that are present in LT. The first view is one where transition takes place at the societal level and the state plays an important role therein. This view could be seen as a form of *Vergesellschaftung*. It is notably endorsed by Bihouix, the first to have popularised LT in France through a book. His approach focused on the production-side, efficiency and sufficiency, but without challenging economic structures. He promotes state interventionism and, therefore, collective participation through the preexisting political system. The second view came originally from the Low-tech Lab, a prominent LT advocate in France, but more specifically through the adventures of Corentin de Chatelperron. He did a lot of autarkical experiment—surviving alone on a boat, on a raft, in the desert. The approach he promotes is focused on self-sufficiency, and empowerment of individuals through know-hows (i.e., individual resilience). This view is thus mostly individualistic, and it has quite some similarities with the survivalism one finds in the so-called prepper movement. Finally, as of late the movement is acquiring more of sense of community, especially from projects and actors gravitating around the Low-tech Lab. This third view is emerging as an answer to critiques to LT as suitable only individually in rural areas. It was first put in place in an experiment of Corentin in an urban environment, trying to create synergies with local associations and producers. Recent projects usually go further and apply a "territorial" approach, notably through small-scale circular economies that are supposed to be the new basis for social bonding eroded by the functioning of a global economy. Here, low-tech becomes embedded in local territories and communities, and we could

argue that it is a form of *Vergemeinschaftung* of the movement. To synthesise, our contribution is an attempt to capture different understandings of social cohesion in the LT movement, and their concrete consequences in practical terms. Our analysis is dynamic, because these understandings are shifting through some internal debates, but mostly through successes and failures of applied projects.

20. *(Non-)Access to Welfare and the Shifting Boundaries of Inclusion (Room 3.09)* (session 1)

Organisers

Oliver Hümbelin (Bern University of Applied Sciences), Barbara Lucas (Haute école de travail social Genève, HES-SO) and Jean-Michel Bonvin (Université de Genève)

Abstract

Since their establishment, welfare states in Western societies have been key institutions of social cohesion. By protecting individuals from adverse life events and modern social risks, they reduce inequalities and foster inclusive societies. Yet, the fundamental question of who gets what, and why remains as pressing as ever. Today, global trends such as budget constraints, demographic change, migration, welfarechauvinist movements, political polarisation, and growing mistrust of democratic institutions pose major challenges to welfare systems and question their role in social cohesion. These developments not only undermine confidence in their capacity to promote cohesion but also raise concerns about the accessibility and legitimacy of social rights. While legal entitlements exist on paper, access is often constrained in practice. Furthermore, integration policies may erode the foundations of universal, enforceable rights by introducing conditionality and selectivity. Against this background, (non-)access and non-Take-Up of social benefits provide a rich entry point to study the relationship between individuals, communities, and societies (Lucas, Bonvin, Hümbelin, 2021). At the macro level, welfare institutions can be seen as manifestations of socially negotiated agreements regarding deservingness and inclusion. At the meso level, public or private street-level organisations mediate between social norms, individual rights, and community belonging. At the micro level, patterns of non-Take-Up and non-access reflect how individuals navigate, internalise, or resist both societal and communitarian expectations. Exploring these dynamics around (non-)access and non-Take-Up offers crucial insights into how welfare states are transforming—And how they continue, or fail, to shape inclusive communities and societies. We welcome theoretical and empirical contributions from sociology and related disciplines, employing qualitative, quantitative, or mixed-methods approaches.

Presentations

(a) *Rendering Vulnerabilities Invisible: Institutional Gatekeeping and the Margins of Deservingness in the Swiss Disability Insurance*

Elisa Begnis (Haute école de travail social Valais, HES-SO)

Access to welfare rights depends not only on formal legal entitlements but also on the capacity to navigate increasingly complex institutional architectures and on being constructed as “deserving” of protection within them. This paper presents preliminary findings from a multi-site sociolegal ethnography of Switzerland’s disability insurance (DI) system, examining how institutional opacity, unequally distributed administrative literacy, and shifting discourses of deservingness systematically exclude populations with intersectional vulnerabilities, particularly migrants, from social protection (Rosenstein, 2021).

We integrate street-level bureaucracy theory (Brodin, 2011; Lipsky, 1984), anthropology of the state (Gupta, 2012; Thelen et al., 2014), and critical disability studies (Campbell, 2008; Goodley, 2013) to analyze how DI systems produce exclusion. Crucially, we employ the concept of deservingness (Geiger, 2021; Tarkiainen, 2023) to analyze how welfare systems, through law, administrative procedures, and street-level discretion, continually negotiate and reproduce who counts as worthy of protection. Deservingness is not a neutral category: it is actively produced through institutional architecture, embedded in legal language, and differentially applied to populations marked by intersecting vulnerabilities.

Methodologically, the study employs a tripartite system-mapping framework to analyze the DI as a socio-administrative assemblage. We construct three integrated analytical visual planes: (1) an actor-network analysis mapping institutional agents (DI offices, medical experts, rehabilitation centers, associations, legal advice offices) across three cantons (Valais-Wallis, Ticino, Aargau) and at the federal level; (2) a process sequencing of the formal DI claim pathway, including key decision junctures; and (3) a legislative development analysis tracing the stratification of DI law.

This multidimensional cartography serves as our primary data, revealing how the system's inherent complexity itself operates as gatekeeping.

Preliminary findings demonstrate that successful navigation requires high "administrative (health) literacy" (Nutbeam, 2009), a form of capital unequally distributed among claimants. At the same time, the system's governing logic prioritizes administrative closure and rapid labor market reintegration over individualized trajectories. As a result, claimants' socio-professional realities - language proficiency, non-linear career paths, care responsibilities - become invisible during pension adjudication. This invisibilization has tangible effects, steering claimants into readily available placements, predominantly precarious 3D employment (dirty, dangerous, difficult), precisely the sectors associated with heightened risks of invalidity. Thus, the DI system produces the conditions of vulnerability it claims to address, actively reshaping the boundaries between inclusion and exclusion. This structural production of differentiated access - embedded in legal frameworks, mediated through organizational logics, and experienced through unequal navigation - is essential for understanding how contemporary welfare states negotiate their capacity to foster social cohesion.

- (b) *La spatialité du "non-recours" : Motilité et territorialités dans l'accès aux droits sociaux*
Julien Debonneville (Haute école de travail social Lausanne, HES-SO)

Alors qu'une forte proportion des études traite le phénomène du "non-recours" dans des contextes urbains, la présente recherche s'intéresse aux régions dites "périphériques", notamment périurbaines et rurales. Ce phénomène est souvent plus marqué dans ces régions en raison de l'éloignement des institutions, de la faible densité du réseau d'action sociale et des risques élevés de stigmatisation (Hümbelin 2019; Pagès 2013; Deville 2015). Ces écarts régionaux résultent par ailleurs de la "motilité" pour les personnes (non-)recourantes, entendue ici comme la capacité – à la fois subjective et pratique – à se déplacer et à s'approprier des espaces perçus comme étrangers (Kaufmann 2008; Deville 2018). En Suisse, comme en Europe, les travaux sur la question confirment que ces dynamiques de non-recours varient selon les régions et que ce phénomène est significativement plus marqué dans les contextes ruraux (Hümbelin 2019). Les travaux sur la territorialité des prestations sociales soulignent par ailleurs que les disparités géographiques sont susceptibles d'accentuer ou, au contraire, de réduire le risque de non-recours (Mazé & Rode 2019; Baillergeau & Grymonprez 2020). Dans ce contexte, certains services sociaux ont déployé différentes stratégies afin de faciliter l'accès aux prestations, et, in fine, lutter contre le non-recours. Parmi elles, les politiques d'"aller-vers" et de "faire-venir" ont connu un nouvel essor depuis une dizaine d'années (Mazé & Rode 2019; Parisse & Porte 2022; Lovey 2024). Ces deux politiques ont pour objectif de faciliter l'accès aux prestations sociales en proposant d'autres formes d'accompagnement des publics.

En s'appuyant sur une enquête ethnographique de six mois dans deux services sociaux du canton de Vaud, complétée par des entretiens semi-directifs (30) avec des assistant.e.s sociaux.ales et des (non-)bénéficiaires de l'aide sociale, la présente communication questionne les enjeux spatiaux d'accès aux prestations sociales des personnes (non-)recourantes, ainsi que la façon dont les dispositifs d'action sociale composent avec cette distance. Pour ce faire, cette recherche appréhende le non-recours de façon processuelle et dynamique à la lumière des enjeux de territorialité et de motilité. Elle interroge dans un premier temps comment les contraintes liées à la territorialité, et les ressources nécessaires en vue d'être mobile, façonnent l'accès, mais également le maintien, dans les prestations sociales. Dans un second temps, elle examine comment les professionnel.le.s adaptent leurs pratiques d'accompagnement aux spécificités des contextes ruraux et périurbains et, in fine, aux personnes dont la motilité est réduite.

Cette communication permettra par conséquent de documenter les défis liés à la spatialité des prestations sociales dans le cadre des enjeux de non-recours, ainsi qu'à identifier et décrire le rôle des professionnel.le.s dans l'accessibilité des prestations sociales dans les régions dites "périphériques". En problématisant le non-recours à l'aune de la spatialité, cette communication éclairera plus largement l'importance d'appréhender ce phénomène de façon processuelle (Kerr, 1983), dynamique (Warin, 2016), évolutive et/ou transitoire (Rosenstein et al., 2025; Debonneville et al., 2025), en soulignant comment l'accès et le maintien dans les prestations sociales sont étroitement modelés par la motilité des (non-)usager.e.s qui se jouent à différents moments et sous différentes formes.

- (c) *Access to Healthcare in a Swiss Borderland: The Paradoxical Role of Health Professionals in Cross-Border Mobility*
Sabrina Roduit (University of Fribourg), Nicolas Charpentier (University of Geneva)

The Greater Geneva, metropolitan region between France and Switzerland, is characterized by significant cross-border health differentials, such as medical demographics, disparities in healthcare provision, type of eligible beneficiaries, level of out-of-pocket expenses.

In the Swiss part (canton of Geneva and a part the canton of Vaud), the social protection system based on compulsory affiliation to basic health insurance (LaMAL) represents a significant financial burden for modest households. Furthermore, access to healthcare tends to be constrained for some population groups, such as uninsured people and undocumented migrants. This leads to some non-take-up of healthcare. The French side (departments of Ain and Haute-Savoie), where social security is funded through a universalist and progressive system, faces other challenges, such as a tense medical workforce which affects the availability and quality of care. Meanwhile, the number of people living in precarious circumstances in this territory is growing. Given limited resources, non-use of healthcare services becomes an issue.

In this context, crossing the border to access healthcare represents a resource that can be mobilized by patients and healthcare professionals on both sides of the territory. However, these patterns of mobility are neglected in public health policies. It is this blind spot that the Cross-Border Observatory of Social Inequalities in Health sought to address. A study conducted in 2024 investigated the extent, frequency and reasons for mobility among vulnerable groups, such as European and non-European migrants, homeless and precarious people (n=316). 40% of respondents stated that they had crossed border for health reasons.

The analysis of these patterns of mobility reveals that cross-border differentials have a structuring effect. We have therefore identified both opportunities and constraints at work in this border area. By combining the level of precariousness with mobility capital and access to healthcare, we have constructed and empirically tested a theoretical model, which distinguishes four typical situations: complete opportunity system, good access but low mobility, high mobility but low access, total constraints.

For two of these typical situations, we are observing a paradoxical phenomenon. People with the most limited resources to move across the border, and the least access to healthcare where they live, are proportionally more referred by healthcare professionals to the other side of the border. This raises questions about the role of healthcare professionals, who risk contributing to non-access to care. Patients assessed as "undeserving" or non-eligible to healthcare are frequently directed to the other side of the border. We observed that this practice of referring does not systematically have the intended effects.

This paradox about externalization of healthcare raises ethical questions and issues relating to professional practices. This contribution challenges the development perspective of public health policies at a cross-border level.

(d) *Grand-âge et (non)-recours : Un rapport pluriel et critique aux droits et services de soutien à l'autonomie*

Hélène Revil (Haute école de travail social Genève, HES-SO)

Dans un contexte de vieillissement des sociétés occidentales, des prestations sociales et des services visant le soutien de l'autonomie à domicile des personnes âgées ont, au cours des dernières décennies, vu le jour. On peut notamment mentionner la création de l'allocation personnalisée d'autonomie (APA), en France en 2001, ou, en Suisse, la possibilité, depuis 2011, pour les personnes vivant à domicile, de bénéficier d'une allocation pour impotence de l'Assurance Vieillesse et Survivants (AVS), même en cas d'impotence "faible". Jusqu'à récemment, les recherches sur le non-recours se sont peu intéressées au rapport à ces "offres" des personnes avançant en âge ; les quelques travaux existants sur le sujet ont en outre été construits à partir d'enquêtes conduites auprès de professionnel.le.s oeuvrant dans le secteur du "grand-âge" (Ramos-Gorand, 2016) et non directement auprès de personnes vieillissantes.

Dans cette communication, nous proposons de revenir sur les résultats de la recherche qualitative "(Non)-recours et 'grand-âge'" que nous avons menée entre mi-2023 et début 2025. Quatre territoires français présentant des caractéristiques différenciées (en termes de relief, d'accessibilité, de densité de population, de taux de pauvreté, d'organisation des services publics dédiés au vieillissement, ...) ont constitué notre terrain. Cinquante-quatre entretiens ont été effectués avec des personnes ayant entre 60 et 92 ans habitant à domicile, dans l'un ou l'autre de ces territoires. Des observations chez les personnes ont aussi été réalisées. Nous avons fait le choix, dans cette recherche, de ne pas nous focaliser sur une prestation ou un service en particulier mais d'aborder, de manière large, le quotidien des personnes, leurs besoins et les soutiens, aides,

dont elles bénéficiaient ou non par rapport à ceux-ci ; il s'agissait en outre, via les moments d'observation, d'être attentif aux éventuelles difficultés dans la réalisation d'actes du quotidien que les personnes ne mentionneraient pas dans les entretiens et aux interactions – le cas échéant – avec leur entourage et/ou des intervenant.e.s à domicile.

Cette recherche a permis de constater que, s'agissant des personnes enquêtées, le non-recours est bien plus souvent partiel (les personnes bénéficient d'une partie de leurs droits et/ou des services qui les concernent mais pas de l'ensemble) que total (CNAF, 1996), traduisant un rapport pluriel, réfléchi et pour partie critique, aux offres de soutien à l'autonomie et aux modalités de leur mise en oeuvre. La prégnance d'un non-recours par non-demande (Warin, 2016) primaire (refus explicite de se tourner vers certaines aides par exemple) et secondaire (décision d'arrêter le recours à un service, non-réitération d'une demande après un premier refus, notamment) vient soutenir ce constat.

Cette communication se propose de discuter de ce que ces formes de non-recours disent du rapport des personnes vieillissantes aux mécanismes de protection sociale institués pour soutenir leur autonomie à domicile, de leurs priorités à ce moment de leur vie et, en lien, de leurs attentes, vis-à-vis de l'Etat social, selon leurs trajectoires passées (professionnelles et migratoires, en particulier) et leurs conditions de vie actuelles. À l'aune des résultats de cette recherche, nous reviendrons également sur le rôle joué par les familles, et par certain.e.s intervenant.e.s à domicile, dans les décisions de recourir ou non aux prestations et services de soutien à l'autonomie et évoquerons, en écho, la place des personnes âgées dans ces décisions. Enfin, nous questionnerons l'un des qualificatifs souvent associés au non-recours par les acteurs du monde sanitaire et social – à savoir son "invisibilité" – et, de manière liée, certains des principes d'action mobilisés, à l'heure actuelle, dans la lutte contre le non-recours aux prestations sociales et aux services, en particulier le principe de "l'aller-vers".

21. *Research on Social Inequalities Using Administrative Data in Switzerland (Room 3.13)*

Organisers

Richard Nennstiel (University of Lausanne), Michael Grätz (University of Lausanne), Annatina Aerne (University of Lausanne) and David Glauser (Fachhochschule Nordwestschweiz)

Abstract

The aim of our workshop is to bring together researchers using Swiss administrative data to study social inequalities. In contemporary sociological research, administrative datasets allow mapping disparities with respect to socio-economic situations, migration background, and gender. By leveraging large-scale, population-level data, researchers can generate more precise estimates and insights into marginalized groups often difficult to capture through survey methods. The workshop is open regarding the specific dimension of inequality analyzed. The focus is on showing the potential of administrative data for empirical research by covering a large variety of different topics.

Themes and Data Sources

We welcome empirical papers addressing various forms of social inequality using, but not limited to, a wide range of administrative data sources and methodological approaches. We welcome research using datasets such as the Swiss National Cohort, the LABB (Longitudinal Analyses in the Field of Education), Checks Data, Swiss Structural Surveys, Social Security Earnings Records, or tax data. We also highly encourage contributions that explore methodological innovations through data linkages, such as connecting administrative registers to cross-sectional and panel studies, or integrating them with large-scale assessments like PISA.

Arenas in which inequalities manifest include but are not limited to education, health and the labor market. In the educational domain, gender, socio-economic origin, and migration background shape both educational aspirations and academic achievement structuring individuals' educational trajectories. The importance of equitable access to health care has become particularly evident in light of the recent pandemic and the ongoing mental health crisis. In the labour market, socio-economic and migrant background influence individuals' employment opportunities. Despite substantial increases in women's labour force participation, labour market outcomes remain strongly gendered: women and men are concentrated in different occupations and sectors. These patterns contribute to persistent gender and social inequalities in employment and earnings over the life course. Contributions on all other domains are equally welcome.

Presentations

(a) *LABB as a Backbone for Analyses of Social Inequalities Related to Education*
Jacques Babel (Federal Statistical Office FSO)

The LABB program (Longitudinal Analyses in the Field of Education) began more than 10 years ago with the release of harmonized longitudinal datasets for the study of transitions in the Swiss educational system. LABB has continued to evolve and has gradually incorporated data on the transition from education to employment, income, migration, and asylum, as well as information on low-threshold training programs funded primarily by disability insurance. Recently, two major areas of focus have been added. In connection with the 2025 work on Poverty Monitoring (Veselá & Babel 2025 and Laganà & Babel 2025), starting in the fall of 2026, LABB will release information on household's equivalent professional income an important measure of the socioeconomic status (SES). The second innovation introduced in 2025 (FSO 2025c) is the measurement of educational attainment for the entire population living in Switzerland. The great level of detail related to this information has allowed the development of a new area of spatial analysis related to education, the production of high-resolution maps and geodata, and studies linking educational indicators to the social situation of households at the spatial level. This variable will also be added to the LABB release in the fall of 2026. It potentially offers the possibility of comprehensively measuring, in the future, the educational level of parents for young people whose parents reside in Switzerland. The LABB data are therefore already highly effective on their own for measuring social inequalities, both as an input to the educational system (Veselá & Babel 2025) or as an outcome (Laganà & Babel 2025). The data collected over a 14-year period and currently available not only enable the analysis of long-term educational trajectories across entire levels of education or employment trajectories, but also allow for multi-cohort approaches. The combination of the LABB and surveys is widely used and also offers a wide range of additional possibilities, such as linking information on skills with educational or employment pathways. In this presentation, we will provide an overview of the current and future developments of the LABB program.

(b) *Socioeconomic Gaps in the Allocation of Curriculum Modifications in Inclusive Mainstream Classrooms: Evidence from Linked Administrative Data*
Robin Benz (Pädagogische Hochschule Bern)

Over the past 30 years, inclusive education has become a key principle for providing equitable access to meaningful, high-quality learning opportunities to all learners, regardless of their abilities or social background. In the course of these efforts, learners with special educational needs and disabilities were increasingly integrated into mainstream education. To address the growing heterogeneity of learning preconditions and needs, a number of integrative support measures have been established (Harrison et al. 2013; Sahli Lozano et al. 2021). Curriculum modifications, which involve individualised and subject-specific adaptations of learning content and reductions in learning objectives, are among the most prevalent of these measures. In the school year 2024/25, 5.2% of all learners in compulsory education in Switzerland had curriculum modifications in at least one subject (FSO 2026).

Curriculum modifications are an integral part of everyday school life in mainstream classrooms. In light of potential adverse implications of this measure for academic performance development and later educational pathways (Dumont and Ready 2023; Sahli Lozano et al. 2024; Lustenberger et al. 2025), it is important to investigate how curriculum modifications are allocated and to what extent allocation is marked by social selectivity (Waitoller et al. 2010; Ahram et al. 2021). Using sixth graders in Northwestern Switzerland as a case study, it is examined to what extent receipt of curriculum modifications is associated with learners' household income – over and above their academic performance. Data Conventional data sources on educational processes in Switzerland rarely provide detailed and adequately powered information on the learning experiences of learners with special educational needs – in part, because these learners are occasionally excluded from data collections. In response to this data shortage, the present study draws on a data linkage of comprehensive test score data from Northwestern Switzerland (BRNWCH 2025) with register data provided by the Federal Statistical Office (FSO 2025a, 2025b, 2025c) and the Central Compensation Office (CCO 2025). The analytical sample covers information on around 140'000 sixth graders in mainstream public schools over the period from 2014 to 2024. Methods To examine the extent of social selectivity in the allocation of curriculum modifications, it is essential to account for students' academic performance, as students from low-income households face greater risk of academic underachievement. This study utilises mediation analysis to disentangle the direct effect of household income and its indirect effect that is mediated by academic performance (Imai

et al. 2010; Tingley et al. 2014). To reflect that allocation practices of integrative support measures are highly context-dependent, mediation analyses are conducted using mixed-effects regression models. Findings and Conclusions The results show that students from low-income households are systematically more likely to receive curriculum modifications than their peers from higher-income households. The gaps by household income are substantive in comparison with other ascriptive characteristics such as gender or migration background. Mediation analyses reveal that differences in academic performance only mediate about two-thirds of the negative effect of household income. Moreover, the data show that the allocation rates of curriculum modifications vary considerably between schools. The study suggests that the allocation of curriculum modifications is marked by substantial social selectivity. Given possible adverse implications of curriculum modifications for later educational opportunities, the socially selective allocation practices may exacerbate existing educational inequalities. The study demonstrates how a record linkage of administrative data enables the study of the learning experiences of a previously under-researched subpopulation of students. However, such data permit only limited explicit representation of the underlying mechanisms.

(c) *Higher Education, Social Origin, Gender, and Social Inequality—changing Prospects in Switzerland*
Rolf Becker (University of Bern)

Background: In this empirical study, a theoretical issue raised by Boudon (1974) is analyzed in the context of Switzerland: whether social inequality in the society—indicated by income inequality between the social classes—is among other things responsible for inequality of educational opportunity (IEO). In the current research on social stratification and mobility, the intergenerational reproduction of educational attainment is usually analyzed by mechanisms and processes of the association of social origin (e.g. class position of parental home, its status, education or earnings) and offspring's achievements in school (primary effect of social stratification) and the association between social origin and educational choice (secondary effect of social stratification). While there are many findings placed at the analytical micro level, Boudon's claim that the stratification and differentiation of the educational system contributes also to the IEO like the extent of social inequality. Since sociological research on inequality of educational opportunity (IEO) in secondary and tertiary education is rather limited in the case of Switzerland, the bulk of research dedicated to explaining the IEO is oriented to the institutional arrangements of the educational system. However, the impact of social inequality on the macro level on the IEO has been never examined for the case of Switzerland. According to Falcon (2020), educational expansion—i.e. the growth of the tertiary education system and increased participation in higher education—has not led to a reduction in IEO in Switzerland. Although the chances of becoming eligible for university training and completing a university degree have increased across periods and cohorts, they can still be predicted by social background. Therefore, it is examined whether social inequality and its change across birth cohorts and historical periods resulted in IEO in the area of higher education. Objectives: In line with Boudon (1974), it is assumed that the greater the unequal distribution of income or wealth, the lower the level of enrollment in higher education. It is also assumed that this is particularly to the disadvantage of children from families with a low socio-economic status, even when other impacts such as gender and cohort membership are held constant. Consequently, the more pronounced income inequality is, the more pronounced its impact on educational opportunities should be. The greater the economic inequality in a population, the greater the IEO (Hypothesis 1). This hypothesis is not only supported by the fact that cost pressure and investment risk (i.e. the ratio of expected costs for tertiary education to the expected probability of successfully completing this educational path) are greater for lower-income families than for wealthier families when making educational decisions in favor of higher education and an academic educational career. Because the resulting probabilities for choosing higher education are derived from these factors, the relationship between social inequality in society and social inequality in the education system emerges. This leads to another hypothesis: the lower the social inequality in a society, the greater is individuals' demand for higher education, and the more likely an individual is to be enrolled in an academic high school or university training (Hypothesis 2). In other words, expansion of higher education is related to drastically decreasing social inequality. Furthermore, increasing economic prosperity among families made it easier for them to invest in higher education for their daughters. Conversely, pronounced social inequality in economic terms significantly restricts women's educational opportunities. From this, the following hypothesis can be derived: the greater the socio-economic inequality, the higher the IEO for women (Hypothesis 3). Data and methods:

These hypotheses are tested by employing large data sets from the annual structural surveys for the years 2011–2020 in the five-year cumulative data sets 2011–2015 and 2016–2020, as well as the data from the Statistics on Population and Households (STATPOP) for the years 2010–2020. The individual data are matched with time series data on the macro level provided by World Inequality Database (<https://wid.world/country/switzerland/>) and stored as a time series reaching from 1957 to 2017. Multivariate analyses are performed using multinomial logistic regression. Average marginal effects (AME) are estimated based on group comparisons across different time points. Finding: Measuring social inequality on the micro level by social origin, the well-known fact is revealed that children from a parental home with a high educational level are more likely to access an academic high school or university and to attain higher education degrees. This is also true for women compared to men. Indicating social inequality on the macro level of society by the top 1% share of fiscal income or by the Gini index of income inequality in Switzerland for the 1951–2017 period, it is found that the greater the social inequality, the greater is IEO, to the disadvantage to socially disadvantaged offspring and women. It is thus confirmed that society rather than school is responsible for IEO. In sum, there is not only a lifelong shadow of social origin, but also a lifelong shadow of social inequality in society, which has an adverse effect on educational opportunities. From a theoretical perspective, then, all of the hypotheses tested in this study are in line with the bulk of scientific research in sociology of education. Conclusions: What can we learn from these robust results? As suggested by Boudon (1974), but neglected by the political and social sciences, IEO is indeed based on social inequality, such that "society rather than school is responsible for IEO". What could be done to minimize IEO? The logical answer has already been presented by Boudon (1974: 109): "For IEO to be eliminated (...) either a society must be unstratified or its school system must be completely undifferentiated". Reforms of education systems in light of modern educational policies based on scientific evidence, however, might be necessary but not sufficient at all. More important seems to be the combination of educational, fiscal, and social policies. If economic inequality of income and wealth is significantly reduced, as has already been practiced by Sweden (Erikson, 1996), then, similarly to Sweden, the social inequality of educational opportunities should not disappear entirely, but should decrease significantly.

(d) *Trends in the Role of the Partner's Income on Work Hours in Switzerland*
Leen Vandecasteele (University of Lausanne)

The study investigates trends over time in how the earnings of one partner are related to workhours and earnings of the other partner. Theories suggest opposing mechanisms for these couple dynamics: income-need theory, economic theory and bargaining theory assume that a high-status partner reduces female employment, whereas social capital theory predicts the opposite. Regarding the relationship between the partner's resources and female employment, there are several competing theories. Income-need theory (Hiller & Philliber 1980) posits that the higher the alternative income sources in the household, the less likely a woman is to engage in paid employment (Hiller & Philliber, 1980). Becker's economic theory of marriage (Becker, 1991) and bargaining theory (Blood & Wolfe, 1960) similarly predict that women with high-earning partners will reduce their labor market participation, by emphasizing household task specialization and power asymmetries, respectively. Conversely to the previous mechanisms, social capital theory postulates that their partner's higher socio-economic status can improve someone's labor market outcomes. Having a partner with a favorable occupational position is a form of social capital, as that partner might transfer a positive work attitude or share labor market skills and information, e.g., job adverts, interview skills, or wage negotiation skills. Additionally, people with higher socio-economic status can access larger and higher-status networks (Campbell et al., 1986). According to previous studies, greater social capital leads to greater labor market success (Lin, 1999). In sum, whereas the income-need effect, the economic theory of marriage and bargaining theory predict a negative relationship between her partner's socio-economic position and a woman's labor market participation, social capital theory assumes a positive relationship. Studies examining trends over time in this relationship show typically a decline over time in the relationship between the husband's economic position and female labour supply weakened over time (Solera 2019), or moved towards the social capital explanation (Jolly et al., 2019). Yet, studies based on survey data typically are limited in terms of statistical power and sub-group analysis; and is typically based on repeated cross-sections. This study uses data from STATPOP 2012–2023, monthly income from the Old-Age and Survivors' Insurance Register, linked to the Swiss labour force survey which provides work hours. First results show that the effect of partner income on female work hours

became weaker over the past decade in Switzerland, whereas the female partner's income is not strongly related to male work hours, with no change over time. This pattern also emerges when change in partner income is related to change in work hours. For the relationship between partner's income change and own income change there is a reversal of the effect over time. Until 2015, an increase in male partner's income was related to a decrease in the female partner's income, but since then the relationship became positive. This appears as indicative of the social capital explanation outlined above.

- (e) *Labor Earnings of Native and Foreign Workers During the COVID-19 Pandemic in Switzerland.* Maurizio Strazzeri (Bern University of Applied Sciences), Oliver Hümbelin (Bern University of Applied Sciences)

The COVID-19 pandemic triggered not only a global health crisis but also an unprecedented economic shock. From a social stratification perspective, such large-scale disruptions are expected to amplify preexisting inequalities rather than affect workers uniformly, in line with theories of cumulative disadvantage (DiPrete and Eirich, 2006). Empirical evidence from earlier macroeconomic crises supports this view, showing that economic downturns disproportionately affect already disadvantaged groups (Atkinson and Morelli, 2011). In Switzerland, as in many Western European countries, containment measures such as temporary closures particularly affected service-intensive sectors including hospitality, retail, and tourism. At the same time, short-time work schemes and other policy interventions were widely implemented to cushion the impact (Eichenauer and Sturm, 2020; Hijzen and Salvatori, 2022). Given the unprecedented scale of these interventions, it has been suggested that the crisis may have passed without leaving lasting social scars. Within our project Poverty and Social Security, we examine this assumption by analysing the impact of the pandemic on low-income groups and poverty in Switzerland using various sources of administrative data, including tax records, social security data, and administrative data from non-governmental organisations (NGOs). While tax-based macro analyses indicate that poverty rates remained stable or even slightly declined between 2020 and 2022, suggesting that policy interventions were effective (Hümbelin et al., 2025), evidence from NGO data points to persistent hardship among vulnerable populations that is not fully captured in official statistics. Against this background, we present a paper at the SSA Conference examining distributional labor market effects during the COVID-19 pandemic.

Early studies on the onset of the COVID-19 pandemic examined its labor market effects, with a particular focus on how the crisis exacerbated existing social and economic inequalities. Using real-time survey data from the US, UK, and Germany, these studies showed that job losses were concentrated among workers in non-standard employment and in occupations with low teleworkability, with women and less-educated workers being particularly affected (Adams-Prassl et al., 2020). More recent research has moved beyond the initial 2020 shock and documents longer-term stratification consequences of the pandemic (Vogtenhuber et al., 2024; Veljkovic et al., 2025). Building on this emerging literature, our paper examines whether and how the COVID-19 pandemic translated into labor earnings inequalities between native and foreign workers in Switzerland. Two mechanisms may account for larger labor market losses among migrant workers. First, migrants are disproportionately employed in occupations and sectors that were more strongly exposed to pandemic-related demand shocks (Borjas and Cassidy, 2020). Second, migrants may face disadvantages within occupations and sectors. Such within-occupation differences may arise due to correlations with productivity-related characteristics, such as job tenure or work experience, or due to differential treatment in times of crisis, for example through discrimination (Auer, 2022).

We use income data from the Old Age and Survivors' Insurance register, covering nearly the full population of employees in Switzerland for the period 2016–2022. By linking these data to the population register, we obtain information on gender, age, and nationality, as well as residential presence. We construct a balanced panel of more than two million prime-age workers (25–55) with stable pre-pandemic labor market attachment. This approach mitigates concerns about endogenous sample composition due to selective out-migration during the pandemic, particularly among foreign workers. Annual labor earnings from dependent employment serve as the main outcome variable. Using a difference-in-differences design, we analyse earnings dynamics before and after the onset of the crisis by nationality (native, EU/EFTA, non-EU/EFTA), gender, and income group. To assess the extent to which earnings differentials are driven by sorting into occupations and sectors, we analyse a subsample linked to the structural survey (approx. 200,000 observations). This allows us to include detailed information on occupation (ISCO), sector (NACE),

and education, as well as derived indicators such as teleworkability, low-skilled occupations, key occupations, and sectoral exposure to closures and restrictions.

Pre-pandemic trends in labor earnings were very similar for Swiss citizens and migrant workers. With the onset of the crisis, however, we observe a clear divergence: effects are modest for natives, stronger for EU/EFTA workers, and most pronounced for non-EU/EFTA workers. Our estimates show that gross annual earnings of male non-EU/EFTA workers declined by approximately CHF 3,600 per year on average between 2020 and 2022, while female non-EU/EFTA workers experienced a reduction of around CHF 3,000. We also find a statistically significant increase in months without labor earnings for both groups. However, this accounts for only about one-third of total earnings losses, suggesting that reductions in employment intensity or transitions into lower-paid jobs play a more important role. To assess the role of differential exposure, we incorporate information on occupational and sectoral characteristics by interacting year fixed effects with measures capturing pandemic-relevant occupational (teleworkability, low-skilled occupations, and key occupations) and sectoral factors (firm closures and event restrictions). Accounting for these factors reduces the estimated earnings losses for migrant workers by up to 30%, indicating that differential exposure explains part of the observed gap. A substantial residual gap remains, suggesting that unobserved labor market position characteristics or discrimination may also have played a role. Overall, our findings show that the crisis reinforced labor market inequalities despite extensive policy interventions, highlighting limits of crisis policies in protecting disadvantaged workers.

22. *Spaces and Scales in Elite Studies: Rethinking the Territorialities of Power (Room 3.18)* (session 1)

Organisers

Anne-Sophie Delval (Université de Lausanne) and André Mach (Université de Lausanne)

Abstract

Elite studies have long operated under the implicit assumption that the nation-state constitutes the natural container of elite power. Yet this methodological nationalism obscures the multiple territorialities through which elites are formed, reproduced, and exercise influence — from local institutional embeddedness to transnational circulations. This workshop proposes a systematic and reflexive engagement with the spatial and scalar dimensions of elite research, treating territory not merely as a backdrop but as an analytical object in its own right.

Organized in two sessions, it brings together empirical and theoretical contributions examining how elites are anchored in place, how they circulate across scales, and where their influence is effectively exercised. The first session focuses on transnational mobilities and the geographies of capital, with papers tracing the spatial organization of financial elites across European countries, analyzing the role of state capitalism in elite internationalization, and mapping the globalized spaces of golden passport buyers. The second session turns to local roots and institutional anchorings in historical and regional perspective, examining how chambers of commerce, football clubs, opposition networks, and regional political fields serve as crucibles for national elite formation — from Switzerland to Morocco and Brazil.

Contributions mobilize diverse methodological approaches - prosopography, network analysis, quantitative and qualitative methods — across cases from Europe, Latin America and Africa. Together, they address core questions: How do elites circulate across scales through careers and organizational memberships? How do institutions anchor power locally while projecting it nationally? How does spatial position relate to social position in elite reproduction? By bringing these perspectives into dialogue, the workshop aims to advance a multi-scalar and reflexive sociology of elites.

Presentations

(a) *The Geography of Financial Elites in Three Countries*

Christian Schneickert (University of Heidelberg)

We provide an overview of preliminary findings from a VW-project, launched in 2025, on financial elites in the UK, France and Germany. We focus on a newly compiled comparative dataset and examine both the geographical concentration of organisations and the regional origins and educational backgrounds of financial elites. The central research question is an exploratory one: what structures and, where applicable, concentrations can be identified, and how do these compare across countries and with other field elites? The theoretical background is provided by Bourdieu's habitus-field theory, on the basis of which we examine the field of financial elites as a subfield

of the economic field. Within the field of financial elites, we in turn distinguish specific sectors (banks, insurances, asset managers, venture capital, funds, accountance, consulting, etc.) as subfields and are primarily interested in socialisation and habitus formation within specific academic educational pathways. Our data basis consists of data on key organisations and top positions within the financial elites in the three countries, which were systematically identified and collected from published sources in a newly created dataset. We discuss the results in a comparative analysis of the three countries, as well as using comparative data on the general economic elites drawn from the World Elite Database (WED) in the three countries and data available for Germany on the political elite. The main findings and the contribution of this paper to understanding the geography of financial elites consist, methodologically speaking, firstly in the systematic identification of the relevant actors – individuals within organisations. Secondly, from an exploratory perspective, the geographical distribution is of interest when comparing countries and elites. Our hypothesis is that there are indeed significant differences between the financial elites of the three countries, as although these are similarly large and – from a global perspective – comparable European economies, their economic structures differ considerably in terms of the 'varieties of capitalism', particularly with regard to the financial sector. Conceptually and methodologically, we also use the data to discuss the extent to which financial elites can be meaningfully defined at the national level at all, and whether there may be differences between sub-sectors (e.g. consulting versus venture capital). It is becoming apparent that, particularly when it comes to the management of large fortunes, the methodological nationalism of elite research is reaching its limits.

(b) *Elite Internationalization and State Capitalism*

Felix Bühlmann (University of Lausanne)

The globalization of the late 20th century contributed to the internationalization of business elites and opened new cleavages between domestically and internationally oriented elites. Accordingly, the social sciences interested in inequalities and hierarchies at the top of society debated the realness, the moment, and the geographical patterns of elite internationalization. Is there a global business elite? If yes, at what historical moment did it form? Which countries' elites are particularly internationalized and what factors can explain this dynamic of internationalization? Studies examined institutional regimes, forms of corporate government, or cultural and linguistic similarities as explanatory factors. However, the findings of this approach remained vague and unclear – they were handicapped, we argue, by a) the exclusive focus on the factors actively driving globalization and b) their geographical limitation on Western countries. To overcome these weaknesses, in this article, we connect the literature on the globalization of elites to the recent debate about new state capitalism. We argue that different forms of state involvement are an important, yet so far neglected factor. State involvement does not drive, but slows down elite internationalization. We test this hypothesis by expanding our analytical focus beyond the North-Atlantic heartland of capitalism thanks to the World Elite Database which covers the elites at the helm of large corporations, billionaires and business regulators in 22 countries. We analyze three crucial career moments – birth, education and current position – and first create a new typology of elite internationality. We distinguish between "domestic elites", "returning elites", "imported elites" and "settling elites". Domestic elites are born and educated in the country in which they are still active today. Returning elites study (at least partly) outside of their native country and then come back. Imported elites have been born and educated in a different country as the one they are active as business elites. And settling elites migrate to a different country, study there and finally become an elite in that country. In a second step we run a multinomial regression on this typology and analyse how these four types are related to the legal status of the firm, the positions elites occupy and the state-involvement of the firm. We show that state-controlled firms are less international and that elites at the helm of stock-listed firms are more international than other elite groups. We can show that state involvement is likely to be the major explanatory factor of elite internationalization: not as a driver of internationalization, but as a factor preventing or slowing down internationalization. As such it contributes decisively to the forms elite internationalization in the 22 studied country – beyond explanations based on economic sectors or national business cultures. Overall, our contribution overcomes a narrow North-Atlantic perspective on elite internationalization, connects the question of elite internationalization to the literature on the new state capitalism and opens an exciting field for future research.

(c) *Golden Passports Buyers or the Alter-Globalization of Transnational Elites: Evidence from the Maltese Leaks*

Lucas Puygrenier (Université libre de Bruxelles), Théotime Chabre (Mesopolhis, AMU CNRS)

Elite studies have portrayed the latter as increasingly diverse (Khan, 2011; Bühlmann et al., 2025) and transnational (Sklair, 2002; Cousin, Chauvin 2021), cultivating their cosmopolitan capital (Wagner, 2020). The growing number of millionaires in the Global South and in ex-socialist countries (Cuadros, 2016; Schimpfössl, 2018) contributes to confirming this prediction. In this context, the rise of golden visas and golden passports programs in Europe over the last decade (Surak, 2023) – that is, the sale of residence or citizenship to foreign individuals in quest for enhanced mobility rights – constitutes a clear sign of the globalization of the elites born with the wrong passport.

Little is known, however, about the forms of global embeddedness the golden passports' applicants develop, and their actual practices of navigating different spaces and scales. To address this, this contribution will draw on a unique material: 654 administrative files submitted by applicants coming mainly from Russia (32%), China (14%) or Saudi Arabia (9%), who sought to obtain EU citizenship in exchange for a payment of over 650,000 euros to the Maltese state (the European Court of Justice banned the scheme in May 2025). Collected by local journalists and shared with us for this project, each file comprises more than fifty pages of forms each, detailing the individual's wealth, family composition, place of study, sector of activity, the domiciliation of their banks and companies, and their most recent residential addresses worldwide. Systematically coded into a dataset, these materials enable an unprecedented statistical and mapping analysis of the purchasers of Europe's main golden passport program and their relationships to multiple spaces and locations. Our argument is twofold. First, we highlight not only the variation in levels of wealth among these applicants for EU citizenship, from multi-millionaires to billionaires, but more importantly, their wide diversity with respect to the deterritorialization of their life and activities from their country of origin. Contrary to expectations, a significant proportion of applicants are less globalized than the literature often suggests: they are born and raised in their country of origin, where most of their assets remain concentrated, and display limited engagement with the Global North prior to obtaining EU citizenship. Second, we reveal that those who do exhibit strong transnational characteristics – such as having internationally dispersed family members, assets, or residences – are yet not so familiar, with few exceptions, with the global cities (Sassen, 1991) and the conventional centers of the world order. Instead, their business and leisure activities are embedded in what we term an alter-globalization, structured around tax havens, dispersed across islands and the mushrooming zones of a crack-up capitalism (Slobodian, 2023) rather than major powers. By examining these distant ultra-rich seeking greater access to the West, we do not unveil a trajectory toward into the traditional centers of power, but the emergence of an alternative territoriality located at their margins, mapped through the circulations and offshore practices of these new economic elites.

23. *Living and Working Remotely – Linking Spaces, Living Spaces: Remote Work, Environment, and Emerging Inequalities (Room 3.20)* (session 1)

Organisers

Sofia Gonzalez Jimenez (EPFL), Nicola Cianferoni (SECO; University of Geneva) and Mattia Vacchiano (University of Geneva)

Abstract

As part of a socio-economic landscape undergoing transformation in the wake of the COVID-19 pandemic, teleworking is profoundly influencing one of the most significant reorganizations of the world of work in recent history. Practiced since the 1990s, it remained a discreet phenomenon for decades until 2020, when it was adopted out of necessity allowing businesses to sustain operations during lockdown and social distancing measures. Today, this mode of work has persisted, bringing both opportunities and contradictions. On one hand, remote work offers flexibility and autonomy, liberating workers from rigid schedules and long commutes. On the other hand, it raises questions about employee's relationship to their workplace fabric, leading to feelings of isolation and disconnection. In this workshop, we propose to reflect collectively on how remote work reshapes the relationships between work, place, and society. We invite contributions that address this question from various disciplinary and methodological perspectives, exploring how remote work affects the quality of social relations, well-being, and the negotiation of roles and boundaries within organizations and households. We also welcome papers examining mobility and commuting dynamics, or the evolving connections between private, professional, and institutional spaces. Bringing together diverse empirical and conceptual approaches, the workshop aims to advance

our understanding of how remote work is transforming the organization of social and spatial life in contemporary societies. Ultimately, we invite contributions that explore whether new forms of social relations are emerging in response to the evolving boundaries shaped by the digitalization of labor and the transformations induced by teleworking. Key words: Remote Work, Wellbeing, Work-Life Balance

Presentations

(a) *The Dedicated Room: Telework and the Reinforcement of Inequalities*

Nicola Cianferoni (SECO; University of Geneva)

The rapid expansion of telework since the COVID-19 pandemic has raised important questions about its impact on social inequalities. Existing research has mainly focused on inequalities in access to telework, showing how benefits and constraints are unevenly distributed across occupations and social groups. However, less attention has been paid to inequalities among teleworkers themselves.

Drawing on a survey of 2'855 employees from 13 Swiss companies, this chapter shows that working from home can reinforce inequalities within the teleworking population. The results highlight the central role of the home environment, and in particular the availability of a dedicated room for telework. Individuals with access to such a space are significantly more likely to benefit from ergonomically adequate working conditions, independently of organizational support such as training or equipment provision.

These findings suggest that telework entails the risk of shifting part of the practical responsibility for working conditions from the employer to the individual, thereby making housing conditions an important aspect to consider for occupational health policy. In this sense, telework does not only reflect existing inequalities but also contributes to their reinforcement within the workforce. The chapter discusses the implications of these findings for occupational health policies.

(b) *When the Work Environment Doesn't Fit: Daily Misfit Experiences in Relation to Work and Personal Life*

Anne Kelenter (University of Neuchâtel)

Over the past years, the widespread adoption of hybrid work has redefined where and how work takes place. While this flexibility has offered many benefits, recent debates about returning to the office reveal that, as a result, work and personal life may no longer align with the constraints of a mandated work environment. For instance, employees may need to focus while the office fosters distractions or face personal demands that require being at home. As organizations increasingly restrict employees' choice of work setting in the name of collaboration and cohesion, this can amplify tensions between employees' circumstances and their mandated work environments. In this study, we address these tensions, focusing on the perceived misfit between mandated work environments and employees' various demands or needs. To capture the interplay between life domains, we distinguish between work- and personal life-environment misfit as two related yet distinct constructs. In addition, we consider role involvement (in both work and personal life) and the perceived illegitimacy of the mandated work environment as boundary conditions. Drawing on a ten-day diary study among 227 Swiss employees (N level 1 = 2,400), we conducted multilevel analyses to investigate how daily misfit experiences relate to behavioral (counterproductive work behavior), attitudinal (job, personal life, and work-life balance satisfaction), and well-being (momentary mood) outcomes. Our results revealed that both forms of misfit were consistently associated with adverse outcomes. Exploratory analyses further confirmed that they exerted consistent main effects when modeled concurrently. Role involvement and perceived environmental illegitimacy showed only limited moderating effects. Theoretically, these findings point towards work- and personal-life environment misfit as distinct constructs and highlight the value of considering misfit beyond fit in understanding employees' (hybrid) experiences. Practically, they underscore the importance of designing work arrangements that align with employees' diverse circumstances—reducing misfit and fostering positive outcomes across life domains.

(c) *Work from Home and Work-life Conflicts in Switzerland: How Reasons for Working at Home Matter*

Susanne Edler (Université de Fribourg), Florence Lebert (Swiss Foundation for Research in Social Sciences FORS), Ivo Staub (Université de Fribourg)

Context: The advancement in digital communication technology facilitated the widespread adoption of working from home. Therefore, the question arises whether its potential for flexibility truly benefits employees or whether it blurs boundaries between personal life and paid work leading to conflicts

between these two spheres. Objectives: This paper explores the impact of working from home on work–life conflicts in contemporary Switzerland. Specifically, we examine the role of specific reasons for working from home and how they relate to negative effects from paid employment on private life. Additionally, we explore the impact of schedule control and the employer's expectation to work from home outside of working hours or working days on work–life conflicts. Method: This study is based on data from the Swiss Household Panel from the 2022 and 2023 waves with dependent employees between the ages of 20 to 64. We applied Ordinary Least Squares (OLS) regression techniques to test the association between reasons for work from home (and the other variables) and work–life conflicts. Results: Our results show that work–life conflicts differ depending on the specific reasons for working from home: esp. the reason "to finish or catch up on work" amplifies conflicts compared to other reasons such as reducing commuting time, family-related reasons, or working better from home. Our results further indicate that employees with schedule control working remotely report paradoxically higher work–life conflicts. This may be explained by an increased blurring of boundaries between work and personal life. In addition, employer expectations to work remotely outside of regular working hours or on non-working days contribute to further work-life conflicts. Discussion: The results add to the body of existing studies linking work from home to the blurring boundaries between work and family at home. The innovative feature of the study is that it demonstrates how its impact on work-to-life conflicts is structured according to the reasons why people work from home.

24. *Classification, Boundary Work and the Making of Inequalities in Healthcare (Room 4.06)* (session 1)

Organisers

Michael Gemperle (Zurich University of Applied Sciences), Gianni d'Amato (University of Neuchâtel) and Didier Ruedin (University of Neuchâtel)

Abstract

In the context of economic instability, austerity politics and increasingly mobile, reconfigured communities, healthcare has become a key arena in which the boundaries of belonging and access to society's resources are contested (cf. Bloemraad et al. 2019; Cassidy et al. 2018). Research on health inequalities often focuses on formal criteria, such as insurance or residency status, or broader social determinants that significantly impact medical service access (e.g., Marmot et al. 2014). However, less attention has been paid to the work of classification through which professionals and organisations determine who is a legitimate patient or client, what constitutes treatable suffering, and when care is considered appropriate, necessary or "deserved" (cf. Fassin 2008; Mol 2008). This workshop examines classification and boundary work within healthcare provision (Bourdieu 2015; Lamont & Molnar 2002) and seeks to contribute to emerging research on the making of inequalities in healthcare (e.g., Baute & Bellani 2025; Foster et al. 2023). It focuses on how classifications are enacted at institutional and professional practice levels, the social conditions that favor them, how they express struggles over resources and legitimacy, and how they sustain, intensify or reduce social inequalities in health (e.g., Belorgey 2021). Healthcare is approached as an arena in which broader social relations and group dynamics become visible, for example in trajectories of care and forms of belonging and exclusion.

Presentations

(a) *From Institutional Complexity to Health Inequalities: The Impact of Swiss Disability Insurance on Quality of Life*

Alia Charif (Haute école de travail social Valais, HES-SO)

The Swiss Disability Insurance (DI) scheme provides income protection and rehabilitation measures for individuals unable to work due to health impairments. Beyond this formal role, DI constitutes a complex institutional arrangement structuring access to rights, resources and decision-making. Previous research shows that disability is not merely a medical condition, but a socially constructed status shaped by insurance systems, legal frameworks and labour market norms that classify individuals according to productivity (Tabin et al., 2024 ; Nadai et al., 2021). Such classificatory processes may limit insured persons' participation in decisions regarding their rehabilitation. Quality of life is closely intertwined with health, as illness and restricted access to social protection can undermine well-being. Moreover, the reversibility of disability status introduces uncertainty regarding the prospects of affected individuals (Probst et al., 2015). This contribution examines how the DI complexity contributes to the (re)production of inequalities in access to benefits and in quality of life. Drawing on Aligica's (2006) methodology, we mapped actors involved in the DI procedure

at the federal level and in three cantons, outlined the administrative process, and analyzed key legislative developments. Preliminary findings highlight the role of health literacy (Nutbeam, 2000) and the capacity to cope with administrative burdens (Chudnovsky & Peeters, 2020) in navigating the DI system. These resources are unevenly distributed, contributing to unequal access to benefits. In addition, socio-professional factors – such as limited education, language barriers, or non-linear career trajectories – often remain invisible in pension allocation. Paradoxically, individuals with lower levels of education are more likely to occupy high-risk jobs (Tabin et al., 2016). Overall, the complexity of the Swiss DI system, combined with uneven competencies and socio-professional factors, shapes access to benefits and reinforces inequalities that can undermine both quality of life and health.

- (b) *Classification administrative et hiérarchies thérapeutiques : La testostérone comme révélateur des inégalités d'accès aux soins en France*
Matthieu Piau (University of Geneva; EHESS)

En France, les médicaments à base de testostérone n'ont qu'une seule indication officielle : l'hypogonadisme masculin. Cette catégorie repose sur un raisonnement diagnostique circulaire — le déficit est défini par un seuil de testostérone, et le traitement consiste à administrer de la testostérone pour pallier ce manque. Les seuils eux-mêmes varient de 8 à 32 nanomoles par litre selon les pays et les protocoles, révélant une instabilité nosographique profonde. La question de départ est donc : comment survit un marché pharmaceutique dont l'indication thérapeutique officielle repose sur des bases cliniques aussi fragiles ? Cette communication propose que la réponse tienne en partie dans l'architecture des catégories administratives de l'Assurance Maladie. En distinguant les bénéficiaires selon leur sexe d'état civil (SS1/SS2), ces catégories ne décrivent pas les usages — elles les produisent différenciellement, en s'appuyant sur une conception médicale de la testostérone comme hormone naturellement et exclusivement masculine. Héritée des travaux fondateurs d'Oudshoorn sur la sexuation des hormones dans les années 1920-1940, cette association biologisante continue de structurer la régulation contemporaine : prendre de la testostérone quand on est un homme, c'est "restaurer" quelque chose de naturel ; en prendre quand on a été assigné femme, c'est "transformer" ce qui est pensé comme naturel. Les usages cismasculins restent ainsi peu questionnés, tandis que les usages féminins et affirmatifs de genre font l'objet d'une contestation politique. Les catégories administratives ne décrivent pas la même molécule différemment : elles la font exister différemment, en distribuant légitimité, surveillance et risque selon une logique de genre constitutive des instruments de régulation. S'appuyant sur l'analyse des données OpenMédic (2014-2024), d'un corpus de 165 questions parlementaires (2002-2025) et des communications officielles de l'ANSM lors de six épisodes de pénurie entre 2018 et 2024, cette contribution montre comment ces catégories opèrent comme instruments de boundary work au sens de Lamont & Molnar : elles déterminent qui est un patient légitime, ce qui constitue un déficit "réel", et quand le soin est considéré comme mérité. Les épisodes de pénurie sont analytiquement privilégiés en ce qu'ils rendent explicite cette hiérarchisation ordinairement invisible — révélant comment les arrangements institutionnels naturalisent des inégalités d'accès aux soins en les inscrivant dans la neutralité apparente de catégories administratives.

- (c) *What Is a Legitimate Abortion ? A Qualitative Study of the Swiss Case*
Marlyse Debergh (University of Fribourg)

Based on the first qualitative study conducted on abortion mobilities for the Swiss context, this presentation provides analysis on how abortions are classified as (non)-legitimate and how certain cases are delegated to other institutions within Switzerland, or abroad. Based on the experiences and perspectives of sexual and reproductive health professionals and experts, this research found that these classifications lead certain Swiss women to cross national and international borders to achieve better access to abortions. Furthermore, these travels imply that some abortion tasks are internally delegated to certain Swiss clinics performing abortion after the legal framework of 12 weeks following the last period, but also internationally (in abortion clinics in the Netherlands, the United Kingdom, and Spain). I show that these types of delegation are influenced not only by the Swiss legal framework but also by doctors' discretion, economic inequalities and insurance issues, and a lack of access to surgical abortion methods in the second trimester of pregnancy.

- (d) *From Social Difference to Clinical Distinction: Classificatory Practices in Swiss Maternity Care*
Michael Gemperle (Zurich University of Applied Sciences), Irina Radu (Zurich University of Applied Sciences), Alessandra Polidori (University of Neuchâtel), Didier Ruedin (University of Neuchâtel), Gianni D'Amato (University of Neuchâtel), Lisa Stalder (University of Neuchâtel)

Social inequalities in maternity care are well documented. Research has shown that unequal treatment is shaped by unequally distributed resources (Dubbin et al., 2013; Shim, 2010), moral evaluations (Fassin, 2012; Roth, 1972) and institutional classifications and risk regimes that determine access to and organisation of care (Belorgey, 2021; Gelly, 2023; Goodarzi et al., 2020). However, less attention has been paid to the processes through which social differences are transformed into legitimate clinical distinctions in routine care. Drawing on 44 qualitative interviews with midwives, nurses, gynaecologists and obstetricians in various institutional settings in Switzerland, this study examines how social differences become clinically relevant in routine maternity care. The analysis shows that inequalities are processed through practical assessments of patients' communicative and behavioral abilities, including their perceived ability to understand institutional expectations, participate in shared decision-making processes, articulate their needs, and navigate organizational procedures. Three interconnected mechanisms are identified: (1) structural and social constraints are reinterpreted as individual communicative dispositions or behavioural capacities; (2) care practices are organised around anticipatory judgements regarding patients' expected ability to understand and cooperate with institutional expectations; and (3) these assessments are embedded in implicit moral classifications of patients as active or passive, autonomous or dependent, and informed or insufficiently reflexive. These initial findings suggest that routine obstetric care plays a role in the transformation of socially structured differences into seemingly objective clinical distinctions, while obscuring the social conditions that produce these distinctions.

25. *Health, Medicine, and Social Belonging: Communities and Societies in Transformation (Room 4.16)*

Organisers

Stephane Cullati (University of Fribourg) and Raphaël Hammer (Haute École de Santé - Vaud, HES-SO)

Abstract

This workshop invites contributions that explore the dynamic intersections between health and medicine, and the evolving structures of communities and societies. In line with the SSA 2026 theme "Communities and Societies in Movement", we aim to examine how health-related practices, institutions, and discourses both reflect and shape social transformations, solidarities, and exclusions.

Health and medicine are deeply embedded in social relations. They influence and are influenced by how individuals and groups form attachments, build their sense of belonging and social identity, and navigate social and cultural boundaries, and the institutions in their country. They also influence and are influenced by the working conditions and occupational psycho-social exposures. From the rise of patient communities, bio-citizenship and digital health networks to the restructuring of healthcare systems and professional roles, the sociology of health and medicine offers rich insights into how societies and communities are reconfigured.

We welcome theoretical, empirical, and methodological contributions that address topics such as (but are not limited to):

- Health inequalities and social cohesion
- Community-based health initiatives and interventions
- Migration and displacement
- Access to care and healthcare services
- Digital health and virtual communities
- Mental health and social fragmentation
- Public health responses to crises and their impact on social trust
- Interprofessional dynamics and evolving roles in healthcare
- Health movements and ideologies

Presentations

- (a) *Young Men and Women Personal Networks and Loneliness Feeling: Which Gender Differences in the Mediating Role of Stress ?*

Myriam Girardin (Swiss Centre of Expertise in Life Course Research)

The research discusses the feeling of loneliness, a dimension of mental health connected to social

belonging, among young persons in Switzerland in relation to personal networks and stress. The survey's originality consists of an egocentric approach to measure personal networks, as well as relations of support and conflict within them. For this presentation, we focus on loneliness (UCLA loneliness scale), personal network, support/conflict relationships, and stress. In doing so, we explore the link between conflict and support within personal networks and their relation with loneliness. We would like to know if there are gender differences. Finally, we would like to understand the extent to which stress mediates between conflict and support, as dependant variables, and loneliness feeling as an independent variable.

We draw on a large sample of young adults (N= 46'045 men and N= 10'555 women). Men were identified through recruitment centers for the military service. The sample of women was randomly selected from 300 Swiss municipalities, generating a representative sample. Men and women are aged around 19. Data was collected through a questionnaire.

Results show that conflict density and the young person's centrality in the conflict within their network are positively associated with loneliness, while support density and emotional support centrality protect against loneliness. In addition, for both young men and women, parents' migration background and financial situation are significantly associated with loneliness feelings. Mediation results show that conflict density and centrality are associated with stress, which in turn is strongly associated with loneliness. Results are discussed in light of the literature on gender differences in personal networks and on social inequality.

(b) *Negotiating Food, Risk, and Bodily Norms: A Qualitative Typology of Dietary Anxiety During Pregnancy*

Raphaël Hammer (Haute École de Santé - Vaud, HES-SO)

HAMMER Raphaël, CARRARD Isabelle, SCHMIED Marielle

Pregnancy nutrition constitutes a significant issue for both healthcare systems and public health policy. Official guidelines typically emphasise the avoidance of foods associated with infectious hazards, the monitoring of gestational weight gain, and the maintenance of a nutritionally balanced diet. Yet pregnant women's relationships with food cannot be reduced to biomedical concerns alone. Although anthropological work has conceptualised eating as a process of incorporation, sociological research has largely interpreted food-related anxieties in terms of risk society, food medicalisation, healthism, and motherhood. These perspectives, however, only partially account for the diversity and complexity of women's experiences of food and bodily transformation during pregnancy. This contribution investigates the meanings attached to concerns and anxieties surrounding food consumption among pregnant women. **Methods** The analysis draws on qualitative semi-structured interviews conducted face-to-face with a purposive sample of twenty pregnant women living in Switzerland. Interviews explored participants' encounters with official dietary advice, their understandings of healthy and risky foods, and the ways pregnancy reshaped everyday eating practices. Data were analysed using an empirically grounded typological approach. **Findings** All interviewees reported a strong intention to comply with nutritional recommendations in order to safeguard fetal health. The findings identify several types of food-related anxiety, reflecting distinct relationships to dietary norms and bodily change. The resulting typology highlights multiple ways of interpreting and managing risk during pregnancy, ranging from fears linked to foodborne infection and the avoidance of prohibited foods, to aspirations towards "healthy eating" intended to maximise fetal wellbeing, and forms of dietary self-regulation associated with discipline and moral responsibility. With a few exceptions, attempts to adhere to recommendations were frequently accompanied by feelings of uncertainty, insufficient knowledge, or perceived inadequacy. **Discussion** Considering anxiety as a social phenomenon rather than solely an individual psychological issue underscores its heterogeneous character. Food-related anxieties illuminate the ways in which discourses of risk and social expectations surrounding the body shape women's subjective experiences of dietary adaptation during pregnancy. The findings further invite reflection on how pregnancy-related food anxieties may be situated within broader trajectories across the life course.

(c) *Mental Health, Primary Care, and Community Ecosystems: Insights from the PRIME Project*
Sara Vallerani (University of Geneva)

Sara Vallerani, Elsa Forner, Francesca Giglione, Claudine Burton Jeangros

Mental health has become a central concern in contemporary European societies, particularly in the post-pandemic period: mental health conditions are now estimated to affect over 125 million people across Europe (WHO, 2025). Yet despite growing recognition of the scale of the problem,

health systems continue to struggle to provide adequate responses — in part because dominant frameworks remain biomedical and individualistic, failing to account for the social determinants of mental distress (Deacon, 2013; Patel et al., 2018; Kirkbride et al., 2024) and overlooking the potential of community resources. Furthermore, while the European Union has formally endorsed de-institutionalisation as a policy objective, its implementation across countries remains uneven (Vandoni et al., 2024). This presentation introduces the PRIME project (Primary Care and Mental Health Ecosystems: Towards Sustainable and Community-Based Care Pathways), a three-year transnational research initiative funded under the EU THCS Joint Call, launched in May 2026 and conducted across Italy, Switzerland, and France, which aims to reimagine mental health care through an ecosystem-based, participatory approach. Presented here at its very outset, this contribution does not report empirical findings but rather sets out the theoretical and analytical foundations of the project's Swiss strand, with the explicit aim of opening a dialogue with the Swiss sociological community from the earliest stage of the research. Drawing on the sociology of health, PRIME conceptualises mental health not as an individual clinical matter but as a collective and territorial phenomenon, shaped by the interplay between individual trajectories, community dynamics, and structural inequalities. The project adopts a Comprehensive Primary Health Care (cPHC) framework (WHO, 2008) to analyse how care ecosystems - understood as the networked set of health, social, and community resources embedded in local environments (Furst et al., 2021) - can be reorganised to support more equitable and sustainable mental health pathways, including through participatory action research approaches (Raanaas et al., 2020). Given the timing of this presentation - just a few months after the project's launch - we offer a first set of analytical and theoretical reflections grounded in the Swiss case, which constitutes one of the three national sites of PRIME. Switzerland offers a particularly instructive context: its highly decentralised healthcare system, governed at both federal and cantonal levels, produces significant territorial disparities in access to mental health services, despite universal mandatory insurance (LAMal). While recent reforms, such as the 2022 extension of reimbursement for psychological therapies, have improved formal access, substantial inequalities persist, especially for socially and economically vulnerable groups. The Canton of Geneva, where PRIME's Swiss fieldwork will be embedded, has developed a 2030 cantonal strategy for mental health promotion and prevention; yet gaps between institutional frameworks and lived realities remain considerable, particularly in urban contexts marked by socioeconomic fragmentation and migration. Building on a review of the sociological literature on three interrelated themes - (1) access to care and its structural barriers; (2) mental health in urban environments and the role of the built and social city; and (3) community-based approaches to mental health promotion - our presentation argues that a territorial and participatory perspective is both analytically necessary and politically urgent. It outlines the conceptual and methodological foundations of PRIME's ecosystem mapping and community needs assessment, which will be conducted through mixed methods combining desk research, stakeholder interviews, and participatory workshops in all three countries starting from 2027. This project thus contributes to the sociology of health by proposing an integrated framework that connects micro-level experiences of mental distress with meso-level community dynamics and macro-level institutional transformations. Rather than presenting results, it opens a conversation, inviting the Swiss sociological community to engage with the conceptual and empirical directions of PRIME from its very beginning, and to help situate this transnational project within ongoing national debates on mental health, care, and social inequality.

(d) *Cancer Screening and Migration: A Systemic Analysis of Access Inequalities*
Stéphane Cullati (University of Fribourg)

Fabienne Buholzer-Mercier, Sarah Derveeuw, Bernadette van der Linden, Vladimir Jolidon, Sorana Toma, Stéphane Cullati

Objectives: Lower participation in cancer screening among migrant populations compared to general majority populations has been widely reported, and the barriers and facilitators seem complex and multi-level. This umbrella review synthesizes existing evidence on the multi-level barriers and facilitators of cancer screening among migrant populations. By applying Bronfenbrenner's Ecological Model, we move beyond individual explanations to map the complex interplay between personal characteristics, interpersonal networks, healthcare systems, and broader structural policies. **Methods:** The literature search was conducted in PubMed and Google Scholar, supplemented by manual searches of the reference lists of eligible reviews. All types of reviews were included. Extracted barriers and facilitators were organized using Bronfenbrenner's Model,

across levels of influence: from individual factors (microsystem) through interpersonal relationships and organizational settings (meso- and exosystem) to broader societal and policy contexts (macrosystem). Results: Twenty-one reviews were included, representing 439 primary studies. At the individual level, migration-related characteristics (e.g., short duration of residence and language barriers) featured prominently. At the community level, influences showed mixed effects: while partner support and family encouragement facilitated screening participation, barriers included partner opposition, and weak peer support. At the healthcare system level, barriers centred on affordability (e.g., lack of insurance, high costs) were key in the United States, particularly for colorectal screening, whilst affordability was less central in European contexts. At the structural level, citizenship status, immigrant status, and length of officially registered residency consistently affected access rights across cancer types. At the policy level, permanent residency or citizenship status granted eligibility for organized cancer-screening programs through systematic invitations, while excluding individuals without recognized legal status. Conclusion: This umbrella review reveals a set of complex and interrelated determinants that had not been previously synthesized within a unified ecological and equity framework.

Workshop session IV

Time: Thursday, 3 September 2026 15:15 - 16:45

Venue: HETS-FR, Campus Mozaïc, Route des Arsenaux 16a

26. *Societies and Communities in Climate Change: Between Cohesion and Fragmentation (Room 3.16)* (session 2)

Organisers

Andrea Glauser (University of Music and Performing Arts Vienna), Chantal Magnin (Lucerne University of Applied Sciences) and Dominic Zimmermann (Lucerne University of Applied Sciences and Arts)

Presentations

- (a) *Sustainable Mobility: Positionings of Apprentices Spatial Planning Draftspersons and Automotive Mechanics*

Kerstin Duemmler (Swiss federal university of vocational education and training SFUVET), Agathe Delanoë (Swiss federal university of vocational education and training SFUVET), Lona Widmer (Swiss federal university of vocational education and training SFUVET)

Mobility behaviour has a substantial impact on the environment. Urban and rural regions are therefore increasingly committed to sustainable mobility concepts, including the expansion of public transport, the promotion of cycling and electric mobility, to reduce both pollutant emissions associated with motorized transport and noise pollution. While these measures are strongly welcomed by parts of the population, they remain contested. Sociological research has shown that although the majority expresses concern for the environment and supports environmental protection, there are divergent evaluations of the responsibilities and measures required for a sustainable transformation, reflecting underlying social class positions (Mau et al. 2023; Eversberg et al. 2024). Members of lower social classes are more often concerned about their economic well-being and fear social marginalization due to ecological transformation. Moreover, potential interventions in individual lifestyles are perceived as a burden and loss of personal freedom, including by economically secure members of the middle classes. It appears primarily to be the highly educated middle class that is willing to support a comprehensive ecological transformation (ibid.). Against this backdrop, this paper examines how apprentices—future spatial planning draftspersons and automotive mechanics— in Swiss vocational education and training position themselves in relation to sustainable mobility, as their occupations are, albeit in different ways, affected by this transition. While spatial planning drafters contribute to sustainable mobility planning in their work, automotive mechanics are required to adapt to the growing shift toward electric mobility. The apprentices in these two occupations represent the middle and lower social strata, respectively. The analysis is based on qualitative data gathered from 4 group discussions and 16 interviews with apprentices regarding sustainability in their occupations, collected as part of a larger, ongoing research project funded by the Swiss National Science Foundation. The study takes a constructivist Grounded Theory approach, using open and focused coding techniques to reconstruct apprentices' perceptions of and experiences with sustainability within their respective occupations.

The findings reveal polarized positions regarding sustainable mobility. Apprentices in automotive mechanics tend to oppose the trend, particularly the shift toward electric mobility, as they perceive it as rendering their work less interesting. They often identify with the internal combustion engine, a stance that is also linked to notions of masculinity. Apprentices in precarious circumstances further express concerns about their ability to keep pace with ongoing technological change in the labour market, as well as the potential loss of jobs in the automotive industry. Additionally, they criticize the high costs for low-income households when purchasing electric vehicles. In contrast, apprentices spatial planning drafters are already much more in favour of sustainability discourses and practices through their family and educational backgrounds, even though they find it difficult to implement sustainability in everyday life. However, being socialized within a vocational community of practice in which sustainability plays a central role, and acquiring substantial knowledge on the subject, makes them feel they can contribute meaningfully to sustainability through their work. The differing positions are closely related to the apprentices' socio-economic backgrounds. For some, sustainability poses a threat to their lifestyle, economic security and future career prospects. Others, however, view their occupation as an opportunity to shape the structural conditions of sustainable transformation. These differing perspectives do not necessarily lead to an inevitable societal conflict. Spatial planning drafters are aware of public resistance and willing to seek compromises. In their view, sustainable mobility should thus not be imposed but promoted through structural changes and made financially accessible. Nevertheless, the study highlights how vocational socialization into different types of labour can reinforce social class cleavages. It trains apprentices from a more privileged social class background to become agents of transformation, while positioning those from a lower social class background as workers who must endure the consequences.

(b) *Climate Change as Environmental Dispossession. an Ethnography of Drought*
Juliette Piketty-Moine (INRAE; ENS)

By destabilizing ecosystems and undermining the planetary conditions of habitability, the ongoing climate change already challenges social structures. Indeed R. Elliott showed that climate change can be seen as social process of incommensurable material and symbolic loss¹. Following this result, my work is built on the hypothesis that climate change constitutes a new form of (environmental) dispossession. Situated at the intersection of sociology of environment, sociology of social classes and sociology of space, my research is based on an ethnography of the drought in a rural area in the North-East of France. Droughts are analytically used as an embodiment of the on-going climate change but also as a revealing of ordinary relationships that rural inhabitants engage with their environment. The localized ethnography led me to observe different social situations in which people coped with drought : volunteer and professional water management, recreational fishing, agricultural work (both crops and breeding), practices of dowsing and local public environmental agencies. By exploring several social groups these multiple viewpoints on droughts allowed me to grasp various forms of social belonging and different modes of (material and symbolic) appropriation of the local environment, differentiated by class, gender and age. The communication aims to examine the hypothesis of environmental dispossession in the light of the empirical situations. The notion accounts for the symbolic effects of environmental degradations themselves as much as for the ways there are addressed. Droughts endanger water supply and agricultural production and more generally contribute to destroy local ecosystems. These impacts are not perceived as purely climatic-driven : they stem from environmental planning and land-use which make local environment more vulnerable to droughts. To tackle drought, new land-use planning is implemented, which fuels local environmental conflicts. It raises issues of local powers : who has the legitimacy to transform local environment ? I argue that climate change, as external process reducing resources, renew questions addressed by theory of access² : how does the lack of resource (water in this case) eventually reconfigure, or strengthen the bundle of powers that shapes access ? The demonstration proceeds in two stages. An socio-historical perspective shows that climate change induced environmental dispossession is embedded in a broader process of long term environmental dispossession arising from changes in the land ownership, access and use. Locally the two main drivers of this dispossession are agricultural industrialization (concentration of land, agriculture-induced pollutions, etc.) and, more recently, public environmental policies (nature conservation, industrial renewable energy development). These transformations restricted at different scales material and symbolic appropriation of local environment, with significant variations by gender, class, and age. In a second stage, a micro-sociology perspective allows to understand the mechanism of the environmental dispossession

drawing on Bourdieu's theory of capital. French sociologists coined the notion of autochthony capital to describe locally-based social capital (affiliation to local solidarity network, belonging to local famous families, etc.) that represent the main resource for rural working class³. I propose to extend the notion to a cultural dimension including local knowledge on nature process and land-use. Dispossession can hence be analyzed as the devaluation of the autochthony capital : local knowledge doesn't provide anymore symbolic status, and becomes even outdated as climate change reshapes local environment.

27. *(Non-)Access to Welfare and the Shifting Boundaries of Inclusion (Room 3.09)* (session 2)

Organisers

Oliver Hümbelin (Bern University of Applied Sciences), Barbara Lucas (Haute école de travail social Genève, HES-SO) and Jean-Michel Bonvin (Université de Genève)

Presentations

(a) *Conceptualizing the Role of Language in Access to Social Benefits*

Philipp Scherer (Department of Political Science, University of Zurich), Rainer Gabriel (Zurich University of Applied Sciences)

Welfare systems are designed to mitigate inequality by granting access to social benefits. Yet, the actual realization of these rights depends on certain procedures that citizens must first overcome. This creates a fundamental paradox: social rights are formally universal, while the actual access to them is unevenly distributed. One of the most visible manifestations of this paradox is the non-take-up of social benefits, a widespread and persistent phenomenon across contemporary welfare states. While existing research has identified a range of individual and institutional barriers, language has received surprisingly little systematic attention as a driver of non-take-up.

This paper argues that language matters a great deal in shaping who can effectively access social benefits. I approach this through the lens of the Administrative Burden Framework, which conceptualizes citizens' experiences of policy implementation as onerous along three cost types: learning costs, compliance costs, and psychological costs. The framework's integrative nature makes it particularly well-suited to incorporate language as a cross-cutting moderating factor.

I argue that language operates on two distinct levels. First, as an unequally distributed individual resource: variation in language proficiency across the population means that some individuals are systematically less equipped to navigate administrative processes. Second, as an institutionally produced barrier: administrative documents and procedures implicitly assume levels of linguistic competence that many claimants do not possess.

To underscore this reality descriptively, I draw on data from the Program for the International Assessment of Adult Competencies to examine whether literacy levels among benefit recipients differ substantially from those of the general population, and assess the linguistic complexity of key administrative documents in Switzerland using the ZIX Understandability Index.

Building on this, I map language onto each of the three cost types. With respect to learning costs, limited language proficiency raises barriers to finding and understanding information about eligibility and entitlements. With respect to compliance costs, language shapes the ability to complete forms, communicate with caseworkers, and provide required documentation. These burdens fall disproportionately on those with limited proficiency. With respect to psychological costs, language barriers generate uncertainty, feelings of inadequacy, and a loss of autonomy, each of which amplifies the stress already associated with benefit claiming. I plan to illustrate these mechanisms with descriptive evidence from survey data on non-take-up among the elderly in Switzerland, administrative data from welfare offices in Zurich, and findings from qualitative interviews and focus groups with applicants and frontline caseworkers.

By mapping language onto the Administrative Burden Framework, this paper offers both a conceptual contribution to the non-take-up literature and a practical framework for identifying where and how language-sensitive interventions may be most effective.

(b) *Old Age Poverty in Switzerland: Experiences of Take-Up or Non-Take-Up of Social Benefits*

Mélody Pralong (Haute école de travail social Valais, HES-SO), Marion Repetti (Haute école de travail social Valais, HES-SO), Rachel Wagner (Haute école de travail social Valais, HES-SO)

In Switzerland, 20% of the population aged 65 and over face poverty or are at risk of poverty (OFS, 2026). Despite social benefits aimed at improving quality of life during retirement, access to

financial security remains shaped by social inequalities: women, rural residents and non-nationals are less likely to claim and access their social rights (Rainer et al., 2023) than men, urban residents and nationals. Therefore, people's sense of entitlement to seek social assistance, as well as their experiences of taking up or not taking up benefits, are grounded in unequal life trajectories and living conditions (Rosenstein et al., 2025), which remain insufficiently documented.

This paper draws on three years of qualitative research studying old age poverty in the canton of Valais and asks the following question: what are the factors that explain poorer older adults' decision to take up or non-take up of social benefits? By poverty, we refer to the experience of financial insecurity that requires the daily micromanagement of material and economic resources and threatens the ability to meet basic needs. Through semi-structured interviews conducted with around 30 retired individuals, we examine how experiences of financial insecurity shape practices of claiming or not claiming social rights. Our data shows that multiple factors lead to the take-up or non-take-up of social benefits: emotions and values (such as distrust of social institutions, shame, anger, and a desire for autonomy), specific socio-material contexts (including the presence of a supportive social network, mobility capabilities, and understanding of administrative procedures), as well as past experiences (life trajectories marked by discrimination based on gender, class or nationality along with prior positive or negative interactions with social work professionals). In this contribution, we pay particular attention to what these practices reveal about older, economically disadvantaged people's perceptions of the role of the welfare state, as well as their sense of justice and legitimacy when navigating daily life marked by financial insecurity.

(c) *Legal Norms and the Non-Take-Up of Social Assistance: Validating Objective Factors Through Qualitative Inquiry*

Melanie Studer (Lucerne University of Applied Sciences and Arts), Pascal Coullery (Bern University of Applied Sciences), Dominik Grob (Bern University of Applied Sciences), Jan Gerber (Bern University of Applied Sciences)

This contribution presents findings from the research project "Law and Reality in Social Assistance". The project's main question is the contribution of legal norms to the non-take-up of social assistance or put differently in how far legal norms influence the mobilisation of the right to Social Assistance. While legal entitlements to social assistance formally guarantee access to subsistence support, empirical evidence consistently shows substantial levels of non-take-up. In our project we have developed 10 indicators of "objective" factors associated with the (non-)mobilisation of Social Assistance. We talk about objective factors, when referring to barriers to take-up which are directly embedded in the legal norms, such as complex procedural requirements, intrusive documentation duties, repayment obligations, strict subsidiarity rules, and conditionality provisions. We attributed 5 indicators to the dimension of individual rights (e.g. level of benefits, extent of sanctions) and 5 to the organisational and structural dimension (e.g. financing of benefits, degree of professionalisation). We then systematically analysed all 26 cantonal social assistance legislation and identified legal norms corresponding to the 10 indicators and proceeded to rate the norms on a scale from mobilisation hindering to mobilisation enhancing, allowing a comparison of the legal frameworks. To assess the relevance and validity of these objective factors, the project combines doctrinal legal analysis with qualitative methods. After constructing the set of indicators capturing mobilisation-relevant legal features, we conducted a qualitative study in three cantons (Bern, Fribourg, Lucerne) to examine how these factors are perceived, interpreted, and experienced by potential beneficiaries and professionals.

The contribution will focus in particular on the results of this qualitative investigation. Based on interviews with individuals in situations of need as well as with practitioners, we explore whether and how legally defined rules—such as asset thresholds, reimbursement duties, obligations to cooperate, or discretionary decision-making powers—enter into individual reasoning processes. The findings demonstrate that certain legal norms operate as powerful deterrents and that quite a few often-cited subjective reasons for non-take up (fear of stigma, loss of control, perception that receiving social assistance equals accumulating debt etc.) can be linked to legal norms.

By confronting legally derived objective indicators with subjective accounts and lived experiences, the study contributes to a multifaceted understanding of non-take-up as a legally mediated social process. It highlights the importance of examining law not only as a framework of entitlements but also as a set of normative signals shaping inclusion and exclusion.

Finally, the contribution discusses recommendations for action addressing the federal, cantonal and municipal level and reflects on potential for adaptation to other fields of social policy and limits

of the research method.

(d) *How Civil Society Organisations Mediate Social Rights After Welfare Chauvinist Reforms: A Swiss Case Study*

Rulla Sutter (Bern University of Applied Sciences)

This paper examines how welfare chauvinist reforms reshape access to social rights by shifting mediation processes from public welfare institutions to civil society organisations (CSOs). Focusing on the 2019 revision of the Swiss Foreign Nationals and Integration Act (FNIA), which linked social assistance receipt to residence permit renewal for third-country nationals, the study analyses how legal reforms alter both welfare access and the role of non-state actors in social protection.

The paper draws on qualitative interviews with staff from CSOs, social services, and migrant support organisations in Switzerland. It explores how fears of residence insecurity and deportation contribute to the non-take-up of social assistance among migrant populations formally entitled to benefits. In response, CSOs increasingly provide financial support, legal counselling, and informal mediation, often compensating for barriers generated by state policies.

Theoretically, the paper connects research on non-take-up, welfare chauvinism, and street-level welfare mediation. It argues that welfare chauvinist reforms do not simply reduce welfare access directly, but also reorganise the institutional ecology of social protection by externalising parts of welfare provision to civil society actors. This creates new forms of fragmented and unequal access to support, dependent on local organisational infrastructures and informal gatekeeping processes. Empirically, the study highlights how CSOs become central actors in maintaining minimum social protection for populations discouraged from accessing public welfare. At the same time, this shift raises normative questions about accountability, equal treatment, and the privatisation of social rights mediation.

The paper contributes to broader debates on the changing boundaries between state welfare and civil society, and on the role of NGOs in mediating access to social rights under conditions of increasing welfare conditionality and exclusionary migration policies.

28. *Spaces and Scales in Elite Studies: Rethinking the Territorialities of Power (Room 3.18)* (session 2)

Organisers

Anne-Sophie Delval (Université de Lausanne) and André Mach (Université de Lausanne)

Presentations

(a) *From Locally Rooted "Philanthropists" to More Distant Business-Oriented Presidents: The Changing Sociological Background of the Presidents of the Major Swiss Football Clubs (1980–2020)*

Gianluca Sorrentino (University of Lausanne)

As other European countries, Swiss football clubs underwent profound changes since the beginning of the 1990s in terms of professionalization, internationalization and commodification. These contextual changes have profoundly affected the diverse dimensions of functioning of Swiss football clubs. In particular, they also impacted who is leading these clubs. Following the very rich and stimulating analysis by Schotté (2016) about the presidents of the French football clubs, that highlights the specificities of this category of elites, in our purpose we analyze the sociological presidents' background's evolution of four between the largest Swiss football club (FC Basel, Grasshoppers Club, Servette de Genève and Lausanne FC, two from the Germans-speaking part and two from the French-speaking part of Switzerland) from 1980 until today. This includes around 40 individuals. We look in particular at the following systematic indicators: nationality, education, main profession and business activities, how they are integrated in their local communities (business activities in the region and connections to local political authorities), and their length in office. In addition, we also look more qualitatively at the history of the four football clubs, and how their presidents are identified with their clubs. While traditional presidents, until the 1990s, were mainly local/regional entrepreneurs aiming to gain some regional notability by presiding local football clubs, without expecting important direct revenues from their presidency, the new figures of the presidents since the second half of the 1990s are quite different: they are more professional, expecting clear revenues from their presidency, and some are foreign businessmen with important financial resources.

(b) *Chambers of Commerce and the Local Anchoring of the Swiss National Corporate Network, 1890–2020*

Jonas Plüss (University of Zürich), Matthieu Leimgruber (University of Zürich)

Introducing local Chambers of Commerce (CoCs) into the analysis of the "interlocking directorates" of the 110 largest Swiss firms – a sample that has long constituted the backbone of the OBELIS Swiss Elites database – allows us to bring new perspectives on the formation, consolidation and partial dissolution of the Swiss national-level business elites network. Our analysis is based on new data sourced from 18 cantonal CoCs for the seven OBELIS benchmarks (1890, 1910, 1937, 1957, 1980, 2000, and 2020). The results allow us to emphasize the regional anchoring of the corporate network over time and underscore the importance of local economic institutions as foundations for the national corporate network. We can for example highlight how a limited number of "core" CoCs (unsurprisingly: ZH, BS, GE, AG, and SG) have consistently occupied central positions in the national corporate network, while others have remained on the periphery — or have had no ties at all with the largest corporate entities. We can also more precisely date, and situate at the geographical level, the emergence and consolidation of the national corporate network. Our results also show that even in times of diminishing network density (from 1980 onwards), core local CoCs have remained important connectors between local companies and the national network. These results allow us to question the characterization of CoCs as purely "local" institutions, notably in comparison to national-level branch or peak business interest associations.

- (c) *From Dissidence to Mediation: Intermediary Elites and the Reconfiguration of Power in Morocco (1990–2022)*

Hajar Raissouni (University Paris 1 Panthéon-Sorbonne)

This paper examines the reconfiguration of leftist political networks in Morocco between 1990 and 2022. It focuses on the trajectories of former dissidents, some of which integrated state institutions, while others remained in opposition with the regime. This paper looks at elite integration into the state as the outcome of these individuals' ideological conversion. More importantly, however, this was coupled with the emergence of intermediary elites through relational and multi-scalar processes that linked militant networks, human rights organizations, political parties, and state institutions. The Moroccan case provides a particularly revealing terrain for studying elite circulation across scales in a context of controlled political liberalization without regime rupture. Following the 1991 royal amnesty of political prisoners and the return of exiles, the 1998 alternance government, and the establishment of the Equity and Reconciliation Commission (IER), segments of the radical left were selectively incorporated into institutional spaces, including parliament, ministries, consultative bodies, and human rights institutions. Yet, this incorporation remained uneven, negotiated, and politically constrained. It draws on a qualitative methodology that combines political history, network analysis, interviews, activist archives, memoirs, and media sources to conceptualize intermediary elites as actors who occupy positions of mediation between oppositional spaces and the state across local, national, and transnational scales. It pays particular attention to how prison experiences, exile trajectories, militant sociability, and human rights advocacy produced relational resources that shaped differentiated paths of integration into the state. This paper argues that access to the state occurred primarily through nodes of mediation—institutions, associations, political parties, and bridge figures—rather than through complete ideological rupture. Building on the distinction between "passive integration" and "positive integration," it shows that while some actors gained limited influence over human rights discourse and institutional reforms, their capacity to transform state logics remained structurally constrained. At the same time, trajectories of refusal reveal the limits of state cooptation and the enduring tensions between incorporation and dissidence. By foregrounding the spatial and scalar dimensions of elite circulation, this analysis contributes to rethinking elite reconfiguration beyond a state-centered perspective. It highlights the multi-scalar dynamics through which intermediary actors mediate relations between opposition and state institutions in postcolonial Morocco.

- (d) *From Regional Roots to National Power: Territorial Anchoring, Mobility, and Scales of Action of Economic Elites in Brazil*

Ana Paula Hey (University of São Paulo), Karina Gomes de Assis (Federal University of São Carlos), Elaine da Silveira Leite (Federal University of Pelotas)

Elite studies have historically been marked by a bias toward methodological nationalism, treating the nation-state as the primary unit of analysis. However, elites do not operate within a single territorial level: they are anchored in specific contexts, circulate across regions, and exert influence at different scales. This paper proposes to analyze the territorial dimension of Brazilian economic elites, examining how regional anchoring, spatial mobility, and multi-level action articulate in the

production and reproduction of economic power. The central research question is: how are economic elites in Brazil territorially anchored, how do they move across regions at the national level, what is their international projection, and how do they exercise influence across different scales of power? The paper argues that the structure of power at the top of the Brazilian economy results from the combination of (i) strong territorial concentration, (ii) selective spatial mobility, and (iii) unequal capacity to operate across different territorial levels (regional, national, and, in some cases, international). In this sense, scale is not merely a descriptive attribute, but a resource of power unevenly distributed among elite members. The theoretical framework brings together contributions from economic sociology and the sociology of elites, conceptualizing elites as relational structures sustained by capitals, networks, and institutional positions (Denord, Palme and Réau, 2020), in dialogue with approaches that emphasize social trajectories and mechanisms of reproduction (Bourdieu). The notion of multipositionality is central and is mobilized to understand how the simultaneous occupation of multiple positions — in firms, boards, associations, and state institutions — expands actors' capacity to exert influence and their insertion across different territorial scales. Empirically, the study draws on data from the World Elite Database (WED), based on a sample of 373 individuals who compose the Brazilian economic elite, including executives and owners of large corporations, directors of privately held firms, billionaires, and actors involved in economic policymaking and regulation. The methodological

strategy combines descriptive and relational analysis across three dimensions: (1) territorial anchoring, examining place of birth, education, and professional activity; (2) spatial mobility, analyzing movements across regions throughout life trajectories; and (3) scale of action, assessed through individuals' insertion in organizational arenas located at different territorial levels. Preliminary analyses indicate that economic power in Brazil is highly concentrated in specific regional centers, particularly in the Southeast, while territorial mobility functions as a selective mechanism for accessing dominant positions. Individuals originating from peripheral regions tend to depend on relocation to hegemonic centers in order to reach elite positions. Moreover, the capacity to exert influence across multiple territorial levels is associated with the occupation of strategic positions and dense organizational networks, reinforcing inequalities within the elite itself. By introducing territory as a central analytical dimension, the paper contributes to advancing elite studies by demonstrating that the reproduction of economic power in Brazil is also spatially structured, with strong national concentration and still limited international projection. It thus proposes a multi-scalar perspective on elites, articulating regional inequalities, social trajectories, and forms of power coordination, in dialogue with recent efforts to build a more reflexive and comparative sociology of elites.

29. *Queering Migration: Belonging Beyond Borders (Room 4.18)*

Organisers

Morgane Jomini (Université de Fribourg), Laura Mellini (Université de Fribourg) and Marie Sigrist (Université de Fribourg)

Abstract

This workshop aims to explore the complex and multifaceted experiences of belonging among queer individuals with migration backgrounds. Positioned at the intersection of multiple minoritized identities, these individuals often experience discrimination based on gender, sexuality, race, ethnicity, religion, and/or culture. They face various challenges in creating a sense of belonging, as their social positions often limit their access, whether symbolic or physical, to certain social spaces, such as LGBTIQ+, ethnic/racialized or religious communities, as well as digital, and transnational networks.

How does socialization, whether in the country of origin or in the receiving country, shape experiences of belonging at different stages of life? How do migratory regimes and imposed categorizations influence identification and belonging? How does marginalization position individuals in critical social situations? How are identifications shaped by this marginalized position at the intersection of power relations structured by race, gender, sexuality, and class? What strategies and resources are mobilized in processes of recognition, reparation, or resilience?

Through dialogue and critical reflection, this workshop seeks to unpack how institutions, cultural narratives, and personal experiences shape an individual/collective's sense of belonging, marginalization, and identification within diverse social and national contexts.

We welcome contributions that engage with these questions through qualitative and quantitative research, particularly those adopting innovative approaches and reflexive epistemologies.

Presentations

- (a) *Community Engagement and Integration of Queer Migrants in Sweden*
Kirill Polkov (Södertörn university, SE)

This paper takes as its starting point the politicization of LGBTQ issues on the migration experiences of queer people from Russia and East Africa who flee state-sanctioned homophobia in their home countries and encounter new forms of exclusion, precarious material conditions and unclear legal statuses in Sweden, which has branded itself as an "LGBTQ-friendly" nation but has adopted increasingly restrictive immigration and asylum policy. Drawing on biographical narrative and semi-structured interviews with queer migrants and fieldwork with Swedish community stakeholders, including LGBTQ organizations, the study investigates how migrants experience and (dis)engage with the Swedish LGBTQ community and diaspora. Whereas earlier research has found a positive link between being active in one's community and becoming empowered, less attention has been paid to the ways queer migrants may experience community by engaging and disengaging. The paper addresses questions such as: how does (lack of) involvement in LGBTQ and diasporic groups among facilitate or hamper integration? Does contact with established communities help manage or exacerbate emotional and material vulnerabilities? The empirical contribution consists in approaching migrant engagement with receiving community through an intersection of "whiteness," class, and sexuality.

- (b) *Dire ou refuser le queer dans une situation de mobilité : Langage, race et colonialité*
Hazem Chikhaoui (Université de Lausanne, CH)

Les recherches sociolinguistiques sur les pratiques langagières associées aux expressions identitaires et genrées non normatives se sont historiquement développées dans des contextes occidentaux, principalement anglo-américains. Une partie des premiers travaux s'est attachée à repérer des usages langagiers supposément liés à certaines formes d'expression identitaire ou de genre, généralement pensées en référence à une norme hétérosexuelle et cisgenre implicite. Inscrites, pour partie, dans des cadres médicaux ou normatifs, ces recherches ont contribué à essentialiser certaines pratiques langagières, tout en participant à la pathologisation des sujets étudiés et à la construction de leurs usages linguistiques comme formes d'altérité déviante. Même lorsque le terme queer s'est progressivement imposé comme catégorie englobante et politiquement réappropriée, il est demeuré largement adossé à des cadres épistémologiques occidentaux, qui tendent à universaliser des conceptions historiquement situées du genre, de la sexualité et de l'identité, au risque d'invisibiliser d'autres formes d'expériences sexuelles et genrées.

À partir des années 1990, sous l'influence du tournant discursif, des théories féministes et queer, ainsi que des travaux sur la performativité, une partie importante des recherches sur le langage, le genre et la sexualité s'est orientée vers une analyse plus située des pratiques langagières, attentive à la pluralité des voix et à leur inscription dans des rapports de pouvoir. Ces approches ont permis de déconstruire les lectures essentialistes et d'ouvrir la réflexion à des contextes non occidentaux. Elles ont également mis en lumière les limites du terme queer lui-même, en tant que catégorie théorique circulant à l'échelle transnationale depuis le Nord global. En ce sens, l'usage globalisé du terme peut fonctionner comme une grille d'intelligibilité hégémonique, susceptible de recouvrir, de traduire ou de discipliner des subjectivités locales à travers des cadres conceptuels hérités d'histoires coloniales. Une telle perspective invite ainsi à adopter une approche décoloniale attentive aux contextes, aux langues et aux épistémologies situées.

Dans le cadre de ma recherche ethnographique, j'ai observé qu'au sein de certains groupes queer à Tunis, ainsi que parmi certaines personnes installées à Paris, s'exprime une mise à distance des identifications linguistiques perçues comme exogènes, voire comme imposées par des catégories universalisantes ne rendant pas compte des trajectoires vécues par des personnes issues des Suds. Cette prise de distance à l'égard des catégories dominantes s'inscrit dans une réflexion plus large sur les effets de la domination occidentale (notamment à travers les normes raciales et les régimes de visibilité associés à la blancheur) dans la définition des identités et des pratiques sexuelles dissidentes. Il s'agit, dès lors, de questionner la manière dont la "question queer" a été historiquement construite à partir de référents occidentaux, y compris dans des contextes comme celui de l'Afrique du Nord, et plus particulièrement de la Tunisie.

À travers mon enquête, j'ai également mis en évidence qu'une partie des femmes travailleuses du sexe rencontrées, toutes demandeuses d'asile depuis moins d'un an, utilisent entre elles ce qu'elles appellent le "Gejmi", un procédé reposant sur l'inversion de la prononciation et de l'écriture

de l'arabe. Cette codification linguistique constitue une ressource communicationnelle mobilisée dans des situations de vulnérabilité ou de forte exposition, par exemple lors d'interactions avec la police à Tunis, mais aussi dans certains contextes diasporiques à Paris, où réside une importante population tunisienne. Afin de limiter l'intelligibilité de leurs échanges pour des tiers, les personnes concernées recourent à différents niveaux de complexité du Gejmi. En parallèle, j'ai observé une certaine distance à l'égard des acronymes tels que LGBTQ+, souvent perçus comme des catégories insuffisamment ancrées dans les réalités tunisiennes et diasporiques.

Ma proposition s'inscrit ainsi dans une perspective attentive aux mobilités queer postcoloniales et vise à interroger la prétention à l'universalité des savoirs produits autour des enjeux queer. Mes observations, menées à Tunis et à Paris, me conduisent à formuler l'hypothèse selon laquelle le terme queer, loin d'être neutre, peut contribuer à occulter certaines trajectoires racisées, aussi bien dans les espaces communautaires locaux que dans les cadres transnationaux. Cette occultation repose sur une épistémologie dominante qui tend à marginaliser structurellement ces expériences au profit d'un modèle hégémonique du sujet queer. À travers cette contribution, je cherche ainsi à comprendre comment le malaise - voire le refus - exprimé par certaines personnes racisées à l'égard de l'acronyme LGBTQ+ ou du terme queer renvoie moins à une absence de politisation qu'à une critique implicite des régimes occidentaux de production, de hiérarchisation et de légitimation des catégories de la dissidence sexuelle.

(c) *Discriminations dans les espaces habités en Suisse : Le cas des personnes LGBTIQ+ issues de la migration*

Marie Sigrist (Université de Fribourg, CH), Sab Masson (Université de Fribourg, CH)

Cette présentation expose une partie des résultats de la recherche qualitative et participative InMIND, financée par le FNS, portant sur les discriminations multiples et intersectionnelles vécues par les personnes LGBTIQ+ issues de la migration en Suisse. À partir de l'analyse de 66 entretiens approfondis menés auprès de 35 participant. xes, nos résultats montrent que ces personnes font face à un large éventail de formes de discrimination dans deux types d'espaces habités : les hébergements collectifs relevant de la gouvernance cantonale ou fédérale Suisse (centres fédéraux pour requérant. es d'Asile, foyers cantonaux, centres d'hébergements d'urgence) et les logements privés sous bail de location.

Les participant. xes rapportent des expériences vécues pouvant aller de la provocation aux violences sexuelles, en passant par des regards méprisants, du jugement, du rejet, du harcèlement, de la dégradation des biens matériels, des agressions physiques et de l'objectivation. Ces expériences ne constituent pas des actes isolés mais prennent source dans les matrices de la cis-hétéronormativité, du postcolonialisme et du racisme structurel, qui façonnent les normes et pratiques de la vie quotidienne. Notre analyse met en évidence la manière dont ces systèmes normatifs dominants s'entrecroisent et se manifestent différemment dans les espaces habités en Suisse, qu'ils soient publics ou privés. Nous démontrons comment ils structurent les relations, alimentent les récits et les discours justificatifs liés aux identités minorisées sur la base du genre, de la sexualité, des caractéristiques sexuelles et de la race. En retraçant les processus de discrimination au fil du temps, cette étude met en lumière la manière dont les structures de domination et d'oppression façonnent les expériences vécues et les trajectoires spatiales des personnes LGBTIQ+ issues de la migration en Suisse.

30. *Des images qui font "nous". Sur les usages de la photographie en institutions (Room 4.13)*

Organisers

Benjamin Tremblay (Haute école de travail social Lausanne, HES-SO) and Alexandre Lambelet (Haute école de travail social Lausanne, HES-SO)

Abstract

Si la sociologie visuelle a depuis longtemps montré la fécondité du recours aux images dans l'enquête scientifique, plus rares sont les travaux qui se penchent sur les usages "ordinaires" que peuvent en faire des institutions, organisations ou collectifs. Pourtant dans bien des contextes, les pratiques photographiques sont omniprésentes sans donner lieu à une thématisation spécifique ni relever d'une méthodologie formalisée. Elles se déploient dans le quotidien de la vie institutionnelle, saisissant des moments jugés remarquables, heureux ou emblématiques. Elles viennent plus particulièrement fixer des instants vécus en "nous" alors même que ce "nous" n'a rien d'évident en ce qu'il suppose un travail d'accordage complexe, par exemple dans des institutions aux prises avec des publics vulnérables.

Ce workshop vise à explorer ces usages endogènes des photographies en institutions en interrogeant leurs conséquences pratiques, morales, éthiques, politiques, mais aussi sociogénétiques. En quoi les moments qu'elles captent sont-ils jugés remarquables ? Quels types d'activités collectives contribuent-elles à composer et à rendre visibles ? Que disent-elles, en creux, des formes de vie à l'oeuvre dans l'institution ? Comment s'articulent-elles à d'autres pratiques locales ? Plutôt que de réduire la photographie à un simple reflet du réel, ou, à l'inverse, à une "représentation" sans commune mesure avec lui, il s'agira de l'appréhender comme un élément constitutif du "faire société" - une pratique qui reconfigure les frontières du visible, du dicible et du partageable.

Presentations

- (a) *Des images qui nous relient : Quand la photographie travaille les frontières d'humanité en institution*
Benjamin Tremblay (Haute école de travail social Lausanne, HES-SO), Alexandre Lambelet (Haute école de travail social Lausanne, HES-SO)

S'appuyant sur une enquête ethnographique menée dans des EMS psychogériatriques de Suisse romande, la communication reviendra sur le vis-à-vis entre deux dispositifs de connaissance mobilisés par les professionnel.le.s pour documenter la vie quotidienne des résident.e.s atteint.e.s de démence : le dossier informatisé et la photographie. En effet, tandis que le logiciel organise la connaissance autour d'une chronologie du déclin, la photographie saisit à l'inverse des "moments heureux" survenant au fil des activités ordinaires. Leur publicisation - y compris au-delà des murs de l'EMS - rend alors visibles des dimensions de la vie institutionnelle difficilement traduisibles dans le langage du logiciel, et participe d'une reconfiguration du regard porté sur les personnes malades. En ce sens, ces pratiques photographiques endogènes travaillent activement les frontières d'humanité tracées en institution autour d'un "nous" qui fait se relier résident.e.s, proches et professionnel.le.s autour de la possibilité de connaître encore des formes de "belle vie" malgré la démence.

- (b) *Images That Perform a "We": Photography and Collective Life on Housing Cooperative Websites*
Sandrine Gukelberger (Hochschule Luzern Soziale Arbeit HSLU), Nina Vogel (Hochschule Luzern Soziale Arbeit HSLU)

This paper examines photography on housing cooperative websites as a means of producing and stabilizing forms of "we" in institutional contexts. Rather than approaching images as mere representations, it conceptualizes them as part of everyday practices through which cooperatives make collective life visible and intelligible. Empirically, the contribution draws on ongoing ethnographic research in Zurich, Switzerland, as part of the SNFS-funded project "Urban Development: Participation 'from Below' and 'from Above'." Focusing on the websites of housing cooperatives, the paper explores photographs that capture and circulate moments of shared life, such as community events, workshops, and everyday interactions, and considers how these images, together with accompanying text and web design elements, are framed as emblematic of collective belonging and participation, enabling multimodal readings. The paper is guided by the following question: In what ways do these photographs contribute to producing and stabilizing a sense of "we" as an embodied collective in institutional contexts? To address this question, the paper examines which situations are rendered photographable and thus institutionally meaningful, which forms of collective activity are made visible or remain absent, and how images foreground embodied practices of togetherness such as solidarity, shared responsibility, and everyday coordination while backgrounding conflict, exclusion, or asymmetries of participation. Particular attention is given to how these visual practices stabilize fragile and contingent forms of "we" within cooperatives that rely on participation yet must continuously render it visible and meaningful. Methodologically, the paper combines visual analysis with digitally extended ethnography, treating websites as key sites where cooperative life is both documented and performed. It argues that photography plays a constitutive role in shaping cooperative forms of togetherness by selecting, stabilizing, and circulating specific versions of collective life. In doing so, it contributes to understanding photography as a sociomaterial practice that participates in the ongoing production of collective subjects within institutions.

- (c) *Nous l'avons tant aimée, la "danseuse brésilienne" !*
Michel Peroni (Université Lumière Lyon 2)

Dans le cadre d'un workshop où sont interrogés les usages de la photographie dans les institutions aux prises avec un public vulnérable et où l'accent est mis sur la dimension "nostrologique" de ces

usages (qui "viennent plus particulièrement fixer des instants vécus en" nous "alors même que ce" nous "n'a rien d'évident"), notre contribution examinera, dans le détail de ses diverses occurrences, l'usage documentaire effectué par l'équipe des professionnels d'un lieu de vie pour personnes atteintes d'infirmité motrice cérébrale, de photographies prises par l'un des résidents à l'occasion d'un moment festif marqué par la performance d'une "danseuse brésilienne". Dans ce contexte, il apparaîtra que le "nous" instancié par cet usage ne se rapporte pas d'abord au temps fort de la vie collective que reconnaît, représente, célèbre et archive la photographie, mais caractérise au premier chef les compétences attribuées au photographe. Il s'agit de compétences ordinaires, communes (notamment à percevoir ce qui importe dans une situation de prise de vue et à cadrer en conséquence) par où s'atteste une intersubjectivité dont la teneur/valeur concerne tout aussi bien l'évènement particulier représenté, que la relation entre les professionnels et le "photographe" et que, plus largement, l'expérience vécue au sein du lieu de vie.

- (d) *L'équipe des films. Retour réflexif sur des images choisies, montrées, négociées pour dialoguer avec la Cité du manque de logement à soi.*

Frédérique Leresche (Haute école de travail social Fribourg, HES-SO), Giada de Coulon (Haute école de travail social Fribourg, HES-SO), Piera Honegger (Haute école de travail social Fribourg, HES-SO)

Le film fait maison est un projet de recherche-crédation (FNS, 2024) dans lequel des personnes en situation de précarité résidentielle ont réalisé leur propre court-métrage documentaire sur ce que la maison signifie pour elles. En confiant la caméra aux participant.es, le projet visait à décentrer la production du savoir sur le sans-abrisme et à questionner les représentations victimisantes qui dominent l'espace public et la construction des politiques publiques, qui tendent à essentialiser les situations et les personnes en omettant les conditions structurelles qui amènent à des situations de sans abris. Cette communication propose d'analyser plus spécifiquement la continuité de ce dispositif, soit les choix réalisés en termes d'images et de représentation au cours d'un cycle de projection en Suisse romande.

Alors que les quatre réalisations de films ont été menées par des équipes ad hoc, l'acte de projection et de communication – impliquant des photographies qui immortalisent les rencontres dans les cinémas – donnent à voir un "nous" qui fait corps. Techniquement déjà, la diffusion demande d'aboutir à une forme qui n'est qu'une : quatre courts métrages constituent "Le film fait maison". Au cours des 8 soirées de présentation, se forme sous nos yeux une équipe du film. Les pratiques filmiques qui émergent, comme les choix de narration ou de cadrage, les discussions sur ce qui peut être montré, les ateliers collectifs de visionnage (dérushage), ne sont pas de simples outils méthodologiques. Elles constituent des moments de (ré)accordage où se négocie un "nous" provisoire entre chercheur.euses et réalisateur.ices, traversé de rapports de pouvoir et d'asymétrie propre au champ de la recherche académique (Leresche, 2020). Deux dimensions de ces pratiques retiendront notre attention. La première est d'ordre sociogénétique : dans un premiers temps les visionnages des images brutes et les discussions autour du montage, puis la diffusion et l'échange avec le public ont constitué des espaces de co-présence et de reconnaissance mutuelle essentiels dans la constitution d'un savoir endogène. Ensuite leur dimension morale : chaque décision sur ce qui peut ou non être filmé et montré engageait des jugements sur la valeur des vies représentées (Butler) et sur les droits et les possibilités structurelles à la visibilité. Décider de ne pas flouter son visage et de venir en parler avec le public, choisir de filmer un banc plutôt qu'un campement, choisir le discours qu'on construit dessus lors des échanges avec la Cité, sont des actes qui définissaient les contours du film acceptable et légitime. En ce sens, filmer n'était pas un acte neutre de captation du réel ou d'une histoire, mais une prise de position sur ce qui peut être montré, discuté, négocié et reconnu dans l'espace public.

31. *Worlds of Food in Movement (Room 4.16)*

Organisers

Rainer Diaz-Bone (University of Lucerne)

Abstract

Food is a total social and cultural phenomenon. Food research topics link questions such as what people eat and why, how food is part of their lifestyle, how food is produced and consumed, with what organizational logic and social and ecological consequences, and what contribution food makes to cultural identities. So far food has been mainly approached with different too narrow perspectives as "sociology of eating" or approached from the perspective of one topic only such as the sociology of

health, economic sociology, and consumer sociology or the sociology of social inequalities. The concept of "worlds of food" was developed by the so-called convention theory and enlarges perspectives on food. Worlds of food, their movements, transitions, and the socio-economic and socio-cultural nexus of food production, distribution, and consumption are the focus of this more comprehensive approach. Applying this concept, the changes in production, distribution, and consumption of food are key aspects and forms of articulation of social (both regional and global) movements. New lifestyles, the discussion of climate change, the effects of migration and of globalization on the spectrum and discourses of food are just a few indicators. The neopragmatist convention theory in particular has made a wide range of contributions to the analysis of problems and critiques related to food production, distribution, eating and their consequences. Since the 1980s and up to the present day, convention theory (or economics and sociology of conventions, EC/SC) has produced a large number of studies that initially dealt with the structure and dynamics of the food industry. The focus then moved on to the analysis of quality concepts (evaluation logics), institutional logics of food production, distribution, and consumption as well as emerging social conflicts and disputes related to food issues.

Presentations

- (a) *Worlds of Food, Agrifood Studies, and the Quality of Food. Perspectives on the Economics and Sociology of Conventions.*

Rainer Diaz-Bone (University of Lucerne)

Since its inception in France, the economics and sociology of conventions (or convention theory, EC/SC for short) has produced a large body of research that initially focused on the structure and dynamics of the food industry. Central to this research is the analysis of quality concepts (evaluation logics) and institutional logics underlying the production, distribution, and consumption of food. The lecture introduces the basic concepts of convention theory. Convention theory posits, in particular, that the "quality" of food is not determined by its material properties (and raw materials), but must be understood as the result of coordination processes that introduce quality conventions in such a way that the plural identities and qualities of products are made possible in the first place. The presentation opens the door to a broader perspective on these topics. These include regional, national, and global production logics (worlds of production and global value chains), the diversity of food qualities and categories (food standards and labels), and the differentiation within and among food markets. Food is linked to fields of research that have grown increasingly important in recent decades. In particular, the economics and sociology of conventions as an approach within "agrifood studies" enables the connection of "food studies" to these newer developments. The lecture aims to demonstrate that the convention-theoretical foundation of the analysis in food studies and agrifood studies (re)integrates various research fields on a broader institutional-theoretical basis, thereby enabling a more sociologically profound approach to current "food-related" issues. To this end, convention theory also provides a neopragmatist conceptual framework as well as an associated methodology.

- (b) *Power and Justification in Markets. Ecological and Fair-Trade Narratives in the German Coffee Industry*

Christian Hilpert (Berlin School of Economics and Law)

This presentation investigates how moral evaluations in markets are constructed and transformed through corporate communication. Drawing on convention theory and field theory, it examines how firms mobilize different justificatory logics, particularly ecological and fair-trade narratives, and how these relate to market structures. These narratives are conceptualized as distinct conventions of quality, linked to specific modes of evaluation and coordination in the coffee sector. Empirically, the study combines quantitative and qualitative text analysis of management reports and website content from 45 coffee companies across different firm sizes. In addition to an analysis of company size, the paper traces the development of conventions over time, covering the period since 2006. The results reveal a differentiated dynamic: ecological narratives have increased steadily, whereas fair-trade narratives have largely stagnated. At the same time, the adoption of these justificatory logics is unevenly distributed across the field. Large firms are significantly more likely to rely on ecological justifications, while fair-trade narratives show no systematic relationship to firm size. These findings suggest that the diffusion of conventions depends not only on their normative appeal, but also on their compatibility with dominant forms of market coordination. The presentation thereby contributes to convention theory by showing how the stabilization and transformation of evaluative

principles are shaped by their capacity to align with existing market structures and competitive constraints.

- (c) *High-Quality Production Through Routine Work? The Case of German High-Quality Viticulture*
Jürgen Kädtler (Soziologisches Forschungsinstitut Göttingen), Gisela Kottwitz (Soziologisches Forschungsinstitut Göttingen), Thomas Stieber (Soziologisches Forschungsinstitut Göttingen)

Wine plays an important role in various debates about product quality: together with works of art, it represents one pole on the spectrum between unique and standard products, or between dedicated products and commodities; as objects embodying differentiated consumer demands for more or less specific regional, cultural, and ecological embeddedness within capitalist welfare societies. What these have in common is a focus on customer demands, while the level of labor required to fulfill them is either completely ignored or remains strangely abstract. Where the labor involved in the product is actually addressed, it appears either as entirely determined by the logic of global capitalist value chains, or, at the regional-ecological pole, as an expression of long-established, convention-based regional cultures to which reference is made rather broadly. In contrast, high-quality viticulture – which, under the concept of *terroir*, emphasizes the embeddedness of quality in local earth and tradition and as well as the importance of manual labor – in fact stands for a break with those traditions in terms of labor. This is because the vineyards in question are no longer staffed primarily by people from the local or regional area, but rather by migrant seasonal workers from far away and with entirely different cultural backgrounds. The presentation aims to demonstrate that and how high-quality work on the product can be ensured on this basis, which convention-based arrangements form the prerequisites for this, what internal tensions they entail, and how these are (or can be) balanced in each case (for the time being). The presentation links concepts of EC/ES, particularly those of Robert Salais and Michael Storper, with the capability approach. Empirically, it draws on qualitative research in German high-quality viticulture.

32. *Living and Working Remotely – Between Structures and Practices: Negotiating Work and Life in the Era of Hybrid Work (Room 3.20)* (session 2)

Organisers

Sofia Gonzalez Jimenez (EPFL), Nicola Cianferoni (SECO; University of Geneva) and Mattia Vacchiano (University of Geneva)

Presentations

- (a) *Working Here or There: A Daily Study of Work Location, Basic Psychological Needs, and Job Satisfaction*

Salomé Dépraz (University of Zurich)

As hybrid work becomes paramount for knowledge workers, understanding how daily work location affects psychological experiences is of growing theoretical and practical relevance. Grounded in Self-Determination Theory, this study investigates how working from home (WFH) versus in the office relates to employees' daily satisfaction of psychological needs (i.e., autonomy, competence, and relatedness) and, in turn, to their job satisfaction. Whereas prior research has primarily compared groups (e.g., remote workers and office-based workers), the present study adopts a within-person approach to capture how daily work location relates to employees' psychological experiences and job satisfaction. Using a 10-day daily diary design (N = 253 participants; 1,976 daily observations), we conducted multilevel mediation analyses to examine within-person effects. On days when employees worked from home, they reported significantly higher autonomy and competence satisfaction, but significantly lower relatedness satisfaction. Daily competence and relatedness satisfaction were positively related to job satisfaction, whereas autonomy satisfaction was not significantly related to job satisfaction. Additionally, WFH had a significant positive indirect effect on job satisfaction through increased competence satisfaction, and a significant negative indirect effect through decreased relatedness satisfaction. However, the total indirect effect was non-significant, and overall, job satisfaction did not differ between days working from home and days working in the office. These findings suggest that while WFH can enhance employees' feelings of effectiveness and control, it may simultaneously limit opportunities for social connection and informal interaction. This underscores the trade-offs associated with flexible work arrangements. This study contributes to the growing literature on hybrid work by offering ecologically valid, daily-level insights into how work location relates to employees' psychological need satisfaction and job satisfaction.

(b) *Telework, Subjective Well-Being, and Sustainability: What Are the Impacts? Evidence from Switzerland*

Jana Z'Rotz (Lucerne University of Applied Sciences and Arts)

This presentation examines and discusses the effects of teleworking on individual well-being and sustainability in Switzerland. Teleworking, defined as paid work performed outside the employer's regular workplace, has gained importance in recent years and increasingly shapes the everyday lives of a growing share of the working population. In a broader view, the effects of teleworking are manifold, including ICT, mobility, housing and the workplace and non-energy-related on subjective well-being (SWB) and work-life balance (WLB). Teleworking reduces commuting and associated CO₂eq emissions. However, these reductions are partly offset by spillover effects such as increased living space consumption and additional ICT, as well as by rebound effects such as longer commuting distances or increased leisure mobility. While these ecological implications highlight the need for a comprehensive assessment of teleworking, it is equally important to consider its social dimensions. The study highlights the ambivalence and tensions associated with teleworking. Empirical evidence indicates that the effects of teleworking on SWB are mixed. Greater spatial and temporal flexibility can enhance autonomy, satisfaction, and the coordination of paid work and private life, while simultaneously giving rise to new strains and inequalities. To date, however, comprehensive analyses that systematically link teleworking, mobility behavior, and SWB from a gender perspective remain scarce. For telework to contribute to sustainability, it must be implemented in socially and ecologically responsible ways. This study addresses this research gap by examining, in an integrated manner, the effects of teleworking on SWB and sustainability. Drawing on multiple surveys of teleworkers in Switzerland between 2023-2025, the analysis captures everyday practices related to teleworking, mobility behavior, living conditions, and SWB. By integrating social and environmental dimensions, the presentation provides an empirical contribution to the current debate on the diverse and ambivalent effects of telework on sustainability and SWB.

(c) *Digital Motility: Rethinking Mobility in the Context of Remote Work*

Sofía González Jiménez (EPFL)

For this presentation, this PhD research proposes a conceptual contribution by introducing the concept of digital motility, with the aim of rethinking mobility beyond its purely physical dimension and considering digital space as an extension of movement. Drawing on mobility studies, and particularly on Kaufmann's notion of motility as the capacity for movement, this research proposes digital motility as a framework to study the practices developed around remote work. It builds on empirical preliminary results from 30 interviews conducted across five case studies in Europe, complemented by additional interviews in Switzerland. The concept is introduced to better understand the practices through which individuals appropriate remote work, as well as to highlight their capacity to navigate and coordinate diverse activities across physical and digital spaces. Rather than focusing solely on where work takes place, this perspective shifts attention to both the capacity and the privilege that such arrangements offer individuals to negotiate and mobilize resources in order to organize different aspects of daily life across spatial, temporal, and social structures, thereby positioning flexibility as a potential form of capital. For this presentation, digital motility will be introduced as the theoretical framework guiding the analysis, alongside the presentation of preliminary empirical results. The focus will be placed primarily on 30 interviews conducted in Switzerland, complemented by selected insights from the broader set of interviews across the five European case studies. Particular attention will be given to how housing arrangements and the political context shape the ways in which remote work is appropriated. Drawing on Giddens' framework, this research examines the interaction between structure and agency, with a specific focus on remote work. It seeks to understand how individuals develop practices within given structural conditions, and how these practices, in turn, contribute to shaping the meanings and uses of remote work in everyday life.

33. *Classification, Boundary Work and the Making of Inequalities in Healthcare (Room 4.06)* (session 2)

Organisers

Michael Gemperle (Zurich University of Applied Sciences), Gianni d'Amato (University of Neuchâtel) and Didier Ruedin (University of Neuchâtel)

Presentations

(a) *En-Case-Ing Patients for Clinical Practice: An Exploration of How the Classification Process Is Taught in Medical Education*

Joëlle Schwarz (Unisanté – University of Lausanne), Eléonore Crunchant (Unisanté – University of Lausanne), Flavie Saucy (Unisanté – University of Lausanne)

In the frame of the ongoing Gender*Clinic project, we are exploring how gender norms, together with biomedical norms, convey the way in which social categories are created and used in clinical practice. We use the concept of en-case-ing the patient (Holmes and Ponte, 2011) to investigate how, in the process of making a clinical case there is a translation from the patient's experiential narrative into the clinician's medical narrative. This process leads to several other translations, one of which being related to gender: the translation from the patient's social (gendered) dimensions into the standardised categories of age and sex. We conduct ethnographic field work, observing how the medical education devise of clinical case presentation drills medical students to operate the standardisation and classification of patients (the en-case-ing process). In addition, as argued by Anspach, "the case presentation does much more than that. It is an area in which claims to knowledge are made and epistemological assumptions are displayed, a linguistic ritual in which physicians lean and enact fundamental beliefs and values of the medical world" (Anspach, 1988). Based on observations and interviews on how clinical reasoning is taught through the exercise of the clinical case presentation, we will discuss how the relevance and meanings of social (gendered) classifications is constructed.

(b) *Contracts in Dentistry: An Impossible Articulation Between Care Ethics and Student Success. Ethnography of a Dental Care Center in France: Classification and Sorting Logics Facing the Diversity of Its Patient Population*

Jade Perrier (Sciences Po Rennes; EHESP)

Dental training rests on a central evaluative device: "contracts", quotas of clinical procedures that students must complete to validate their years of study. Officially designed to certify the acquisition of technical skills, this system also functions as an agent of professional socialization, durably shaping the practices, representations, and relationships with patients of future dentists (Becker et al., 1961; Baszanger, 1981; Millet, 2003). Becoming a healthcare provider also means internalizing ways of seeing, classifying and judging patients (Hughes, 1958; Freidson, 1984). This device establishes a structural tension between two learning logics. On one hand, the formal curriculum transmits technical skills and a care ethics. On the other, workplace learning produces practical dispositions oriented toward contract completion. By setting numerical targets, the device pushes students to select their patients not according to their priority health needs, but according to their usefulness for progress in the contracts. This logic constitutes a hidden curriculum of dental training (Becker et al., 1961), and functions as a mechanism of exclusion: patients perceived as "difficult", "unprofitable" or even "unsuitable" are effectively excluded from access to care. These exclusions are not socially neutral, and they concentrate on profiles accumulating several forms of vulnerability. People in situations of exile are particularly exposed, weakened by the traumas they have experienced and their precarious living conditions (Gentilini et al., 2020; Lot and Quelet, 2017). The contract device thus socializes students into sorting practices that reproduce and reinforce systemic discrimination (Dhume, 2016; Sabbagh, 2022). These discriminations follow an intersectional logic (Crenshaw, 1989): disadvantages linked to gender, race, class or migration status accumulate mutually (Cho et al., 2013), as in hospital emergency departments, where pain is underestimated when expressed by young women or those perceived as foreign (Salle, 2019). These dispositions are acquired through different socializing agents. Clinical teachers implicitly validate selection strategies. Peers constitute a space of horizontal socialization in which shared representations of "good" and "bad" patients circulate. Certain patients are therefore considered more legitimate (Fassin, 2008), and are preferred notably because of their adherence and compliance, described by students as "good patients". Social categorization produces stereotypes that shape decisions in often unconscious ways (Kahneman, 2011; Phelps, 1972; Legal and Delouvée, 2015; Tajfel et al., 1971), and the racialization of care transforms prejudices into embodied "knowledge" likely to discredit the accounts of patients perceived as minorities (Peiretti-Courtis, 2021; Essed, 1991; Fanon, 1952). The professional socialization of dentists thus appears inseparable from a socialization into entrepreneurship, which inscribes care within a logic of profitability from the very beginning of training. The dispositions thus produced will be analyzed in light of the hospital-university contexts in which they are acquired (Belorgey, 2010). The study combines interviews and ethnographic observations conducted at the dental

care center of a faculty of dentistry in France, with students in their 4th, 5th, and 6th years as well as clinical teachers. The clinic serves a predominantly precarious patient population, without a regular dentist, or referred due to the complexity of their care needs, making it a privileged site for observing patient selection logics. Consequently, the choices made by students have been the subject of particular attention. This study thus portrays students caught in a structural contradiction. Compelled to validate their year, they develop a "contract ethics" that is distinct from, even opposed to, care ethics, something most of them regret. Initial ideals fade as secondary socialization takes hold (Darmon, 2016; Zolesio, 2009, 2013). It is precisely in this gap between what training claims to transmit and what it actually produces that a decisive part of patient classification plays out, and with it, the systemic reproduction of social inequalities in health.

- (c) *Defining the Real Emergency: Racialization and Boundary Work in Triage*
Manon Chollet (University of Neuchâtel)

In this workshop, I would like to explore the concept of triage of patients within an emergency department in French-speaking Switzerland. Through an ethnographic study conducted for my PhD thesis, I am investigating the triage and categorisation of patients, which I understand as the entirety of classification, re-direction or exclusion procedures carried out as part of the daily work of healthcare professionals (Foubert, 2020 ; Gelly, 2023). Firstly, I will analyse the effects of the conflict between the mission of unconditional hospitality and the need to manage patient flow in a context of limited resources. As the department is defined by its universalism, this openness to everyone shifts triage and categorisation to within the department itself. The impossibility of refusing entry leads to a prioritisation of care pathways, where the 'emergency' category no longer determines access, but rather the quality and speed of care. This prioritisation is based on the moral and clinical distinction between 'real' and 'false' emergencies (Vassy, 2000). This dichotomy is fuelled by a specific professional ethos (Ridel, 2021) that values heroism, technical expertise and immediate action, whilst devaluing the management of chronic conditions or social issues. This disconnect between the profession's ideals and the reality on the ground creates frustration among healthcare workers, who feel diverted from their primary mission by a healthcare system that is failing at the source. My analysis seeks to demonstrate that this categorisation is social and moral, and not solely based on clinical criteria. Patients' eligibility to be classified as genuine emergencies is judged through the lens of their adherence to the 'chain of care' and their ability to communicate according to the dominant codes (Roth, 1972). Language barriers and perceived origin thus become markers of 'non-urgency': the time required for understanding is interpreted as a lack of severity, whilst the expression of pain by foreign patients is often suspected of being exaggerated.

- (d) *At the Intersection of Mental Health and Race. Insights from an Ethnography in the Swiss Security Police*
Mira Ducommun (University of Applied Sciences and Arts Northern and Western Switzerland)

In police work – much as in other state organizations – social categorizations play an important role. For police officers, categorizing situations, persons and their behavior is a fundamental practice (Borrelli & Lindberg, 2018; Gauthier & Maillard, 2023; Piñeiro et al., 2021). It informs the way they handle the situations they encounter and the actions that follow (Fassin, 2013). Based on an ongoing ethnographic research project on the question of how the police deal with persons in a state of mental distress in Switzerland, this contribution focuses the intersection of mental health and race, and their interplay with other social categories that become visible in police practice and narratives. More specifically, it aims to unpack the emic category of "North Africans", how it is narrated and given meaning in the field of police work. Drawing on both intersectional theory (Collins 2019; Jarman 2011) and findings on the organizational and professional context within the police (Gauthier & de Maillard, 2023), the analysis reveals the discursive construction of the category "North African" in which mental health and race interact in specific ways: Persons categorized as "North Africans" are often considered "mentally ill" – yet not in need of care. Even when police officers recognize a need for psychiatric or psychological assistance, they might still (at least discursively) exclude persons categorized as "North Africans" from a triage to professional mental health care based on their (presumed) status as rejected asylum seekers. The reconstruction of the interplay between mental health and race thus points to a broader system of racism and migration control that become intertwined with stigmatizing ascriptions of mental health.

34. *Relations and Practices of Care in Markets and Beyond (Room 4.20)*

Organisers

Philip Balsiger (University of Neuchâtel) and Lena Pellandini-Simányi (Università della Svizzera italiana)

Abstract

Attention to caring practices within and beyond markets raises profound sociological questions about the nature of economic life and its embeddedness in social relations. In the dominant capitalist paradigm and classic approaches on the role of care in the economy, care is either commodified (as a service to be bought and sold) or relegated outside of economic relations, in the reproductive realm of unpaid labor. This workshop seeks to go beyond this dichotomy to explore practices and relations of care within markets and beyond. We invite contributions that address relations and practices of care in the economy especially under the two following angles:

On the one hand, a growing body of research indicates that care practices also circulate in existing, money-centered and supposedly anonymous and rational markets. To hold together market relations and market arrangements, practices of care – such as trust-building, relationship maintenance, repairing, etc. – are necessary. What are these caring practices that are integral parts of markets? What role and status is ascribed to them? Who performs them? Which practices of care are recognized, and which remain obscured or devalued under capitalist logics? On the other hand, scholars argue that a caring economy fundamentally challenges the money-centered view and requires a shift toward an economy oriented around wellbeing – human and non-human alike. Such a paradigm would see economic relations as spaces of interdependence, where needs take precedence over monetary supply and demand. How do care-based practices challenge the individualizing and competitive tendencies of capitalism? What could an economy centered on care look like and what challenges and limitations does such an economy face? Can we identify signs of its emergence today, or should we reconsider whether care-based economies have always existed, although in marginalized or overlooked forms?

Presentations

(a) *What Counts as Care? Valuation and Temporal Inequalities in Platform Markets*

Hélène Widmann (University of Lausanne; Bern University of Applied Sciences)

While capitalist logics have long upheld an artificial separation between reproductive and care work, and the sphere of production, digital platforms for domestic and care services have intensified commodification and industrialization, further integrating reproductive labor into capitalist accumulation. Research on these platforms shows how they are embedded in the "care crisis", (re)producing the dual organization of social reproduction, in which domestic labor remains predominantly assigned to women. On the one hand, delegating domestic work via platforms allows some women, particularly those strongly integrated into wage labor, to "free up time" and enhance their wellbeing. On the other hand, this work is delegated to other women, who assume responsibility for more privileged households, sometimes at the expense of their own. Building on feminist analyses of platforms and social reproduction, this paper shifts the focus from the dualization of reproductive labor to its valuation. Which domestic tasks are constructed as alienating burdens to be delegated, and which are reframed as meaningful care practices? How are these distinctions shaped by classed, gendered, and racialized social relations? Drawing on ongoing doctoral research on home-cleaning platforms in Switzerland, based on interviews with platform workers and clients, I examine how cleaning is symbolically positioned outside the moral category of care and how its delegation enables some women to requalify parts of their reproductive labor as care, while for others, whose domestic labor is intensified and time-compressed, care becomes attached to making sense of their productive work. I argue that care is less defined by the sphere of activity than by socially situated perceptions of time and value. The capacity to "take time" and perform recognized care practices depends on unequal access to resources. Platform-mediated markets thus reproduce and obscure classed, racialized, and gendered inequalities while reshaping the boundaries of care

(b) *Caring for the Digital Infrastructure :insights from the Bug Bounty Industry*

Luca Perrig (Massachusetts Institute of Technology)

As the digital economy rapidly expands, the virtual infrastructure upon which it relies, e.g. computer code, demands constant maintenance to prevent degradation and thwart cyberattacks. Historically managed by in-house experts under strict confidentiality, this digital maintenance work is increasingly outsourced to a global, decentralized crowd of freelance ethical hackers through digital "bug bounty" platforms. This paper investigates the theoretical and practical challenges of transforming continuous, highly uncertain code maintenance into a standardized, tradable platform

commodity. Drawing on the sociology of markets and platform labor, the study explores how the bug bounty industry confronts the inherent friction of marketizing maintenance work. This resistance is amplified by the extreme uncertainty characterizing the work. First, the service itself is inherently ill-defined, as neither the client nor the hacker knows in advance where (or even if) a vulnerability exists. Second, determining the value of this labor is highly contested, as it requires pricing a non-event: a prevented potential disaster. Finally, platforms face significant hurdles in monitoring an independent workforce whose actual labor hours cannot be tracked, frequently compromising the industry's promise of a "continuous audit." To overcome these obstacles and construct a functioning market, platforms must intervene at critical junctures of the transaction. They actively shape the labor supply by providing educational resources and standardizing hacking practices. To establish a mutual agreement on value, platforms implement complex qualification systems, relying on industry metrics like the Common Vulnerability Scoring System (CVSS), gamified point systems, and extensive human mediation to resolve constant disputes over bug severity. Furthermore, to compensate for their inability to directly monitor workers, platforms engage in relentless community management, directing hackers toward specific programs and coaching clients on how to maintain attractive bounties. Ultimately, commodifying cybersecurity maintenance results in a highly unequal, "winner-takes-all" hunting dynamic that relies entirely on the continuous mediating interventions of the platforms themselves.

This research relies on a qualitative methodology based on fieldwork conducted in 2025 and 2026, anchored in the Swiss bug bounty ecosystem but encompassing a global workforce. The data is drawn from 29 in-depth, semi-structured interviews with the market's three primary stakeholders: 12 freelance hackers, 12 client program managers, and 5 platform employees. Additionally, the study utilizes netnographic observations of thousands of interactions across three dedicated hacking Discord servers (ranging from 300 to over 13,000 members), triangulated with nine days of in-person participant observation at live hacking events and professional industry workshops

(c) *Creating New Investment Opportunities for Development Challenges: Swiss Impact Investments in Latin America*

Danae Lina Román García (Graduate Institute)

Impact investing has emerged as a financial approach that seeks to reconcile profit-making with the generation of social and/or environmental impact, positioning itself at the intersection of philanthropy and market-based finance. Existing literature has largely emphasized its role in the financialization of development, its extractivist nature, and as a case of the exercise of power and self-interest by the elite. This paper approaches impact investing as a social process constituted through the interactions of heterogeneous actors, emphasizing how investors, intermediary organizations, and investee enterprises collaboratively construct and sustain investment opportunities around development challenges.

The analysis pays particular attention to relational dynamics such as cooperation, trust-building, partnership maintenance, and repair, especially in situations where projects face challenges that hinder the achievement of financial and impact objectives. These practices are understood as central to the functioning and continuity of impact investment markets, which help prevent reputational downfalls (by avoiding greenwashing and impact-washing claims) and enhance future investment possibilities. At the same time, the paper explores stakeholders' narratives and practices surrounding their investment and intervention decisions, highlighting how investors and intermediary professionals articulate narratives and enact practices of care towards investees within these processes. We pay particular focus on Swiss impact investments in Latin American enterprises.

Engaging with economic sociology, this study contributes to debates on care within and beyond markets by demonstrating how caring practices are embedded in ostensibly rational, profit-oriented financial arrangements. It also interrogates the limits of such narratives in their actual practices: the external limitations that prevent those ideas of care from being put into practice, the contradictions between discourse and practice, and the practices that wouldn't be considered care. We are asking whether they ultimately reproduce dominant capitalist logics or create space for reimagining development finance as a more relational and care-centered economic domain. In doing so, the paper sheds light on the broader implications of impact investing for understanding the evolving relationship between markets, care, and development.

(d) *"It's Not Just About the Goods": The Role of Local Shops in Providing Care for Elderly People in Geneva*

Loïc Pignolo (University of St. Gallen), Marie Bieler (University of Geneva), Cornelia Hummel (University of Geneva)

Markets, as a form of economic coordination (Aspers, 2011), have been sometimes characterized as the realm of anonymity, where exchanges take place, or at least could easily take place between strangers. Whenever social relations come into play, they are generally seen as facilitators of trade, helping to create trust and reduce uncertainty between actors (Granovetter, 1985; Howell Lee, 1969; Portes 2010). Other studies emphasized that market exchange could also contribute to creating social ties (Cochoy, 2012). Accordingly, social relations are also the "outcome" and not only the "lubricant" of economic exchanges. Yet, these situations remain underexplored in the literature, especially in relation to caring practices. Building on this perspective, this paper explores the role of local shops and shopkeepers in creating and maintaining the social ties of elderly people living in cities. To do so, we draw on a multi-sited ethnographic fieldwork of local shops in Geneva. Based on observations and interviews with shopkeepers and clients, we argue that these local shops provide care to elderly people in various ways. They offer a place where elders create or maintain social ties with shopkeepers or other clients, while purchasing goods or services. Whilst some interactions do not go beyond greetings, others are made of joking and talking about everyday life. These social ties give elders the feeling to be recognized, a sense of familiarity and belonging. Fieldwork also shows that shopkeepers pay particular attention to the specificities of elders when it comes to offer a hospitable place, for instance by carrying their bags, holding the door or helping them to walk. Overall, this presentation will show how trade itself can facilitate care. In doing so, we will also discuss the (political) opportunities, limits and contradictions of considering local shops as caring places within cities, fostering social ties and preventing social isolation.

Workshop session V

Time: Friday, 4 September 2026 09:00 - 10:30

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

35. *Gemeinschaften in Bewegung: Interpretative Perspektiven auf Zusammenhalt, Zugehörigkeit und soziale Beziehungen (Room E230)* (session 1)

Organisers

Florian Elliker (Universität St.Gallen), Noemi Trucco (University of Luxembourg; University of Fribourg) and Stefan Röhrer (Institut für Arbeitsmarkt- und Berufsforschung IAB)

Abstract

In diesem Workshop des Forschungskomitees Interpretative Sozialforschung werden Beiträge vorgestellt und diskutiert, die soziale Beziehungen, Kleingruppen und Gemeinschaften in gegenwärtigen Gesellschaften qualitativ erforschen. Im Mittelpunkt stehen empirische Studien, die Veränderungen von Zusammenhalt, Solidarität, Zugehörigkeit, Identität und Anerkennung sichtbar machen, ebenso wie Analysen jener Dynamiken (z. B. Digitalisierung, Migration, politische Polarisierung, Vertrauenskrisen), die diese Ordnungen rekonfigurieren oder bedrohen.

Darüber hinaus werden Beiträge diskutiert, die zentrale Konzepte des Kongressthemas theoriegeleitet auf Basis qualitativer Daten weiterentwickeln: Wie lassen sich Vergemeinschaftung und Vergesellschaftung in aktuellen Feldern (online/offline) differenzieren? Wie konstituieren sich Subjekte in solchen sich verändernden Kontexten und wie schreiben sich dabei Diskurse in Subjekte und vice versa ein? Welche Heuristiken eignen sich, um Grenzziehungen, Zugehörigkeitsansprüche und Anerkennungsordnungen mikro-, meso- und makrosoziologisch miteinander zu verbinden?

Der Workshop thematisiert zudem Subjektivierungsweisen im Kontext sich wandelnder Deutungsangebote sowie Reflexionen zu methodologischen Zugängen und forschungspraktischen Herausforderungen.

Presentations

- (a) *Zugehörigkeiten und Vergemeinschaftung. Jugendliche Aushandlungen sozialer Beziehungen in der Schule*

Stefanie Strulik (Pädagogische Hochschule Bern)

Der Beitrag untersucht, wie Jugendliche in postmigrantischen Schulkontexten Zugehörigkeit und soziale Beziehungen aushandeln. Ausgehend von wissenssoziologischer Diskursanalyse (Keller 2005) und interpretativer Subjektivierungsanalyse (Bosancic 2019) wird der Frage nachgegangen,

wie sich Subjekte im Spannungsfeld schulischer Platzanweisungen, Anerkennungsordnungen und peerkultureller Vergemeinschaftung konstituieren. Empirische Grundlage ist ein multimodales ethnographisches Forschungsprojekt an Schulen (SEK1) im Kanton Bern. Im Fokus des Beitrags stehen partizipativ-performative Videoworkshops mit Schüler*innen, kollaborative Interpretationen ihrer filmischen Selbstproduktionen sowie ergänzende narrative Interview- und ethnographische Beobachtungsdaten. Anhand eines Videobeispiels wird rekonstruiert, wie Jugendliche Freundschaft, Solidarität, Männlichkeit, Mehrfachzugehörigkeit und Anerkennung ästhetisch, performativ und körperlich inszenieren. Sichtbar wird, dass Vergemeinschaftung in diesen Kontexten weder auf schulische Integrationsordnungen reduzierbar ist noch bloss als Gegenwelt zur Schule erscheint. Vielmehr entstehen soziale Beziehungen in der Überlagerung schulischer Zuschreibungen, transnationaler Familienbezüge, urbaner Marginalisierungserfahrungen sowie digital zirkulierender transkultureller Szenen und Deutungsressourcen.

Der Beitrag zeigt damit, wie Zugehörigkeitsansprüche und Anerkennungsordnungen unter Bedingungen sich wandelnder Deutungsangebote hervorgebracht und verhandelt werden und wie Jugendliche schulische Adressierungen im Zusammenspiel mit peer-kulturellen und medialen Deutungsressourcen aneignen, verschieben und anfechten. Zugleich arbeitet er heuristisch heraus, wie Grenzziehungen zwischen legitimen und delegitimierten Formen von Gemeinschaft, Nähe und Zugehörigkeit empirisch rekonstruiert werden können. Damit leistet er einen Beitrag zur interpretativen Analyse von Subjektivierungsweisen in sich wandelnden Gemeinschaftsverhältnissen.

(b) *Schule in Bewegung: Aushandlungsprozesse Islambezogenen Wissens Bei Schulischen Moscheebesuchen*

Andrea Friedli (Universität Fribourg), Petra Bleisch (Universität Fribourg), Zelifa Sungur-Kam (Universität Fribourg)

Unser Beitrag untersucht die (Ko-)Produktion islambezogenen Wissens im Kontext schulischer Moscheebesuche aus einer ethnografischen Perspektive. Im Fokus stehen religionskundliche Unterrichtssettings, in denen Moscheebesuche als Teil der Erkundung von "Weltreligionen" organisiert werden. Durch diese Öffnung des Unterrichts erweitert sich das schulische Aushandlungsfeld rund um Lehrpersonen und Schüler:innen um weitere Akteur:innen wie Moscheeführer:innen und/oder Imame.

Ausgangspunkt ist ein Verständnis von Schule und Moschee als Felder, in denen Bedeutungen, Zugehörigkeiten und Wissensbestände intersubjektiv hervorgebracht werden. Auf Grundlage ethnografischer Beobachtungen und videografierter Moscheebesuche von Schulklassen in der Deutschschweiz sowie begleitender Interviews mit den Beteiligten entwickeln wir erste empirisch fundierte Reflexionen zu diesen Aushandlungsprozessen.

Besonderes Augenmerk gilt dabei Subjektivierungsprozessen: Wie werden Schüler:innen, Lehrpersonen und religiöse Akteur:innen in diesen Situationen positioniert, adressiert, oder wie werden Zuschreibungen auch herausgefordert (Buchardt, 2014; Mecheril & Thomas-Olalade, 2024; Trucco, 2025)? Inwiefern lassen sich Dynamiken von Othering beobachten, und wie werden diese unter den Bedingungen von Migration und intersektionalen Zugehörigkeiten bearbeitet oder verschoben?

Der Beitrag zeigt, dass Moscheebesuche nicht nur Orte der Wissensvermittlung, sondern verdichtete Schauplätze sozialer Aushandlungen sind, in denen sich gesellschaftliche Machtverhältnisse, Wissensordnungen und Subjektpositionen zugleich reproduzieren und transformieren.

(c) *What about Belonging. Ein subjektivierungstheoretischer Zugang zum Sprechen über Zugehörigkeit bei Teenagern*

Anne Otzen (Universität Bremen), Nadine Rose (Universität Bremen)

Der Beitrag präsentiert Zuschnitt und Ergebnisse eines Forschungsprojektes, in dem Zugehörigkeitserfahrungen von Teenagern als Prozesse der Subjektivierung untersucht werden. Ausgangspunkt ist die Annahme, dass belonging keinen Zustand bezeichnet, sondern einen relationalen, affektiv grundierten und diskursiv gerahmten Prozess, in dem Subjekte sich zu gesellschaftlichen Ordnungen ins Verhältnis setzen und beide – Ordnungen wie Subjekte – dabei performativ hervorgebracht werden.

Der Beitrag verfolgt das Anliegen, die Verbindung von belonging und Subjektivierungstheorie für empirische Untersuchungen produktiv zu machen: Während belonging (affektive) Zugehörigkeitserfahrungen und Teilhabe fokussiert, (Yuval-Davis 2006; Anthias 2013) können subjektivierungsanalytische Zugänge (Ricken et al. 2023) rekonstruieren, wie sich gesellschaftliche Normen in Subjekte einschreiben und wie Subjekte sich zu spezifischen gesellschaftlichen Anrufungen positionieren.

Belonging wird so weder als bloßes Gefühl noch als fixe Identität gefasst, sondern als macht- und differenzdurchzogene Hervorbringung von Subjektivität.

Anhand von Gruppendiskussionen mit 11 bis 13-Jährigen Teenagern rekonstruieren wir, welche Zugehörigkeitsordnungen im Sprechen über personale, situative, lokale und materielle Einbindungen artikuliert werden und wie die Teens sich selbst als (nicht) zugehörig adressieren. Entlang einer diskurs- und adressierungsanalytischen Perspektivierung (vgl. Kuhlmann et al. 2017) des Materials arbeiten wir heraus, welche Differenzordnungen (z.B. gender, race, class, dis*ability) durch die Gruppe relevant gemacht und wie Anerkennung, Ausschluss und Mitgestaltung verhandelt werden. Ziel des Beitrags ist es, die Verschränkung von Selbstpositionierungen mit gesellschaftlichen Differenzordnungen systematisch zu untersuchen und belonging als relevanten Gegenstand subjektivierungsanalytischer Forschung auszuweisen.

(d) *Rapport through collaborative worldbuilding: Interpretative Perspektiven auf Neurodiversität in Sandbox-Spiele-Gemeinschaften*

Nadja Puschke-Kubica (Leibniz Universität Hannover)

Der Begriff Neurodiversität, hervorgegangen aus der Selbstbemächtigungsbewegung neurodivergenter Menschen, markiert einen epistemologischen und normativen Perspektivwechsel (vgl. Walker, 2021; Ehrenberg, 2019, 70). Sandbox-Spiele formen hybride Räume, in denen neurodivergente junge Erwachsene ihre körperlichen und affektiven Erfahrungen neu verhandeln müssen (vgl. Atherton et al., 2025; Black et al., 2025; Courca et al. 2026). Dabei sind solche Sandbox-Spiele-Gemeinschaften virtuelle, dreidimensionale Umgebungen, die wie offene Spielplätze funktionieren, in denen Nutzer:innen soziale Interaktionen gestalten und verhandeln können (vgl. Ke et al., 2024). Die 'Bewohnbarkeit' dieser Räume ist dabei nicht nur eine technische oder zugängliche Frage, sondern hängt tief mit den vielfältigen Dimensionen von Körperlichkeit, emotionalen Zuständen und Selbst- und Fremdbeziehungen zusammen, die intersektional geprägt sind (vgl. Olund, 2024). Wie lassen sich in Sandbox-Spiele-Gemeinschaften mit kollaborativem Worldbuilding normative Grenzziehungen, Zugehörigkeitsansprüche und Anerkennungsordnungen neurodivergenter junger Erwachsener verknüpfen? Inwiefern ist eine methodologische Verbindung von Diskursethnografie, Autoethnografie und Subjektivierungsforschung möglich?

Der Beitrag skizziert ein Forschungsprojekt im Rahmen der wissenssoziologisch-hermeneutischen Subjektivierungsforschung, mit dem Ziel Diskursethnografie und Autoethnografie methodisch zu verbinden. Vor dem Hintergrund der Leitfrage wird eine reflexive Annäherung an interpretativen Perspektiven auf Rapport in neurodivergenten Gemeinschaften des digitalen Raums angestrebt.

36. *A Productive Rivalry? Sociological Analysis Facing Societal Interpretations On the Move (Room F130)*

Organisers

Guy Schwegler (University of Lucerne) and Florian Elliker (University of St. Gallen)

Abstract

While sociology's task is to analyze current social developments, this task is itself affected by them. One of the discipline's core traits is that its authority is continually challenged by other societal actors. Sociology does not hold a monopoly on the observation and the definition of social relations; other disciplines, expert systems, and "folk theories" pursue the same aim. This interpretative rivalry evolves as society changes. Challenges to sociological concepts thus may stem both from social developments themselves and from new societal interpretations arising within them.

Various epistemological approaches address this rivalry. Critical theory, for instance, legitimizes scientific authority by revealing what remains hidden, while the notion of an epistemological rupture seeks distance from societal views. Pragmatism, by contrast, assumes no categorical divide between scientific and societal theories, an idea that shaped the empirical tradition of the Chicago School. Whatever the approach, each must be reconsidered as new interpretations of the social emerge.

The workshop will focus on contemporary forms of rivalry to sociology's interpretations and the ways they reshape sociological inquiry. Discussions will address cases such as the rise of artificial intelligence as a technical counterpart capable of producing interpretations through "qualitative" coding. By reflecting on such developments, the workshop aims to foster methodological and epistemological exchange while deepening sociology's reflexive understanding of its own position within a changing landscape of social interpretation.

Presentations

- (a) *Sociological Interpretation and Its Computational Rivals: Public Justification and Voting Outcomes in Swiss Parliamentary Debates on AI*
Anina Schwarzenbach (University of Bern), Ahmed Eldabaly (University of Bern), Ahmad Alhineidi (University of Bern)

Artificial intelligence occupies an unusual position in contemporary political life: it is simultaneously an object of legislative contestation and a rival interpretive technology, claiming capacities for classification, evaluation, and "qualitative" coding that have traditionally belonged to expert judgment. This paper addresses this double position. It asks which justificatory repertoires become institutionally consequential in AI regulation, and what the rise of computational interpretation means for sociology's own claims to knowledge.

Existing parliamentary NLP tools classify positions, sentiment, or speech acts, but not how political actors justify claims or what these justifications produce institutionally. Methodologically, the paper combines interpretive concept formation with computational text analysis: it develops a theoretically grounded annotation scheme for segment-level coding of ethical principles, moral evaluations, legal-institutional justifications, and orders of worth, and applies this scheme to a reproducible corpus of Swiss parliamentary debates on AI from 2000 to 2025. The coded corpus is then linked to affair-level voting outcomes in order to analyze which forms of public justification are associated with legislative support.

Theoretically, the paper draws on Boltanski and Thevenot's orders of worth to map the moral grammars through which legislators evaluate AI, and on sociological theories of law to analyze legalization: the process by which diffuse ethical concerns are translated into justiciable rights, competences, and enforceable instruments. The central question is why some normative claims travel into legal-institutional form while others do not.

The paper thus makes two contributions: a method for analyzing normative justification in legislative discourse, and a substantive account of how ethical concerns about AI are translated—or fail to be translated—into binding law. In doing so, it treats computational interpretation not as a neutral instrument, but as part of the very struggle over interpretation that it seeks to analyze.

- (b) *Social Concepts: Between Qualitative Reconstruction and AI-Based Coding*
Andrea Hense (University of Göttingen), Christian Koß (Heinrich Heine University Düsseldorf)

Our work asks whether deep learning models can reconstruct social concepts in qualitative interview data in a way comparable to theory-developing interpretative analysis. Drawing on 91 biographical-narrative interviews on social cohesion (FGZ-Quali-Panel), it examines how concepts such as solidarity, belonging, trust, or conformity are articulated, implied, and situationally embedded in narrative accounts.

Interpretative sociology treats such concepts not as isolated lexical units but as context-dependent meaning formations that emerge through subjectivation, boundary-making, and situational positioning. Manual annotation therefore relies on theory-developing reconstruction, linking utterances to broader interpretative frameworks and implicit orientations. In contrast, deep learning models operationalize concepts through statistical pattern recognition across large corpora.

The comparison highlights a structural difference between interpretative extrapolation and computational interpolation. While machine learning reliably detects explicit semantic markers and recurring discursive patterns, it struggles with reconstructing implicit orientations and context-sensitive meaning formations that human analysts infer through theoretical heuristics. AI thus appears as a new epistemic actor capable of "qualitative" coding, yet operating under fundamentally different logics of abstraction and generalization.

By confronting interpretative sociology with AI-based coding, our work contributes to current debates on epistemic rivalry, methodological reflexivity, and the changing authority of sociological interpretation. It argues that the tension between statistical modeling and theory-developing reconstruction is not merely technical but touches on core questions of how social concepts are constituted and recognized in contemporary research practice.

- (c) *Epistemic Rivalry by Design. Undp/gef Logframes and Auditability as Ontological Exclusion (Magdalena River, Colombia)*
Dominik Gallenberger (Leopold-Franzens University Innsbruck)

What does participation mean once it must become auditable to count? In UNDP and GEF river restoration, stakeholder input is welcomed, but it is welcomed into forms. Logframes, baselines, indicator matrices, reporting cycles, and consultation templates do not merely document decisions.

They produce the conditions under which a claim can become decision-relevant. This paper studies epistemic rivalry as a practical effect of project cycle devices. It asks how competing river worlds in Colombia become binding, or remain present yet non-binding, when translated into the grammar of objectives, indicators, budgets, and responsibilities. The case is the Magdalena River restoration initiative. The material is a qualitative document corpus from 2015 to 2025 spanning UNDP and GEF project documents, relevant state and legal texts, and territorial communiqués. Documents are treated as sites where interpretation is stabilised and authority is assigned.

I follow translation chains across actors, devices, inscriptions, and mandates and compare how concerns travel, stall, or get reformatted across institutional and territorial texts. What happens to river worlds that do not fit auditability? The analysis shows a recurrent pattern. Auditability becomes an interpretive filter. Relational river worlds are rendered commensurable through indicators, depoliticised into context, substituted by managerial proxies, or displaced into annexes. Participation remains visible, but its bindingness is redistributed. The contribution is a mechanism level account of how quantified governance devices organise interpretive competition while keeping inclusion rhetorically intact.

37. *Penser la cohabitation sociale dans l'espace public à l'ère du numérique (Room D230)* (session 1)

Organisers

Marianna Colella (University of Geneva) and Annamaria Colombo (Haute école de travail social Fribourg, HES-SO)

Abstract

La cohabitation entre différents groupes sociaux dans l'espace public a toujours représenté un défi, en particulier lorsqu'il y a présence de populations considérées comme "indésirables" (Margier, 2013 ; Litscher, De Coulon & Colombo, 2016 ; Colombo & Reynaud, 2020). Les conflits d'usages et d'appropriation de ces "espaces communs" (Lévy & Lussault, 2013) peuvent créer ce que Bouillon, Maurin et Pichon (2022) nomment des "troubles ordinaires", auxquels les réponses oscillent entre résistance et coopération. Or, aujourd'hui, la vie sociale se caractérise par une "pervasivité" du numérique (Boullier, 2019) et une "médiation profonde" (Hepp, 2019 ; Przybylski, 2021) incontournables pour qui s'intéresse aux "mondes quotidiens" des citoyens et citoyennes (Pink, Horst et al., 2016). Toute pratique sociale est aujourd'hui enchevêtrée avec les médias sociaux (Hepp, 2019). Mais cette imbrication ne produit pas forcément les effets démocratisant espérés. Pour Pasquier (2019 : 158), Internet a suscité l'espoir d'ouvrir un accès illimité aux connaissances et de favoriser l'ouverture sur le monde mais "si les individus disposent du même outil, cet outil ne leur ouvre pas les mêmes possibilités. Comme s'ils ne faisaient pas partie du même monde". Les espaces en ligne recréent ainsi des "entre-soi" (Bastard, 2018 ; Colella, 2025). Ces constats invitent à ne pas considérer le numérique comme "un monde à part", mais à l'étudier dans une continuité entre interactions présentiels et numériques. C'est dans cette perspective que s'inscrit cet atelier, en s'intéressant plus spécifiquement aux effets de cette hybridation du lien social sur l'appropriation des espaces publics et les pratiques sociales qui s'y développent (Balleys, Colombo et al., 2025 ; Balleys, Tadorian et al., 2024). Lussault (2017), par exemple, propose le concept d'"hyper-lieux" pour désigner des lieux où l'espace est exacerbé par l'articulation entre espace physique et numérique.

Presentations

(a) *Coder l'espace, coder les voix : Hybridation numérique, sphère publique, et conférences internationales à Genève*

Murillo Salvador (Université de Genève)

La pandémie de COVID-19, les nouvelles technologies, l'influence croissante des acteurs non-étatiques dans le système onusien, sont des facteurs parmi d'autres qui accélèrent la numérisation des conférences internationales. Sommets diplomatiques, forums multipartites, dialogues régionaux : Aujourd'hui, ces événements emblématiques de la sphère publique transnationale adoptent des formats hybrides qui projettent en ligne, en temps réel, et en accès libre, des espaces de délibération autrefois réservés aux participant.es physiquement présent.es. Le sommet mondial AI for Good de l'UIT ou l'Internet Governance Forum, tous deux basés à Genève, illustrent cette mutation. Streaming des plénières, forums en ligne permanents, réseaux sociaux intégrés aux stratégies de communication, communautés numériques, interprètes et rapporteurs remplacés par des intelligences artificielles, etc. Pour saisir cette reconfiguration de l'espace public (Steffek, 2010), je mobilise le concept "espaces codés" (code/space) de Dodge et Kitchin (2022), selon

lequel certains espaces sont produits par et dans l'interaction entre code informatique et pratiques sociales. Selon ces auteurs, l'hybridation entre dispositifs physiques et numériques transduisent l'espace de la conférence, c'est-à-dire le font advenir sous une forme nouvelle. Cette hybridation technique a une portée politique. D'un côté, elle promet l'inclusivité : le mythe du "village global" de McLuhan (Roy, 2000) prendrait la forme d'un "dialogue multipartite ouvert à tous", comme si la numérisation de la conférence abolissait les barrières à la participation d'acteurs.trices jusqu'ici ignorées. De l'autre, les mécanismes de transfert entre sphères numérique et physique sont profondément asymétriques (Bentele & Nothhaft, 2010). Comme l'hologramme de Baudrillard (1981), la part numérique de la conférence hybride représente la réalité sans nécessairement agir sur elle: en pratique, il est difficile pour un.e participant.e virtuel.le d'affecter les discussions qui se tiennent en salle, et les délibérations en présentiel sont traduites pour les publics en ligne de manière sélective, médiée par des processus éditoriaux et technologiques. Cette asymétrie est d'autant plus significative que la conférence fonctionne comme un dispositif "incantatoire" (Aykut et al., 2021, 2022) dont la force performative – sa capacité de mettre en scène le consensus, et ce-faisant, à le produire – reste jusqu'ici sous-étudiée. Quel rôle joue donc le code dans les conférences publiques internationales ? Plutôt que d'élargir l'accès effectif au débat, la tension entre participation simple et inclusion effective (Kimber, 2023; Uribe, 2024) se trouve-t-elle exacerbée par l'architecture même des espaces codés que ces événements déploient ?

- (b) *"Alone together", de la bulle à la conversation : L'usage du smartphone par les visiteurs-euses dans les musées*

Sophie Herrmann (Institut national de la recherche scientifique INRS)

Depuis la deuxième moitié des années 2010, le musée est régulièrement considéré comme un lieu consacré de la déconnexion et de la présence. Il apparaît comme une poche de résistance dans le contexte d'une société caractérisée par la vitesse, l'accélération (Rosa, 2012), mais aussi par la captation croissante de l'attention via les médias numériques (Citton, 2014). L'espace-musée se proposerait alors comme une alternative opportune qui substituerait au paradigme de l'économie de l'attention (Davenport, Beck, 2001) celui de l'écologie de l'attention (Citton, 2014) – un lieu dédié au sensible et à la lenteur (Antoine-Andersen, 2021). En parallèle, l'accueil de visiteurs.euses équipé.es d'outils numériques interroge les professionnels de musées (comment mobiliser la médiation culturelle numérique dans les institutions culturelles de manière raisonnée et responsable ?). De même, à l'échelle macro, la connexion accrue des usagers et usagers aux médias numériques dans la société fait l'objet de plusieurs études depuis les années 2010 (Turkle, 2011). Dans ce contexte, une question émerge : comment l'espace-musée est-il le lieu d'une cohabitation sociale structurée par la tension entre imaginaires de la déconnexion et imaginaires du numérique ? Cette communication reposera sur les représentations convoquées par l'usage privé du téléphone intelligent par les visiteurs.euses lors de leur parcours dans les musées – représentations structurantes dans le cadre de ce travail de thèse (Nova, 2018). Intégrée aux axes 2 et 3, ".articulation du présentiel et du numérique dans les pratiques ordinaires de cohabitation dans l'espace public "et" défis de cohabitation dans l'espace public par l'enchevêtrement du présentiel et du numérique ", cette présentation s'arrimera aux résultats préliminaires de mon enquête de terrain menée depuis deux ans au Musée des beaux-arts de Montréal (MBAM) auprès de plus de 50 visiteurs.euses. Elle répondra successivement à ces deux interrogations : dans quelle mesure les usages du téléphone intelligent dans les musées par les visiteurs.euses sont-ils simultanément considérés comme un obstacle à l'expérience muséale et, paradoxalement, comme une ouverture vers l'autre (co-visiteurs ; cercles sociaux à distance) ? De quelles manières, les visiteurs.euses et usager.ères du téléphone intelligent conçoivent-ils/elles leur mobilisation du cellulaire au musée, du motif de la "bulle" (nécessité d'isolement) au recours à des plateformes conversationnelles ?

- (c) *Les espaces d'agences de transport camerounais aux défis de cohabitation territoriale à l'ère du paiement mobile*

Sebastien Nkou (Département de Géographie, Université de Douala)

La diffusion des modes de paiement mobile en Afrique subsaharienne est au coeur des pratiques économiques, ainsi que les formes d'organisation nouvelles des espaces urbains. Au Cameroun, l'essor connu des paiements mobiles MTN Mobile Money et Orange Money s'est illustré par la transformation des points de service et des modalités transactionnelles. Dans le cas, les gares routières interurbaines deviennent des lieux d'observation privilégiés de ces changements, du fait de la forte concentration des flux de personnes et d'échanges financiers. Ces espaces

sont aussi, figure d'une perméabilité durable entre les sphères publique et privée au sein des sociétés africaines, où les modes de régulation et de légitimité sont en pleine mutation (Jean-François Bayart, 2008). L'introduction du paiement mobile dans le transport interurbain témoigne d'une modernisation commerciale, mis en valeur à travers les services de réservation à distance, particulièrement ceux dites "VIP". Néanmoins, ces nouveautés côtoient des habitudes ancrées, le paiement en espèces au guichet restant largement plébiscité. Ce maintien des pratiques traditionnelles a favorisé l'éclosion de nombreux points de ventes de cette Monnaie Mobile autour des gares routières. Ces lieux brassent désormais un public mixte, composé tant de voyageurs que de personnes réalisant des opérations financières courantes. Cette recherche adopte une approche qualitative s'appuyant sur des observations de terrain menées au sein de dix (10) agences de transport à Douala, complété par l'étude des usages du paiement mobile dans leur environnement direct. L'analyse porte sur les interactions entre divers acteurs (transporteurs, prestataires de services de paiement, vendeurs informels et voyageurs) afin de mettre en lumière les dynamiques d'appropriation et de restructuration spatiale induites par ces technologies.

(d) *Plateformes numériques et économie solidaire : Hybridation des espaces et reconfigurations de la cohabitation sociale à Rabat-Salé*

Majda Chahir (Institut national de l'action social Tanger - Maroc)

Dans un contexte de "médiatisation profonde" (Andreas Hepp, 2019), les interactions sociales s'inscrivent désormais dans une imbrication étroite entre espaces physiques et numériques. Cette contribution interroge la manière dont les plateformes numériques reconfigurent les formes de cohabitation sociale dans l'espace public, à partir d'une enquête menée dans la région de Rabat-Salé-Kénitra, centrée sur des initiatives d'économie sociale et solidaire (ESS). En s'appuyant sur une méthodologie qualitative (entretiens semi-directifs, observations de terrain, analyse de dispositifs numériques), cette recherche analyse les usages de plateformes telles que Facebook, WhatsApp ou les circuits courts digitalisés dans l'organisation des pratiques d'entraide, de production et d'échange. Elle mobilise le concept d'"hyper-lieux" (Michel Lussault, 2017) pour appréhender ces espaces publics hybrides, où les interactions présentiels sont prolongées et reconfigurées par le numérique. Les résultats montrent que ces dispositifs favorisent de nouvelles formes de coordination et de visibilité pour des acteurs souvent marginalisés dans l'espace public classique. Toutefois, ils participent également à la reproduction de logiques d'entre-soi et de fragmentation sociale (Dominique Pasquier, 2019), limitant leur potentiel inclusif. Dès lors, le numérique apparaît moins comme un vecteur d'ouverture que comme un opérateur de recomposition des frontières sociales. Cette communication contribue ainsi à une lecture critique de la cohabitation sociale à l'ère numérique, en montrant que les plateformes constituent un prolongement structurant — et ambivalent — des dynamiques sociales à l'oeuvre dans les espaces publics urbains.

38. *Family Dynamics and Life Courses: Reconfigurations Across Time and Space (Room A230)* (session 1)

Organisers

Julia Sauter (University of Lausanne), Benjamin Moles (University of Lausanne) and Laura Bernardi (University of Lausanne)

Abstract

Today's families stand at the crossroads of continuity and change. Rapid socio-economic, demographic, and welfare transformations provide the backdrop for rising union instability, new gender role arrangements, and increased mobility and migration. In this context, the ways individuals form, sustain, and experience family relationships across time and space are becoming increasingly heterogeneous. These developments challenge classical distinctions between "community" and "society," calling for renewed sociological reflection on belonging, solidarity, and support across the life course. This workshop invites contributions that explore family dynamics across time and space, focusing on how families are reorganized in response to changing structural and normative contexts. Adopting a life-course perspective, the workshop examines how family relationships and configurations evolve, how support and care are exchanged across generations, and how inequalities emerge or are mitigated throughout these processes. We welcome theoretical and empirical papers addressing, but not limited to, the following themes: • Inequality and diversity in family trajectories across the life course, including how structural conditions, welfare regimes, and personal networks shape opportunities, constraints, and lived experiences of family life. • Transformations of family solidarities, caregiving practices, and intergenerational exchanges in changing demographic and normative contexts. • The interplay between family relations and wider social attitudes and values, and how family life both shapes and is shaped by societal norms across welfare

- Temporal, gendered, and socio-economic inequalities between and within family trajectories.
- Methodological innovations for studying family dynamics across time and space.

Presentations

- (a) *Women's Relative Income and Union Dissolution: Economic Independence, Economic Constraints or Gender Norms? Constraints or Gender Norms?*

Davide Ziino (University of Lausanne)

Rising women's labour market participation has transformed the male breadwinner model. Studies document a positive association between women's income relative to their partner and union dissolution. However, the mechanisms underlying this relationship remain contested: does higher female relative income increase separation because it enhances women's economic independence, or because it challenges traditional gender norms? To address this question, the analysis examines whether the effect of women's relative income varies across economic contexts. First, it tests heterogeneity by women's individual poverty, measured using a novel indicator capturing the ability to sustain an independent household. Under economic independence, the effect of relative income should be stronger among non-poor women. By contrast, if gender norms are more relevant, the effect should remain similar across groups. The analysis further assesses variation by men's individual poverty and household poverty. Using UKHLS data (2009–2024), we follow 19,403 heterosexual couples in a couple-year panel. Union dissolution is defined as partners no longer co-residing and analysed using discrete-time eventhistory models. The key explanatory variable is the woman's share of couple income, interacted with measures of individual and household poverty. We also include a measure of housework division. Results show that a higher income share is associated with increased dissolution risk. This relationship does not vary by women's poverty, offering limited support for economic independence. Instead, the effect emerges only above household and male poverty thresholds, suggesting that economic constraints limit separation. Overall, findings point to an interplay between constraints and gendered role expectations.

- (b) *The Expansion of Dual Full-Time Earners in Europe: Cohort Replacement in Turbulent Times*

Luana Marx (University of Neuchâtel)

This study examines how cohort, period, and age interact to shape the long-term expansion of dual full-time earning among couples across Europe during continuing socio-economic crises. Prior research has typically examined these drivers separately. Grounded in a life course framework, this study adopts an integrated approach and explores how couples from successive cohorts adopt dual full-time earning when facing socio-economic crises at different life stages. Using the Age-Period-Cohort-Interaction (APCI; Luo & Hodges, 2020) model and data from the European Statistics on Income and Living Conditions (EU-SILC) across 24 countries, we assess how dual full-time earning evolves across cohorts and how these trends are moderated by crisis periods across the life course. We find that successive cohorts exhibit a growing tendency toward dual full-time earning, though this trend slows down among late Generation X and Millennial cohorts. Economic shocks—such as the 2008 recession and the COVID-19 pandemic—reduced dual full-time arrangements for those in early career and family stages, disproportionately affecting younger cohorts (Millennials), with effects extending into subsequent crises, while older Boomers were largely unaffected. Overall, these findings show that cohort effects are dynamic and vary across the life course, as cohorts respond differently to socio-economic disruptions depending on their life stage at the time of exposure; and that the expansion of dual full-time earning is shaped by the interaction of cohort, period, and age effects.

- (c) *Linked Lives, Unequal Paths: Gendered Divisions of Labour and Their Long-Term Consequences Among Swiss Couples*

Flavien Bonelli (University of Lausanne)

Despite rising female employment, the division of paid and unpaid labour in Switzerland remains strongly gendered. Traditional norms, limited institutional support, and persistent inequalities sustain what England (2010) terms the "stalled gender revolution". While prior research documents women's disproportionate unpaid work (LachanceGrzela & Bouchard, 2010; Shockley et al., 2024), fewer studies examine couples as interdependent units whose trajectories evolve across the life course (Elder, 1998; Grunow et al., 2012). The long-term consequences of these arrangements for careers and well-being also remain insufficiently explored from an intersectional perspective. Using longitudinal data from the Swiss Household Panel (1999-present), this study applies multichannel

sequence analysis and fixed-effect models to trace couples' paid and unpaid labour trajectories and their consequences for income, career progression, well-being, work-life balance, and family dynamics. Particular attention is given to divergences between couples maintaining dual-earner arrangements and those shifting toward more traditional divisions. An intersectional framework (Crenshaw, 2013) assesses how outcomes vary by gender, education, socioeconomic position, migration background, and family structure. We hypothesise that traditional divisions reinforce gender disparities in career outcomes and financial security and increase family conflict, whereas more egalitarian arrangements promote job satisfaction, work-life balance, and mental health, though unevenly across social groups. Integrating structural theories of gender (Risman, 2004), doing and undoing gender (West & Zimmerman, 1987; Deutsch, 2007), and life-course perspective on linked lives (Elder et al., 2003), the study shows how household labour arrangements shape individual and relational trajectories, contributing to debates on gender inequality and life-course stratification.

- (d) *Young Carers in Migrant Families: Intergenerational Role Inversion Between Skill Acquisition and Emotional Burden*
Valerie Baggi (University of Geneva)

This paper examines the reconfiguration of intergenerational roles in migrant families through the lens of children acting as linguistic, administrative, and emotional intermediaries for their parents. Drawing on 130 biographical narrative interviews with descendants of migrants in Switzerland from African, Asian, and Southeast European backgrounds whose parents do not hold a tertiary degree, it explores how early family responsibilities reshape trajectories across the life course, both positively and negatively.

Building on the concepts of parentalization and parentification, the analysis shows how these role inversions emerge at the intersection of structural constraints, including language barriers, limited access to institutional resources, and socio-economic inequalities. While these experiences can foster autonomy, adaptability, and the early acquisition of competencies, they may also generate emotional strain, role ambiguity, and long-term vulnerabilities.

The paper highlights the ambivalent nature of these family dynamics and the often invisible contributions of children to family functioning. It argues that these practices remain insufficiently recognized in both research and policy, particularly in migration contexts.

Adopting a life-course perspective, the paper contributes to debates on family solidarities, caregiving practices, and inequality by showing how support is negotiated and redistributed within families facing structural constraints, and how these dynamics shape individual trajectories over time.

39. *Au-delà de la justice pénale ? La gestion des violences sexuelles dans les Églises par les commissions de reconnaissance et de réparation (Room C230)*

Organisers

Marine Delaunay (Université de Lausanne), Maya Bodenmann (Université de Lausanne), Damien Scalia (Université libre de Bruxelles) and Camille Perrier-Depeursinge (Université de Lausanne)

Abstract

Depuis une vingtaine d'années, des dispositifs de reconnaissance et de réparation des violences sexuelles commises dans les Églises émergent dans de nombreux pays. Ce panel ouvre un espace de discussion autour de ces commissions, envisagées comme des dispositifs situés à l'intersection du droit, de l'action publique, des institutions religieuses et des mobilisations collectives. Ces dispositifs s'adressent à des victimes qui, du fait de la prescription des faits, de la difficulté à rapporter la preuve des violences ou du décès des auteurs, ne peuvent plus espérer de la justice étatique une reconnaissance ni une réparation. Ils proposent dès lors d'autres modalités de prise en charge, fondées sur une écoute inconditionnelle, une reconnaissance institutionnelle, ainsi que sur des formes de réparation financières et symboliques. Ces instances élaborent leurs propres règles d'instruction, de calcul des indemnités, d'attribution des responsabilités, en impliquant, à des degrés variables, victimes, agresseurs, proches et société. Tout en s'inscrivant dans le prolongement de principes chrétiens d'accueil, elles reprennent également des réflexions féministes qui critiquent les exigences probatoires pesant sur les victimes de violences sexuelles. Ces commissions produisent des catégories, mobilisent des savoirs, construisent des expertises et suscitent des controverses, tout en offrant un éclairage sur les rapports de domination et les injustices épistémiques qui traversent les violences sexuelles. Au-delà de leurs mécanismes institutionnels, le workshop propose d'examiner l'expérience des personnes victimes, les logiques d'adhésion ou de non-recours, ainsi que le travail de politisation des collectifs de survivant.es.

Presentations

- (a) *Les commissions de reconnaissance et de réparation : Des ordres juridiques à part entière*
Jennifer Bilamba (CERCRID UR 5137, Université Lumière Lyon 2)

L'étude ambitionne de mettre en évidence la manière dont les commissions de reconnaissance et de réparation mises en place par l'Église catholique de France traduisent une forme particulière d'interaction entre le séculier et le religieux. En effet, envisagées comme une réponse au phénomène sexuel violent révélé par le travail de la CIASE, ces dispositifs de justice alternative sont à mi-chemin entre justice privée et publique. Elles constituent un terrain d'étude privilégié de la transformation des relations Églises-État. L'étude porte sur l'Instance nationale indépendante de reconnaissance et de réparation (INIRR) et la Commission reconnaissance et réparation (CRR). Ces deux commissions ont été pensées comme des outils de reconstruction collective et de responsabilisation de l'Église catholique de France. La présente soumission propose une lecture renouvelée du pluralisme juridique, théorisé par Santi Romano, à l'aune de cette justice non-traditionnelle. Le pluralisme juridique suppose une pluralité d'ordres juridiques, cet ordre pouvant être défini comme "l'ensemble de sujets de droit dont la conduite est régie par des normes fondamentales communes, ainsi que d'autres normes prises en application de celles-ci, et dont les conflits sont résolus par des instances appliquant lesdites normes". Au regard de cette définition, lesdites commissions pourraient être considérées comme des ordres juridiques. En effet, il en ressort que les parties prenantes au processus restauratif (sujets de droit) sont soumises à des normes de reconnaissance et de réparation structurantes (normes fondamentales communes), desquelles résultent des normes restauratives personnalisées (normes dérivées), adoptées à l'issue d'un arbitrage entre les intérêts divergents en présence (résolution du conflit par la commission). En outre, il y a une interaction indirecte entre les ordres juridiques étatique et canonique via les commissions de reconnaissance et de réparation. Elles font office d'"intermédiaires" entre ces deux ordres juridiques et empruntent, à des degrés divers, des caractéristiques de l'une et de l'autre. On parle alors d'"ordres juridiques dérivés", issus d'"ordres juridiques originaires" qui leur fournissent, directement ou indirectement, les moyens de leurs existence et fonctionnement (création des commissions à l'initiative de l'Église, reconnaissance légale pour la CRR et pour le Fonds Salam chargé de la mise en oeuvre des réparations financières dans le cadre de l'INIRR, emprunt du lexique juridique étatique, etc.). Bien que présentant de nombreux intérêts pour des victimes souvent confrontées à l'impossibilité de saisir la justice étatique, il est des situations où ces commissions, prises comme des entre-deux plus ou moins poreux, entravent l'efficacité du traitement des violences sexuelles par l'État. Il en est par exemple ainsi lorsqu'elles empiètent sur ses prérogatives régaliennes en imposant la signature d'une clause de renonciations à recours ou lorsque les faits dénoncés ne sont pas réellement prescrits. Ces enjeux appellent à une étude approfondie de ces mécanismes d'alter-justice afin d'en déceler tous les rouages.

- (b) *"C'est comme Tchernobyl." Comparer le rôle des dispositifs d'expertise, de participation et de réparation dans la gestion des risques nucléaire et des "abus sexuels" dans l'Eglise Catholique.*
Benoit Gautier (Laboratoire de sciences humaines et sociales LSHS de l'Autorité de Sécurité Nucléaire et de Radioprotection ASNR)

Cette contribution se fonde sur une enquête réalisée dans le cadre d'un projet de recherche financé par l'Autorité de Sécurité Nucléaire et de Radioprotection (ASNR) française sur les transformations des usages de la participation dans le monde du nucléaire. A cette occasion, nous avons mené une enquête centrée sur la mobilisation par la Conférence des Evêques de France d'un dispositif participatif visant à faire travailler des groupes de "laïcs" à l'"appropriation" des "recommandations" du rapport de la CIASE. Nous avons réalisé des entretiens avec des laïcs participants, mais plus largement aussi avec des membres de la CEF, des membres de la CIASE, ainsi que des militants de la protection de l'enfance dans l'Eglise, lanceurs d'alertes ou acteurs de la prévention de terrain dans l'Eglise. Cette enquête se double d'une autre portant sur l'évolution des dispositifs participatifs en usage dans la gestion des risques liés aux technologies nucléaires en France. Alors que "les mondes sociaux" de la prévention des risques nucléaires et celui de la prévention des abus sexuels dans l'Eglise Catholique semblent éloignés, notre travail met en lumière des parallèles qui permettent d'éclairer les choix institutionnels réalisés dans chacune de ces situations. En effet, nous nous retrouvons dans les deux cas des formes bien connues de dispositifs de gestion de crise et des risques : l'articulation entre expertise scientifique, participation et dispositifs de réparation. Cette articulation ouvre dans les deux cas sur des controverses scientifiques (sur "l'objectivité" de l'expertise), professionnelles (sur la légitimité et le statut du savoir des profanes et

victimes "participants"), mais aussi sur des interrogations concernant la responsabilité individuelle, l'attribution des fautes, dont les dispositifs de "justice restaurative" sont l'incarnation dans le cas de l'Eglise, et les campagnes d'aide à l'adaptation "post accidentelle" sont l'exemple dans le cas nucléaire. Notre contribution invitera donc à penser la place des dispositifs de justice restaurative dans la continuité d'un ensemble de dispositifs de gestion de crise (expertise, participation, réparation) qui s'appellent mutuellement, se combinent et se répondent. Il s'agira de les penser dans le cadre de la gestion des risques par des institutions peuplées de professionnels (clercs catholiques, ingénieurs nucléaires) soucieux de préserver leur autonomie et leur légitimité, non seulement face à l'opinion publique, mais aussi face aux autorités politiques et à l'Etat qui les enjoignent à démontrer leur capacité à "réguler" des questions qui mettent en jeu des atteintes sur les corps complexes, parfois difficiles à saisir, et dont les conséquences se mesurent sur un temps long. Dans ce cadre comparatif, il s'agira d'abord de "dépayser" chacun des terrains en relativisant l'exceptionnalité que mettent presque systématiquement en avant les personnes rencontrées sur les deux terrains. Le monde du nucléaire, comme celui des abus sexuels dans l'Eglise catholique, se présentent comme des "états d'exception" qui justifieraient un traitement spécifique, relevant souvent de l'autorégulation. Nous nous intéresserons donc aux manières dont les acteurs construisent cette exceptionnalité pour justifier de la défense d'un régime de régulation qui leur est propre. La place des savoirs techniques (qu'il s'agisse de disciplines scientifiques, de théologie ou de droit canonique) semble être une ressource pour défendre cette autonomie. Elle est donc l'enjeu de luttes âpres pour tracer les frontières du savoir qui fait autorité, tout en donnant une place aux savoirs "profanes" qui s'imposent.

(c) *Mener une enquête sur les violences sexuelles dans une institution catholique : Quelles démarches et quels effets pour les témoins ?*

Lorraine Odier (Université de Fribourg et Haute école de travail social Lausanne, HES-SO)

Le 20 juin 2025, un Groupe de travail ancré au Département d'histoire contemporaine de l'Université de Fribourg, composé d'une sociologue de trois historiennes ainsi que deux juristes externes, a présenté à la presse les résultats de 13 mois d'enquête sur les violences sexuelles à l'Abbaye de Saint-Maurice. Mandatée par l'Abbaye de Saint-Maurice elle-même, cette étude visait à faire un état des lieux des violences sexuelles exercées dans le cadre de ses activités. Pour répondre à ce mandat, le Groupe de travail a croisé ses expertises pour récolter et analyser différents types de sources : • Un corpus d'archives de l'Abbaye de Saint-Maurice du 1950 à 2024 composés des ordres du jour et procès-verbaux des instances décisionnelles de l'Abbaye de 1974-2024 ; des dossiers et archives des abbés et des dossiers individuels de chanoines. • 49 entretiens menés avec des personnes ayant répondu un l'appel à témoins qui a circulé par voie de presse. • Les auditions de 24 ecclésiastiques (administrateur apostolique, chanoines, canoniste). Le Groupe de travail a cherché, non seulement à "acter et poser des faits" comme convenu avec les autorités de l'Abbaye, mais également à initier un travail de mémoire et de reconnaissance du vécu des personnes qui se reconnaissent victimes de violences sexuelles. Le dispositif de recherche a ainsi accordé une large place à la parole des victimes et de leurs proches. Au-delà du simple recueil de témoignages visant à compléter les lacunes des archives, cette parole a nourri la méthodologie. D'une part, les situations de violence ont été déterminées sur la base du ressenti des témoins, au lieu d'être postulées à partir d'une typologie prédéfinie. Et d'autre part, plutôt que de chercher à décrire ces situations de manière exhaustive, l'analyse s'est appuyée sur ces récits pour comprendre les mécanismes et les conditions qui ont pu favoriser ces violences (ou ne pas les empêcher), et qui ont influencé leur gestion par les responsables de l'Abbaye. Cette démarche originale a non seulement permis de placer l'Abbaye et son fonctionnement au coeur du propos, mais aussi d'éviter d'exposer à la presse et au grand public les personnes victimes de violences et les actes subis. La contribution, présentera dans un premier temps cette expérience en mettant l'accent sur la manière de laquelle l'objectif de reconnaissance a agi sur le dispositif méthodologique et analytique. Dans un deuxième temps, elle présentera les questions ouvertes par cette expérience et le projet qu'elles nourrissent : quels est le vécu de ces enquêtes par les témoins ? Quels sont les effets sur leurs trajectoires et leur entourage ?

40. *Les mondes de l'insertion en mouvement: Activation des publics, nouvelles professionalités et régulation publique (Room G230) (session 1)*

Organisers

Maël Dif-Pradalier (Haute école de travail social Fribourg, HES-SO), Joseph Hivert (Haute école de

travail social Fribourg, HES-SO), Thomas Jammet (Haute école de travail social Fribourg, HES-SO) and Muriel Surdez (Université de Fribourg)

Abstract

Dans un contexte où l'emploi constitue à la fois une norme sociale, une obligation politique et une condition d'autonomie financière, l'insertion socioprofessionnelle est un observatoire privilégié des mutations contemporaines du travail, de l'action publique et des professions. Confronté à des publics pluriels et à un marché du travail sélectif, il est pris entre injonction à l'employabilité, quête d'autonomie des personnes accompagnées et "nouvelles" formes d'intervention sociale. Le développement de l'insertion s'est accompagné de la multiplication des acteurs, dispositifs et référentiels d'intervention, engendrant un brouillage des frontières entre accompagnement social et accompagnement vers l'emploi. De nouvelles figures professionnelles ont émergé, ainsi que des configurations hybrides entre secteurs public, associatif et privé. L'État est ici au cœur des tensions : prescripteur et acheteur de mesures d'insertion, certificateur et organisateur de formations, son rôle évolue à mesure que se multiplient les acteurs privés. Afin d'explorer ces évolutions, ce workshop invite des communications empiriques ou comparatives portant notamment sur : • la redéfinition des identités et frontières professionnelles parmi les acteurs de l'insertion • la transformation du rôle de l'État en matière de formation et certification dans l'insertion, et plus largement de l'intervention sociale • les effets de la diversification des publics et des dispositifs sur les modalités d'accompagnement des professionnels Il s'agit de saisir les dynamiques qui mettent en mouvement les mondes de l'insertion et redessinent les contours contemporains de l'État social et des professionnels qui le mettent en oeuvre au quotidien.

Discutant: Martial Vildard (Groupe Sociétés, Religions, Laïcités GSRL, EPHE-PSL)

Presentations

- (a) *L'activation des mères à l'aide sociale sous tension : Transformations et mise en oeuvre dans trois cantons suisses (1996–2026)*

Aline Burki (Haute école de travail social Lausanne, HES-SO), Carola Togni (Haute école de travail social Lausanne, HES-SO)

Cette communication s'intéresse aux transformations des politiques d'activation à destination des mères bénéficiaires de l'aide sociale au cours des trente dernières années. S'appuyant sur des résultats intermédiaires d'une recherche socio-historique menée dans trois cantons, elle articule l'analyse des évolutions réglementaires (normes CSIAS, législations cantonales, directives des services sociaux) avec l'étude des pratiques professionnelles, à partir d'observations et d'entretiens auprès des professionnel·les en charge de l'accompagnement social. Notre contribution s'inscrit dans deux axes du workshop : la transformation du rôle de l'État dans l'insertion et l'évolution des modalités d'accompagnement des publics. Elle interroge plus spécifiquement l'intégration progressive des mères dans les politiques d'activation depuis la fin des années 1990. Historiquement, l'État social suisse a été construit sur un modèle familial traditionnel assignant aux mères un rôle prioritaire dans la sphère domestique. Ce modèle est progressivement remis en question sous l'effet conjoint des mobilisations pour l'égalité et de volonté de promouvoir l'emploi des femmes, favorisant l'émergence d'un référentiel d'"adulte actif". Cependant, cette transformation est partielle et sujette à tensions, liées à un contexte marqué par la persistance d'inégalités de genre, notamment en matière de travail familial. Les mères — en particulier celles qui élèvent seule leurs enfants — restent surreprésentées parmi les bénéficiaires de l'aide sociale, tandis que leur activation est simultanément promue au nom de l'autonomie et de l'égalité. Nous nous intéressons à comment cette activation est mise en oeuvre, et les résistances et problèmes qu'elle soulève, à la manière dont ceci est discuté et géré tant au niveau normatif et réglementaire, qu'au niveau des pratiques professionnelles. Il s'agit ainsi de porter un regard sur les transformations et les tensions qui traversent les mondes de l'insertion, notamment celle entre injonction à l'employabilité et la prise en compte des contraintes et charges familiales, ainsi que sur les différentes logiques de mise en oeuvre observée dans les cantons étudiés.

- (b) *Les job coaches dans le champ de l'insertion : Trajectoires, socialisations et hiérarchies professionnelles*

Joseph Hivert (Haute école de travail social Fribourg, HES-SO), Pierre Tainturier (Haute école de travail social Fribourg, HES-SO)

La figure du job coach s'impose aujourd'hui comme un acteur central du champ de l'insertion socio-professionnelle, dans le contexte du développement des "nouveaux métiers" de l'intervention

sociale et du tournant actif des politiques sociales. Pourtant, cette activité professionnelle reste peu étudiée. Qui sont les job coachs ? D'où viennent-ils ? En quoi se distinguent-ils des autres professionnel.les de l'insertion ? Cette communication présente les premiers résultats d'une enquête qualitative en cours menée en Suisse romande, fondée sur une vingtaine d'entretiens biographiques avec des job coachs exerçant au sein d'organisations prestataires de l'État (OSEO, etc.), d'entreprises privées ou comme indépendants. D'une part, elle dresse un portrait sociographique des professionnel.les et analyse leurs trajectoires d'entrée, en les articulant à leurs représentations du monde social et du travail. Elle montre qu'une partie des job coachs est issue de familles appartenant aux classes populaires stabilisées, souvent d'origine immigrée, où la valeur accordée au travail et à la responsabilité individuelle est forte. Elle met également en évidence des reconversions depuis le secteur privé, à la suite de bifurcations professionnelles : le job coaching apparaît comme une opportunité permettant d'articuler des appétences "sociales" - notamment le fait d'aider les autres - et des croyances dans l'autonomie et le mérite. Elle restitue ainsi l'illusio des enquêté.es, en mettant au jour des visions du métier indexées à des visions du monde social et à des rapports au politique. D'autre part, elle analyse les dynamiques de délimitation et de concurrence avec des métiers voisins (conseiller.es en insertion, travailleur.euses sociaux.ales). Elle montre que le job coaching tend à constituer un pôle relativement dominant, notamment en raison de sa proximité au marché de l'emploi et des compétences qui lui sont associées. Situé en aval des dispositifs d'accompagnement, il occupe ainsi une position stratégique, contribuant à structurer les hiérarchies internes de cet espace professionnel.

(c) *Résistances de travailleurs sociaux face à la logique de parcours. Étude du cas d'un dispositif insertion départemental*

Clarisse Madiot (Université Paris-Est Créteil UPEC)

La communication vise à interroger la redefinition de l'identité professionnelle des travailleurs sociaux chargés du suivi des allocataires du Revenu de solidarité active (RSA) face à l'injonction à "pratiquer le parcours". En effet, nous partons du constat que le "parcours" représente l'ambition d'individualisation de l'accompagnement (Bessin & Negroni, 2022), mais aussi une opérationnalisation de l'action publique, notamment par la modélisation de parcours-types par l'administration. Il permet de séquencer la trajectoire d'insertion en étapes de réalisation du projet d'accès à l'emploi, avec une volonté de rendre visible l'action publique et l'activation des allocataires. La logique de parcours vise ainsi à unifier les pratiques autour de mêmes modes de faire et penser l'insertion. En s'appuyant sur les données issues de l'enquête qualitative menée dans le cadre d'une recherche doctorale en Cifre au sein d'un "service insertion" d'un Conseil départemental francilien, la problématique suivante sera abordée : comment les professionnels s'approprient-ils cette modélisation des parcours-types dans leurs pratiques ? Nous verrons que les travailleurs sociaux départementaux dits "de polyvalence" sont ceux qui présentent le plus de résistances à ajuster leurs pratiques aux parcours-types pour leur suivi RSA. Ceux-ci leur apparaissent en décalage avec la "routinisation de l'urgence" (Lipsky, 2010) vécue, leur faisant ressentir un "travail empêche" (Clot, 2015). De plus, ils souhaitent garder leur autonomie de travailleurs sociaux. Ceci participe alors à la redefinition de leur identité professionnelle : ils doivent "faire avec" le parcours et "faire avec" d'autres intervenants aux cultures professionnelles éloignées. En effet, face à ces résistances, les agents en charge de l'organisation du dispositif insertion choisissent de se tourner vers des opérateurs externes qui présentent des pratiques plus "parcours-compatibles", notamment en passant par une commande publique (Chauvière, 2007) qui permet de contractualiser le partenariat autour des attendus du parcours.

(d) *Des politiques d'insertion au gouvernement de soi : Subjectivation et psychologisation des parcours juvéniles*

Antoine Sansonnens (Haute école de travail social Fribourg, HES-SO)

L'insertion socioprofessionnelle des jeunes présentant une vulnérabilité psychique pose des défis complexes, situés à l'intersection du social et du médical. La littérature et une enquête menée en Suisse et au Québec (Sansonnens, 2022 ; 2026) suggèrent que la psychiatrisation des problèmes sociaux transforme la manière dont les dispositifs abordent l'accompagnement : pauvreté, décrochage scolaire ou isolement familial tendent à être interprétés à travers un prisme biomédical (Bois, 2026 ; Otero, 2018). L'irruption de jobcoachs et intervenants psychosociaux, parfois proches de la psychothérapie ainsi que l'engagement direct d'infirmier.ère.s et psychologues, illustre l'intensification de cette santéisation de l'insertion (Zurbuchen et al., 2023). Les dispositifs combinant soutien à l'emploi et aux études, tels que l'IPS ou ses adaptations pour l'éducation

(Pothier et al., 2021) mettent l'accent sur le placement rapide et le suivi personnalisé, favorisant le rétablissement mais interrogeant la capacité des jeunes à exercer leur autonomie. Dans ce contexte, plusieurs questions se posent : jusqu'où l'accompagnement individualisé peut-il devenir une forme subtile de psychiatrisation ? Comment concilier l'encadrement biomédical avec le maintien des possibles et le développement de compétences socioprofessionnelles ? Ces enjeux prennent une résonance particulière à la lumière des orientations de la future réforme suisse de l'AI, visant à renforcer les prestations d'intégration pour les jeunes présentant des troubles psychiques (Conseil fédéral, communiqué 11.02.2026). Cette perspective institutionnelle pourrait accentuer la médicalisation des parcours tout en poursuivant l'objectif de réinsertion. L'expérience des praticien.ne.s (Sansonnens, 2022) montre que l'articulation entre prudence, expérimentation et négociation avec les employeurs et institutions demeure essentielle pour préserver les marges d'autonomie et éviter une interprétation excessive des difficultés sociales comme pathologies individuelles. En conclusion, cette communication mettra en lumière que l'insertion socioprofessionnelle des jeunes vulnérables psychologiquement soulève des questions cruciales concernant l'efficacité des dispositifs, la porosité des frontières entre social et médical, ainsi que les impacts potentiels de la psychiatrisation sur leur autonomie.

41. *Collective Improvisation: Performing and Analysing Dance as a Social and Inclusive Practice (Room E040)* (session 2)

Organisers

Alain Bovet (HEG Arc, HES-SO), Sara Keel (University of Zurich), Jakub Mlynar (Haute école de travail social Valais, HES-SO) and Marc Relieu (Télécom Paris)

Presentations

(a) *Collective Improvisation: Analysing Dance as a Social and Inclusive Practice I*

Simon Henein (EPFL), Simona Ferrar (EPFL), Fabienne Malbois (Haute école de travail social Valais, HES-SO), Loanne Janin (Haute école de travail social Valais, HES-SO), Tanja Ulrich (EPFL), Angeliki Balantani

(b) *Collective Improvisation: Analysing Dance as a Social and Inclusive Practice II*

Philippe Sormani (Zurich University of Arts), Clemens Eisenmann (University of Konstanz)

(c) *Collective Improvisation: Analysing Dance as a Social and Inclusive Practice III*

Alain Bovet (HEG Arc, HES-SO), Sara Keel (University of Zurich), Jakub Mlynar (Haute école de travail social Valais, HES-SO), Marc Relieu (Télécom Paris)

The second session will take the form of a data session where, according to the research tradition of embodied conversation analysis, workshop participants, organizers and the experienced dancer engage in a collective analysis of selected short video sequences of the performance. Led by the workshop organizers, the collective analysis will be focused on the theme of improvising through inclusive collaboration and is expected to invite reflections on dance as a social practice.

42. *Agricultural Transitions in Motion: Actors, Policies, and Professional Communities – Working Spaces, Living Spaces: Remote Work, Environment, and Emerging Inequalities (Room C130)* (session 1)

Organisers

Andrea Farioli (University of Fribourg), Emile Spahr (Agroscope) and Loïc Mazenc (University of Fribourg)

Abstract

Agricultural transitions unfold amid deep transformations in rural and professional communities. Confronted with environmental, health, and economic crises, actors are redefining their positions, alliances, and practices. This workshop examines agricultural transition as a social process, in which relations between state and territories, experts and producers, public standards and local practices are being reorganized. It invites participants to connect analyses of policy change, knowledge circulation, and evolving farming practices, while examining how transitions reshape power relations, gender inequalities, and economic dependencies.

Thus, the workshop includes contributions over three themes: (1) changing practices and professional identities; (2) intermediaries of the transition; (3) power relations and inequalities in the transition

Presentations

(a) *Les berger.es salariés, une profession en construction ?*

Antoine Doré (INRAE), Joséphine Guichard (INRAE), Jeanne Caucheteux (INRAE)

En France, le métier de berger.es, est depuis plusieurs décennies engagé dans un processus de salarisation mêlant plusieurs acteurs : les employeurs (éleveurs ou groupements pastoraux), les organisations syndicales et associatives ainsi que les politiques publiques, notamment les politiques publiques de conservation de la nature (Azzola et Lombard, 2022 ; Grosjean, 2024). Cette dynamique de salarisation et de professionnalisation des berger.es s'accompagne de tensions multiples autour de la définition légitime du métier, de ses savoir-faire, de ses frontières et de ses conditions d'exercice. En particulier, les spécificités du travail pastoral le rendent peu compatible avec les conditions d'exercice classique du travail salarié et du droit du travail qui les sous-tendent, ce qui contribue à un turn-over élevé des berger.es (Four, 2015). Le territoire professionnel des berger.es salarié.es demeure traversé par des conceptions divergentes de la profession (Doré, 2022). Par exemple, on observe d'une part la revendication d'un "métier-passion", d'autre part sa reconnaissance comme un "vrai métier" et l'amélioration des conditions de travail (Richard Frève, 2015). Ce territoire se construit également en tension avec la recherche de légitimité vis-à-vis des employeurs, mais aussi au regard des politiques de protection de la nature, dont les financements liés à la gestion de la prédation semblent influencer le recrutement de berger.es salarié.es. Enfin, la profession est traversée par des rapports sociaux multiples (de genre, de classe, de race ou encore de génération) qui structurent les conditions de travail, d'accès et de maintien dans le métier, dans un contexte de perte d'attractivité. Sur la base d'une cinquantaine d'entretiens auprès d'acteurs variés du pastoralisme (salarié.es, employeurs, représentants d'organisation professionnels, techniciens, conseillers, etc.), nous interrogerons dans cette communication la constitution du territoire professionnel (Abbott, 1988) des berger.es salarié.es en France. Nous rendrons compte des processus de négociation qui structurent, à différentes échelles, ce territoire professionnel ainsi que les différentes formes de régulation sociale qui s'y déploient. Une attention particulière sera portée aux effets des politiques de conservation de la nature sur le recrutement, ainsi qu'aux évolutions sociodémographiques du groupe des berger.es dans la construction de ce territoire professionnel.

(b) *Les courtiers de la transition agroécologique: Le rôle et les effets de l'intermédiation au sein des coopératives vitivinicoles néo-aquitaines*

Clémentine Chazal (Bordeaux School of Economics)

Le terme "transition agroécologique" présuppose un changement radical, voire paradigmatique, des pratiques productives et commerciales des exploitations agricoles. Si on comprend facilement pourquoi les promoteurs d'un tel changement utilisent ce terme, force est de constater que des acteurs situés dans des contextes politiques peu perméables à une telle marge d'action tendent à se positionner plutôt dans le registre du changement incrémental, comme en témoigne le segment de l'industrie vitivinicole où se situent les coopératives de Nouvelle Aquitaine. Dès lors on s'interroge, comment permettre l'adoption, la mise en oeuvre, l'appropriation et la légitimation des pratiques de verdissement, de types agroécologiques au sein du segment coopératif de l'industrie vitivinicole ? Plus précisément, quel est le rôle des responsables de caves coopératives dans cette transition ? Pour répondre à ces questions, notre enquête se base sur des entretiens semi-directifs menés avec des responsables de caves coopératives néo-aquitaines, lors d'un terrain mené au cours de l'année 2025.

En puisant dans la littérature issue de la sociologie politique et économique concernant le rôle "des intermédiaires", notre hypothèse centrale est que ces responsables agissent comme "courtiers" de l'agroécologie : ils traduisent et recomposent les injonctions environnementales pour les rendre acceptables et praticables à l'échelle des exploitations et de leur cave respective. L'analyse met en lumière le rôle central de ces acteurs comme intermédiaires entre des mondes hétérogènes – producteurs, aval marchand et pouvoir public, dont les propriétés sociales, l'activité et le langage sont radicalement différents. Notre étude identifie trois dilemmes structurants qui limitent et orientent leur action : 1. concilier exigences de rentabilité et adoption de pratiques agroécologiques ; 2. articuler la transformation des exploitations avec celle de la chaîne de valeur ; et 3. dépasser les représentations productivistes pour massifier des pratiques encore perçues comme marginales. Nous montrons comment ces dilemmes orientent mais également limitent leurs actions, et comment ces courtiers opèrent un bricolage de réponses à ces trois dilemmes, contribuant ainsi à faire émerger des modèles d'action coopérative différenciés.

- (c) *Des transitions socio-techniques "par le bas" : L'exemple de l'élevage des jeunes veaux laitiers.*
Florence Hellec (INRAE, UMR CESAER)

Parmi les enjeux auxquels l'élevage est confronté, la question du bien-être animal s'impose avec de plus en plus de force. Dans le secteur laitier, les conditions de vie des jeunes animaux font ainsi l'objet de vives critiques de la part de collectifs militants qui dénoncent des pratiques courantes telles que la séparation précoce des veaux avec leurs mères, leur transport sur de longues distances ou encore leur engraissement dans des bâtiments confinés. En réponse à ces critiques, des projets de recherche se multiplient autour de la conception de techniques d'élevage plus respectueuses des besoins des animaux, conduisant à la définition de nouvelles normes pratiques en agriculture. Parallèlement, des éleveurs, individuellement et collectivement, réinventent d'autres manières de travailler avec les animaux. C'est l'une de ces innovations "par le bas", portées par les acteurs de l'élevage, que nous avons étudiée, à savoir l'élevage des veaux laitiers par des vaches nourrices, qui consiste à confier à une vache en lactation entre deux et quatre veaux qu'elle nourrit et élève pendant plusieurs mois (Constancis et al., 2023). L'objectif de notre communication est ainsi de saisir les dynamiques socio-techniques soutenant ce type d'innovation, ainsi que d'en mesurer la portée en termes de transition de l'élevage vers plus de durabilité. S'appuyant sur la théorie de l'innovation par retrait (Goulet, Vinck, 2012), l'analyse montre que cette technique, présentée comme plus "naturelle", implique une transformation du métier d'éleveur sur les plans pratiques et identitaires. La reconstitution des réseaux socio-techniques dans lesquels ces éleveurs s'insèrent met en évidence l'importance du mouvement de l'élevage herbager (Hassanein, Kloppenburg, 1995 ; Déléage, 2004) comme espace d'expérimentation technique, et souligne le rôle discret mais essentiel des organismes alternatifs de conseil agricole et d'animation territoriale. Par ailleurs, nous observons que le déploiement de cette technique dans les fermes s'articule avec des réflexions autour des formes de commercialisation des animaux et des produits qui en sont issus.

Les données utilisées proviennent principalement d'entretiens menés auprès d'agriculteurs et de techniciens en élevage (environ 70) ; elles sont issues de trois enquêtes successives réalisées en 2018, 2021 et 2025 dans différentes régions d'élevage laitier en France, dans le cadre de collaborations avec des chercheurs en sciences animales.

Workshop session VI

Time: Friday, 4 September 2026 15:15 - 16:45

Venue: UNIFR, Campus Pérolles, Boulevard de Pérolles 90

43. *Gemeinschaften in Bewegung: Interpretative Perspektiven auf Zusammenhalt, Zugehörigkeit und soziale Beziehungen (Room E230)* (session 2)

Organisers

Florian Elliker (Universität St.Gallen), Noemi Trucco (University of Luxembourg; University of Fribourg) and Stefan Röhrer (Institut für Arbeitsmarkt- und Berufsforschung IAB)

Presentations

- (a) *"Polizei als Familie" – gemeinschaftsbildende organisationale Narrative und welche Konsequenzen damit verbunden sind*

Nathalie Pasche (Fachhochschule Nordwestschweiz)

Wenn wir Gemeinschaftsbildung verstehen wollen, ist eine organisationssoziologische Perspektive gewinnbringend. Gemeinschaftsbildende Elemente beruflicher Organisationen sind unübersehbar und finden sich bereits in historischen Formen wie Gilden und Zünften wieder. Krell (1994) rekonstruiert Gemeinschaft als zentrale Orientierung bei unterschiedlichen Betrieben. Gemeinschaftliche Betriebe orientieren sich an organisationskulturellen Werten wie z. B. Treue, Fürsorge, Vertrauen und Intimität. Personalpolitisch folgen sie dem Leitbild der Familie und rekrutieren Mitarbeitende innerhalb des familiären Umkreises, weshalb sie clanartige Strukturen aufweisen können. Die Ansprüche gegenüber Mitarbeitenden als ganze Personen sind entgrenzend, da sie Berufliches und Privates vermischen und auf eine Total-Inklusion zielen. Auch die Polizei als Organisation ist bekannt für ihren hohen Gemeinschaftssinn, was häufig als "esprit de corps" oder "Korpsgeist" beschrieben wird. Dieser Beitrag möchte am Beispiel der Polizei aufzeigen, wie ein beruflicher Gemeinschaftssinn entsteht und welche ein- und ausschließenden

Dynamiken daraus hervorgehen. Angesichts von gesellschaftlichen Diversitätsansprüchen sind diese Dynamiken von besonderem Interesse: Frauen, ethnische und sexuelle Minderheiten in der Polizei glätten ihre Differenzenerfahrungen als 'Andere' in der Polizei zugunsten der Gemeinschaftszugehörigkeit. Vor diesem Hintergrund haben diversitätsfördernde Massnahmen in der Polizei einen schweren Stand, da sie Differenzen hervorheben und deshalb als Bedrohung für den organisationalen Zusammenhalt wahrgenommen werden. Mittels einem organisationssoziologisch-narrativen Zugang, zeige ich auf, welche Wirkungen das gemeinschaftsbildende Narrativ "Polizei als Familie" entfaltet und was dies für eine Polizei als staatliche Organisation mit Gewaltlizenz bedeutet.

- (b) *Vergemeinschaftung in Zeiten politischer Polarisierung: Zugehörigkeit, Anerkennung und Opferstatus in der neuen rechten Bewegung*
Johanna Fröhlich (Universität Basel)

"Vergemeinschaftung in Zeiten politischer Polarisierung: Zugehörigkeit, Anerkennung und Opferstatus in der neuen rechten Bewegung Der Beitrag untersucht die neue rechte Bewegung als eine Form der Vergemeinschaftung unter Bedingungen politischer Polarisierung. Ausgehend von einer ethnographischen Studie frage ich, wie Zusammenhalt in einem Milieu hergestellt wird, das sich nicht einfach außerhalb der modernen Ordnung positioniert, sondern zentrale normative Prinzipien dieser Ordnung selektiv aneignet. Im Zentrum steht die These, dass Zugehörigkeit in der neuen rechten Bewegung nicht allein über gemeinsame Ideologie, sondern über die Verschränkung von affektiver Bindung, moralischer Anerkennung und symbolischen Grenzziehungen erzeugt wird.

Empirisch rekonstruiere ich erstens, wie das "Volk" als begehrte und zugleich prekäre Gemeinschaft imaginiert wird und wie Zugehörigkeitsansprüche über Körper, Herkunft, Sichtbarkeit und geteilte Selbstdeutungen reguliert werden. Zweitens zeige ich, dass der Opferstatus eine zentrale Ressource der Vergemeinschaftung darstellt: Das Kollektiv erscheint als verletzt, bedroht oder enteignet und gewinnt gerade daraus moralische Legitimität. Drittens argumentiere ich, dass die Bewegung moderne Anerkennungsordnungen nicht zurückweist, sondern umcodiert: Die moralische Aufwertung des Opfers und das Ideal der Gewaltlosigkeit werden in ein antagonistisches Deutungsschema überführt, das kollektive Selbstvergewisserung und Abgrenzung zugleich ermöglicht.

Der Beitrag leistet damit einen konzeptuellen Beitrag zur Unterscheidung von Vergemeinschaftung und Vergesellschaftung, indem er zeigt, wie sich rechte Gemeinschaftsbildung aus der inneren Spannung moderner Normen speist. Zugleich verbindet er mikrosoziologische Szenen der Zugehörigkeit mit makrosoziologischen Dynamiken von Polarisierung, Vertrauenskrise und Anerkennungskonflikten.

- (c) *Biographische und intergenerationale Genese von Engagement und Zugehörigkeit*
Martina Schiebel (Carl von Ossietzky Universität Oldenburg), Johanna Raphaela Wahl (Carl von Ossietzky Universität Oldenburg)

Für soziale Bewegungen und Protestgruppierungen sind Prozesse der Zugehörigkeit und Gemeinschaftsbildung konstitutiv. Forschungen verweisen dabei sowohl auf die hohe Relevanz biographischer Erfahrungen und familialer Prozesse für die Begründung eigenen politischen Engagements (Schiebel 2026) als auch die Bedeutung der Generationszugehörigkeit für Protesthandeln (Hurrelmann/Albrecht 2020). Gerade in gesellschaftspolitischen Krisen und Transformationsprozessen gewinnen diese Dynamiken besondere Bedeutung: Sie evozieren Protest, der seinerseits zum Katalysator biographischer Veränderungsprozesse werden kann und Fragen von Zugehörigkeit, Gemeinschaftsbildung und Anerkennung neu aufwirft.

Im Vortrag steht aktuelles protestförmiges politisches und zivilgesellschaftliches Engagement im Fokus, das im laufenden, von der Deutschen Forschungsgemeinschaft (DFG) geförderten Forschungsprojekt "Generationen im Protest" anhand von ausgewählten Gruppierungen verschiedener politischer Couleur in der Bundesrepublik Deutschland in biographischer und intergenerationaler Perspektive untersucht wird. Gefragt wird nach Prozessen der Herausbildung generationeller und kollektiver Zugehörigkeiten, nach intergenerationaler Tradierung bzw. Abgrenzung sowie nach der Bedeutung medialer Diskurse.

Der Vortrag zeigt die wechselseitige Konstitution von (familien-)biographischen Erfahrungen, medialen Diskursen und Öffentlichkeiten auf. Es wird ein triangulierender methodischer Ansatz (vgl. Denzin 2012; Alber/Schiebel 2018) vorgestellt, um diese Verwobenheiten angemessen analysieren zu können.

- (d) *Die Neukonstitution von Ungleichheitssemantiken – Von Klassenkampf zu Identitätspolitik*
Marlene Müller-Brandeck (Berlin-Brandenburgische Akademie der Wissenschaften)

Der Vortrag untersucht, wie sich gegenwärtig Formen von Zugehörigkeit, Anerkennung und Identität in und durch Identitätspolitik verändern. Er baut auf einer qualitativen Semantikanalyse identitätspolitischer Auto(sozio)biographien (Spoerhase 2017) auf, in denen die Autor:innen ihre Erfahrungen mit Diskriminierungen beschreiben (etwa Rassismus, Sexismus, Klassismus, Ableismus, Transfeindlichkeit oder Antisemitismus). Um die Spezifität gegenwärtiger Ungleichheitssemantiken herauszuarbeiten, habe ich diese mit historischen Äquivalenten wie der Frauenbewegung der 1970er und 1980er Jahre und der Arbeiterbewegung Anfang des 20. Jahrhunderts verglichen (Müller-Brandeck 2025a).

Der Vortrag fragt, wie identitätspolitische Diskurse die Selbsterzählung von Individuen als Diskriminierte hervorbringen, wie diese Subjektivierung das Verhältnis von Individuum und Kollektiv verändert und wie dies mit Partikularisierungsprozessen zusammenhängt.

Empirisch zeigt sich, dass soziale Ungleichheit primär entlang der Unterscheidung von Privileg und Diskriminierung beobachtet wird und als komplexes, multidimensionales Gebilde konstruiert wird (Müller-Brandeck 2025b). Die Autor:innen entwickeln einen "Diskriminierungsseismographen", der es ihnen erlaubt, auch latente Formen von Abwertung im Alltag wahrzunehmen und so ihre Identität als Diskriminierte zu erzählen.

Diese Identitätskonstruktion verändert grundlegend die Vorstellung von gesellschaftlichen Kollektiven. In der Arbeiterbewegung waren kollektive Identitätsvorstellungen prägend. Es ging darum, Solidarität dadurch zu organisieren, dass der Einzelne sich als Teil des Kollektivs ("der" Arbeiterklasse) verstand. Heute werden solche Kollektivkonstruktionen von Identitätspolitik durchbrochen: Die Identität jedes Einzelnen setzt sich aus einem je individuellen Ensemble diskriminierter und privilegierter Dimensionen zusammen – man kann beispielsweise aufgrund seiner Hautfarbe diskriminiert werden und gleichzeitig aufgrund seines Geschlechts privilegiert sein. Jede Identität ist also ein spezifisches Mosaik aus privilegierten und diskriminierten Merkmalen. Solidarität entsteht dann weniger durch die Zugehörigkeit zu einem Kollektiv, als durch Empathie. Daher wird auch in Identitätspolitik die Aufklärung derjenigen, die selbst nicht von Diskriminierung betroffen sind, zu einem wichtigen Ziel.

Der Beitrag zeigt so, wie Identitätspolitik die Vorstellung von sozialer Ungleichheit und Identität verändert und sich damit auch Formen von (politischer) Vergemeinschaftung verschieben.

44. *Governing Futures in Movement: Aspirations, Moral Dilemmas, and the Institutional Making of Belonging (Room D130)*

Organisers

Ilhssane Otmani (Haute école de travail social Fribourg, HES-SO)

Abstract

Across Europe and North America, integration policies shape not only access to work, education, or rights, but also the horizons of possibility that refugees and migrants can imagine for their futures. This workshop examines how communities and societies in movement produce, restrict, or negotiate belonging through the governance of aspirations. Drawing on debates on boundary-making and classical sociological approaches to community formation, the workshop explores how institutional logics, legal status regimes, and street level practices influence which life trajectories are encouraged, tolerated, or quietly discouraged. The workshop invites contributions analysing how frontline actors, community organisations, and policy frameworks steer migrant trajectories, generate moral dilemmas, or reproduce unequal distributions of recognition. Papers may address themes such as:

- mechanisms of aspirational steering in integration, education, or activation programmes
- moral and emotional labour of SLBs working with precarious groups
- boundary making and belonging in local communities
- comparative insights on how institutional architectures shape imagined futures
- tensions between individual aspirations, community expectations, and state defined realism.

The workshop welcomes empirical studies, especially qualitative, ethnographic, or participatory work, as well as theoretical papers rethinking belonging and community through aspirations, recognition, and institutional constraint. This workshop aims to connect debates on migration, social policy, and ethical

governance with broader sociological perspectives on community formation. Its objective is to clarify how contemporary societies negotiate who can belong and on what terms.

Presentations

- (a) *Integrating or Assimilating Migrants into the Swiss Labour Market? An Exploratory Analysis of Integration Programmes*

Stéphanie Cardoso (Swiss federal university of vocational education and training SFUVET)

Integration into the labour market is not only a process of access to employment, but also a form of governance that shapes migrants' possible futures, aspirations, and sense of belonging. This paper examines how labour market integration is framed in public policies developed in collaboration with civil society, with particular attention to the institutional logics and local practices that steer migrant trajectories. Drawing on a database of documents relating to professional integration projects implemented in a French-speaking canton of Switzerland between 2017 and 2019, we conduct an exploratory qualitative analysis of how integration is defined, organized, and limited in these measures. Our thematic and content analyses focus on the articulation between professional, social, and cultural integration, as well as on the different scales of intervention mobilized by the projects: micro-, meso-, and macro-social. We show that these programmes aim to support migrants' employability while also framing desirable futures, yet they remain largely constrained by local institutional realities. In practice, the emphasis is placed on individual adaptation, skills development, and behavioural adjustment, which risks transferring the responsibility for integration onto migrants themselves. The paper thus highlights a tension between aspirations for inclusion and the limited capacity of local actors to act on structural conditions. It argues that labour market access is often promoted less as full integration than as a managed and selective form of inclusion.

- (b) *Finnish Career Practitioners as Street-Level Integrators*

Miika Kekki (University of Derby)

In many countries, career guidance of migrants is a meeting point for educational, employment and integration policies. Career practitioners working with migrants have a vital role in turning these policy goals and ideals into street-level action. In this role, they use their professional agency and discretion to balance between the policy and practice but also use both visible and invisible power. In addition, they are involved in what can be described as emotional labour, both by setting boundaries for their own practice, but also by being burdened with the complexities within. My research has looked into these questions within career guidance as one aspect of migrant integration practices. The research is based on qualitative data collected amongst Finnish career practitioners working with adult migrants within public employment measures promoting migrant integration. It concerns two inter-related datasets: career discussions between the practitioners and their migrant clients, and stimulated recall interviews with the practitioners analysing their own actions. Findings suggest that career guidance of migrants as a professional field is patchy, and its possibilities to support and enable migrant integration are skewed and incomplete. Currently, career guidance constitutes an unused potential within integration practices, but in other circumstances could contribute to more socially just and sustainable integration outcomes. To summarise, the career practitioners assume the role of street-level integrators and implement integration policies through their daily work.

- (c) *Unthinkable Futures. How Workfare Governance Produces Epistemic Exclusion at the Intersection of Disability and Migration*

Elisa Begnis (Haute école de travail social Valais, HES-SO)

This paper examines how epistemic exclusion operates as a mechanism of welfare governance within Switzerland's disability insurance system, focusing on applicants navigating stratified institutional pathways. While our primary focus is on disability, we analyze how migratory status stratifies institutional trajectories, producing differential access to recognition and imaginable futures. Drawing on preliminary research - including a literature review and a visual mapping of application procedures, legal stratification, and status-dependent pathways - we analyze how institutional logics and street-level practices (Lipsky, 2010) constrain the horizons of possibility for applicants. We argue that workfare governance shapes not only material access but also by delimiting which futures become thinkable. Migrants with different residence statuses encounter diverging institutional architectures that differentially encourage, suspend, or foreclose aspirations. Our visual mapping reveals an "implementation labyrinth": a fragmented public-private network and

multilayered decision-making process generating overwhelming administrative burden. Navigating this architecture requires high administrative literacy (Nutbeam, 2000), a form of capital unevenly distributed among claimants. Within this labyrinth, operational incentives prioritize rapid job placement over sustainable long-term solutions, invisibilizing the vulnerabilities of people with migratory backgrounds and precarious status. Rather than granting pensions acknowledging reduced work capacity, the system channels applicants toward employment-centered reintegration, often into precarious work endangering their already precarious health conditions. This institutional logic produces epistemic exclusion (Tabin et al., 2024): the systematic denial of applicants' recognition as legitimate knowers of their own situations, rendering alternative life trajectories - particularly those related to employment-centered integration - structurally unthinkable.

(d) *From Possibility to Stabilisation: The Making of a Low Ambition Equilibrium (LAE)*

Ihssane Otmani (Haute école de travail social Fribourg, HES-SO)

Why do refugees with very different qualifications, aspirations, and migration trajectories often converge toward strikingly similar futures? Existing explanations, including psychological adaptation, information deficits, deskilling, or cultural accounts, struggle to explain the patterned direction of this convergence. This paper develops the concept of the Low Ambition Equilibrium (LAE) to theorise how institutional environments progressively shape which futures become viable, sustainable, and recognisable over time. Drawing on qualitative research on refugee integration trajectories, the paper argues that the LAE emerges through repeated interaction between institutional constraints and individuals' efforts to maintain feasible pathways under conditions of uncertainty. Rather than simply blocking aspirations, integration systems produce forms of risk, delay, and selective recognition that progressively orient individuals toward more modest and stabilised futures. Four mechanisms are examined: sequencing as risk production, the institutional coding of realism, selective recognition, and cooling out as interactional closure. The paper contributes to sociological debates on migration, belonging, and institutional governance by showing how integration policies shape not only access to opportunities, but also the horizons of possibility individuals can realistically sustain and imagine for themselves over time. This paper draws on the author's forthcoming monograph, *Refugee Aspirations and Institutions: Governing Low Ambition in Comparative Perspective* (Edward Elgar Publishing).

45. *Penser la cohabitation sociale dans l'espace public à l'ère du numérique (Room D230)* (session 2)

Organisers

Marianna Colella (University of Geneva) and Annamaria Colombo (Haute école de travail social Fribourg, HES-SO)

Presentations

(a) *Pratiques numériques et pratiques spatiales : Diversité des formes d'engagement civique des jeunes dans la ville*

Annamaria Colombo (Haute école de travail social Fribourg, HES-SO), Marc Tadorian (Haute école de travail social Fribourg, HES-SO)

Cette contribution s'intéresse aux manières dont le numérique et le présentiel sont interconnectés dans les pratiques d'engagement civique dans les espaces publics de plusieurs adolescentes issues de milieux populaires. Bien que plusieurs travaux déconstruisent le stéréotype d'une jeunesse postmoderne apathique et politiquement désengagée, les pratiques des jeunes dans l'espace public continuent d'être perçues davantage comme une menace pour l'ordre public que comme des pratiques susceptibles de contribuer à la vie urbaine. Cela vaut tout particulièrement pour les jeunes issus de milieux populaires, dont les pratiques politiques sont souvent marginalisées.

Cette contribution s'appuie sur une étude ethnographique portant sur la manière dont la culture des jeunes se manifeste en ligne et dans l'espace public, menée dans quatre villes suisses, à l'aide d'un dispositif méthodologique en ligne et dans les espaces urbains (Colombo et al., 2021-2025). À partir des résultats de cette recherche, elle met en lumière les manières dont les jeunes filles issues de classes populaires utilisent le numérique comme espace d'engagement civique. En raison de normes sociales fondées sur le genre, la classe sociale et, parfois, l'origine ethnoculturelle, ces jeunes filles ont appris à travers la socialisation qu'il est attendu d'elles qu'elles ne se fassent trop remarquer dans l'espace public. Toutefois, plutôt que de se soumettre passivement à ces injonctions sociales, plusieurs d'entre elles transforment cette injonction à la discrétion en stratégie

d'engagement civique, tout en respectant les normes sociales qui régissent les comportements dans les espaces publics et numériques.

- (b) *La culture de quartier revendiquée au quartier et sur Instagram*
Marianna Colella (Medialab, University of Geneva)

L'occupation de l'espace urbain par les jeunes relève d'une négociation permanente avec de multiples contraintes : météorologiques, sociales et matérielles (architecture hostile, surveillance adulte, stigmatisation). Les jeunes ancrés dans leur quartier développent des stratégies d'adaptation pour "se poser" ensemble, révélant à la fois leur créativité et leur vulnérabilité spatiale (Lefebvre, 1968 ; Kaufmann et al., 2004). Ces contraintes touchent inégalement les jeunes selon leur capital spatial : certain-es circulent librement dans la ville, tandis que d'autres maintiennent un ancrage très localisé, avec un réseau social stable mais peu renouvelé. Ces mobilités différenciées sont étroitement liées aux sociabilités entretenues et à la trajectoire scolaire. Les jeunes hommes de quartier incarnent des "masculinités indésirables" (Lieber et al., 2020) dans l'espace public : leur présence durable et visible, leur style vestimentaire identifiable génèrent des représentations anxigènes largement décalées de leur comportement effectif. Pourtant, cette figure stigmatisée constitue simultanément une ressource symbolique au sein des cultures juvéniles. L'appartenance au quartier confère une reconnaissance entre pairs, structurée par des codes esthétiques, langagiers et gestuels partagés (Lepoutre, 2001 ; Pasquier, 2005 ; Clair, 2023). Le stigmate ("jeune de quartier") se retourne en emblème ("je représente mon quartier"). Ce retournement trouve dans les espaces numériques une scène de valorisation alternative et distinctive (Bourdieu, 1979). Les jeunes enquêtés s'approprient les plateformes pour revendiquer et afficher leur appartenance territoriale : affichage du code postal dans le nom de compte Instagram, partage de contenus ancrés dans le quartier. Des créateurs comme Gab Morrison et Nas Das participent à la diffusion et à la légitimation de cette subculture en ligne, offrant des figures d'identification qui partent du territoire local pour rejoindre une esthétique internationale. Le numérique offre un espace de valorisation de codes culturels revendiqués par les jeunes de quartier, là où ces mêmes codes sont stigmatisés par les autres dans l'espace public.

46. *Family Dynamics and Life Courses: Reconfigurations Across Time and Space (Room A230)* (session 2)

Organisers

Julia Sauter (University of Lausanne), Benjamin Moles (University of Lausanne) and Laura Bernardi (University of Lausanne)

Presentations

- (a) *From Expectations to Practices: Repartnering Trajectories in Lone Parenthood. a Qualitative Life Course Perspective*

Benjamin Moles (University of Lausanne)

Post-separation family research has typically conceptualized repartnering as a discrete transition and often treated it as a pathway out of lone parenthood. From a life-course perspective, however, repartnering is better understood as a process unfolding over time, involving successive attempts at couple formation, periods of instability, interruptions, and ongoing adjustments shaped by evolving conditions across multiple life domains, including children's age and needs, coparenting arrangements, employment and economic constraints, and prior relational experiences. Drawing on qualitative longitudinal data from five waves of interviews conducted in Switzerland between 2012 and 2022, this study reconstructs the repartnering trajectories of a group of 20 lone mothers and examines how these unfold in practice over time. The analysis identifies four recurrent trajectories—early integration, disengagement, non-integrative, and durable non-entry—capturing distinct modes of engaging with couple relationships over time. The findings show that repartnering unfolds through non-linear processes of adjustment, shaped by changing biographical conditions and structured by tensions related to integration, autonomy, sustainability, and feasibility. Repartnering rarely constitutes thus a clear transition out of lone parenthood; rather, it unfolds alongside it, with lone parenthood remaining a structuring condition of everyday life. Even when relationships are formed, their integration into family life is partial, negotiated, and sometimes reversible, reflecting the need to reconcile couple involvement with parenting responsibilities and broader biographical constraints. By conceptualizing repartnering as a temporally embedded and uneven process, this paper contributes to a more nuanced understanding of post-separation family trajectories and

proposes a framework for analyzing repartnering as a dynamic process structured by competing tensions across domains and over time.

- (b) *Perceived Injustice and the Coparenting Relationship Among Separated Parents*
Ines Kasmi (University of Lausanne)

The division of parental responsibilities represents a key challenge during separation (e.g., Koster, 2022). When this division is perceived as unfair, it is linked to coparental tensions (e.g., Gillespie et al., 2019; Stolnicu & Hendrick, 2017), and communication difficulties between ex-partners (Adamsons, 2013). Furthermore, disagreements regarding child custody and financial expenses represent major sources of conflict that can undermine coparenting relationship quality (Bonach, 2005). However, to our knowledge, few studies have examined the impact of perceived injustice in the division of parental responsibilities on coparenting relationship quality among different family structures, namely non-separated families, separated families with shared physical custody (SPC), and those with lone physical custody (LPC). This research is part of the broader framework of the SNF Sinergia Famych project. The Famych survey, Custody Arrangements and Child Well-being in Switzerland, is an interdisciplinary online survey launched in November 2024. It is designed to provide a detailed understanding of child well-being across different custody arrangements. The survey collects a wide range of variables from Swiss households from the three main linguistic regions, representing diverse family arrangements (non-separated, SPC, and LPC). The present study draws on a sample of N = 314 families (110 non separated, 105 SPC and 99 LPC) recruited from the three main linguistic regions of Switzerland. Analyses are currently being run and findings will explore associations between perceived injustice and coparenting quality across different family arrangements. These findings will contribute to a better understanding of the mechanisms through which perceived injustice may be linked to coparenting dynamics, with implications for recommendations and practice with families.

- (c) *"Children Today...": Intergenerational Transmission of Child's Physical Discipline Practices in Burkina Faso*
Alis Bambara (University of Geneva)

This study explores the intergenerational transmission of physical discipline among three generations of parents in Burkina Faso, using life course theory. Retrospective and prospective autobiographical interviews were conducted with eight mothers and six fathers across two to three generations within the same families. It examines the meanings attributed to physical discipline in childrearing and investigates how these norms and practices are transmitted and transformed across generations. The findings reveal that these practices persist as descriptive norms of behavior learned through experience rather than through explicit injunctions and they are culturally tolerated without formal prescription or discourse. Individual factors (age, education), family factors (polygamy, multiple authorities, weakening of family ties), and contextual factors (insecurity, mining activities) shape this transmission. Grandparents serve as key protectors against physical discipline of children. Socioeconomic disruptions (urbanization, individualism) weaken traditional solidarities, fostering violence despite a growing recognition of non-violent childrearing practices and peaceful alternatives in contemporary societies. Supporting families by strengthening local solidarity and economic resilience—through a decolonial lens that values protective indigenous practices—can help mitigate these trends.

- (d) *Protecting Children Exposed to Intimate Partner Violence: Assessing the Implementation of the Istanbul Convention in Swiss Custody and Visitation Decisions*
Ornella Larenza (SUPSI)

Children's exposure to intimate partner violence (IPV) is increasingly recognised as a serious form of harm and a critical challenge for child protection systems. The Istanbul Convention (IC) calls on States to take IPV into account when determining custody and visitation arrangements. However, translating this principle into professional practice and judicial decision-making remains complex, particularly in multi-level governance systems. This article examines whether and how the principles of the IC are implemented in custody and visitation decision-making processes, in cases involving children exposed to IPV in Switzerland. Drawing on an ecological perspective inspired by Urie Bronfenbrenner and Lori Heise, it develops a processual analytical framework combining ecological and temporal dimensions to examine how protection is shaped over time. The study is based on 41 case file analysis and qualitative data collected in four Swiss cantons (SG, TI, VD, ZH), including interviews and focus groups with professionals involved in child protection and family justice. The

findings highlight challenges across three key stages of the protection process: the recognition and reporting of IPV and children's exposure to it, the assessment and investigation phase, and the decisionmaking and implementation of protective measures. While cantonal arrangements in the field of child protection vary, the results suggest that shared professional cultures and overarching legal frameworks shape how children's exposure to IPV is understood and addressed. The article concludes by discussing implications for policy and professional training. Ultimately, it offers a processual ecological framework to facilitate the implementation of the IC in other contexts

47. *Diversity and Inclusion in Social Movements and Alternative Organizations (Room E130)*

Organisers

Victoria Becerril Nito (University of Neuchâtel)

Abstract

Progressive social movements and alternative organizations often present themselves as spaces for promoting diversity, understood as the inclusion of individuals differentiated by intersecting social positions such as gender, race, class, migration status, or age. Yet these efforts unfold within systems of domination—E.g., capitalism, patriarchy, racism—That shape participation, hierarchies, and recognition. As a result, such initiatives often become arenas where aspirations for equality confront the reproduction of organizational and societal inequalities.

This workshop explores how actors navigate these tensions—Particularly the imaginaries through which diversity and inclusion are envisioned, the practices through which they are enacted, and the contradictions that shape their outcomes. We approach diversity as a situated and contested process rather than a normative ideal, aiming to understand how movements and organizations balance transformative ambitions with structural constraints.

We invite contributions that examine how diversity and inclusion are articulated and enacted as processes of differentiation and as spaces where intersecting systems of domination are (re)produced, negotiated, and contested. Submissions may address:

- Imaginaries and normative horizons: What narratives are promoted? What notions of alterity do they mobilize?
- Practices and processes: What measures foster inclusion? How are obstacles confronted?
- Challenges and resistances: What tensions arise between ideals and practices? How is resistance to diversity navigated?
- Outcomes and transformations: To what extent do these initiatives reshape organizational and social dynamics?
- Situated within the broader theme of societies and communities in movement, the workshop critically assesses whether and how these initiatives contribute to reconfiguring social orders.

Presentations

(a) *Protesting Precarity, Reimagining Care: The Waves of the Portuguese Care Movement and the Fight for a National Care Service*

Madalena Ferreira (University of Lisbon)

Care has become a central site of contestation under demographic and economic pressures, sparking mobilisations that challenge existing welfare arrangements. This paper asks: why are some care movements successful in achieving their goals while others fail? While social movement scholarship has highlighted how political opportunities, elite allies, framing, and coalition building shape outcomes, and research on the political economy of care has stressed the structural and cultural constraints on mobilisation, we know less about why the same movement in the same national context can at times succeed and at other times fail. This paper addresses this puzzle by comparing two cycles of the Portuguese care movement: the successful campaign for the Informal Caregiver Statute (2016-2019) and the unsuccessful Citizens' Legislative Initiative for a National Care Service (2022-2024). Drawing on semi-structured interviews and mobilisation timelines, this comparison shows how recognition-oriented demands gain traction when movements secured elite allies and framed claims within prevailing institutional logics, while transformative demands for structural change faced resistance and weaker consensus. These findings contribute to comparative debates on care and social movements by highlighting how framing strategies,

coalitions and institutional engagement shape outcomes, and by showing the trade-offs between incremental gains and transformative ambitions in familialist welfare settings.

- (b) *Imagining Inclusion, Measuring Exclusion: Diversity Charters and Intersectional Hiring Inequality*
Thea Rebien (University of Lausanne)

Workplaces are key sites where inclusion and exclusion are (re)produced, shaping access to social, cultural, and economic capital. In response to persistent inequalities and discrimination against women and minorities, diversity, equity, and inclusion (DEI) initiatives have emerged as central organizational strategies promoting fair and inclusive work environments. One prominent initiative is the EU Diversity Charter; a voluntary commitment through which organizations signal their adherence to diversity and equal opportunities. However, initiatives advancing DEI with the aim of promoting business interests have been accused of upholding unequal power structures embedded in capitalism, patriarchy, and racism. While Diversity Charters articulate aspirational visions of inclusive organizations, initiatives tend to target single diversity dimensions, and individuals with several intersecting social identities, such as migrant women, are at risk of further exclusion and marginalisation. This raises questions about how inclusion is imagined, enacted, and experienced, particularly for individuals positioned at the intersection of multiple marginalized categories, such as migrant women. To empirically investigate these tensions, this study presents a factorial survey experiment currently under development. The survey examines hiring discrimination at the intersection of gender and migration background by comparing signatories to the EU Diversity Charter with matched non-signatory firms. Respondents evaluate fictional CVs in which applicants' gender and migration background are experimentally varied, enabling the analysis of how intersecting identities shape recruitment outcomes. The survey will thus evaluate the merit of the EU Charter in fostering inclusion of migrant women in European workplaces, exploring the tension between organizational commitment to inclusion and the persistence of intersecting inequalities. The survey in progress, rather than an article, will be presented.

- (c) *Resisting and Reimagining: Fisherfolk Resistance and Alternative Governance in India's Port Infrastructure*

Rusha Das (Indian Institute of Management), Khushi Shah (Indian Institute of Management)

Social movements often face a fundamental tension: how do they oppose hegemonic development projects backed by state-corporate alliances while simultaneously creating alternatives within those same institutional systems? This paper examines how marginalized fisherfolk communities in coastal India navigate this contradiction in the context of port-led infrastructure development. Drawing on a longitudinal study of Honnavar port conflict (2010-2025), including 28 interviews with fisherfolk, activists, and scientists, a corpus of 58 archival regulatory documents, we develop a situated Material–Organizational–Discursive (sMOD) framework to analyze how resistance and alternative governance co-evolve in practice. We show that communities do not merely oppose development but engage deeply with the legal and bureaucratic infrastructures that enable it. Through practices such as ecological monitoring, counter-mapping, and vernacular legal literacy, fisherfolk challenge dominant expertise while reconstituting themselves as legitimate environmental governors. We argue that diversity and inclusion in such contexts are not pre-given institutional goals but emergent outcomes of struggle. Inclusion is enacted through the reconfiguration of who can produce knowledge, participate in governance, and shape developmental futures. Communities mobilize Coastal Regulation Zone laws and Environmental Impact Assessment procedures not only to resist displacement but to redefine these frameworks around ecological consideration and livelihood rights. Our findings reveal embedded prefiguration as a distinct mode of organizing, in which contention and alternative-building are dialectically intertwined within hegemonic infrastructures. Rather than withdrawing from dominant systems, movements work through them, transforming their meanings and effects. This has implications for understanding how marginalized communities navigate structural constraints in contexts of uneven development. This challenges prevailing assumptions that prefigurative politics requires separation from existing institutions. By foregrounding everyday practices in a Global South context, we contribute to debates on social movements and alternative organizing by showing how inclusive futures are continuously negotiated within conditions of structural inequality. Inclusion, in this sense, is not designed in advance but enacted through situated struggles over knowledge, legitimacy, and time.

- (d) *Speaking for Rather Than with: The Limits of CSO Transformative Capacity in Welfare Settings*
Rulla Sutter (University of Neuchâtel; Bern University of Applied Sciences)

Civil society organizations (CSOs) operating in welfare fields present themselves as agents of social transformation — committed to poverty reduction, rights realization, and systemic change. Yet their organizational logics may simultaneously reproduce the very exclusions they seek to address. Examining an institutionalized CSO rather than a movement organization, we treat this case as a limit condition for assessing what transformative capacity looks like at the boundary between civil society and the state. This paper maps CSO engagement across three mutually constitutive modes - service provision, rights intermediation, and advocacy - and three positionalities toward the state (supplementary, complementary, adversarial), drawing on a mixed-methods case study of Caritas Switzerland and 19 expert interviews across organizational levels. Assessing their collective transformative capacity in the sense of social innovation (Moulaert, 2010; Blanco, 2021), a structural absence becomes analytically central: community organising - through which marginalized populations build collective power - is largely absent from Caritas's repertoire. This reflects a tension inherent to institutionally embedded CSOs: proximity to the state and service-contracting dependencies produce a model of representative advocacy — speaking authoritatively for affected groups, but not mobilizing with them. CSOs demonstrate real organizational capacity: agile crisis response, cross-level policy engagement, and selective legislative impact. Yet their advocacy derives legitimacy from frontline knowledge rather than from the organized voice of people experiencing poverty - a configuration that mirrors rather than disrupts the power asymmetries it seeks to critique. We argue that this "absent fourth mode" of community organizing constitutes a structural limit on transformative capacity, raising questions about which organizational forms and accountability mechanisms are necessary conditions for genuinely inclusive social innovation in welfare settings.

48. *Les mondes de l'insertion en mouvement : Activation des publics, nouvelles professionnalités et régulation publique (Room G230) (session 2)*

Organisers

Maël Dif-Pradalier (Haute école de travail social Fribourg, HES-SO), Joseph Hivert (Haute école de travail social Fribourg, HES-SO), Thomas Jammet (Haute école de travail social Fribourg, HES-SO) and Muriel Surdez (Université de Fribourg)

Presentations

- (a) *Dynamiques interinstitutionnelles autour de l'accompagnement des jeunes en situation de rupture dans leur parcours de formation et d'insertion socioprofessionnelle*

Gaëlle Aeby (Haute école de travail social Valais, HES-SO), Maude Louvriot (Haute école de travail social Valais, HES-SO), Marina Sucari (Université de Zurich)

La situation des jeunes dits "en rupture" constitue aujourd'hui un enjeu central des politiques d'insertion socioprofessionnelle, en Suisse comme à l'international. Alors que la certification au secondaire II est devenue une condition indispensable d'accès au marché du travail, près de 10% des jeunes adultes n'atteignent pas cet objectif à 25 ans, les exposant à un risque accru de pauvreté. En Suisse, l'objectif national des 95% de diplômé.es se traduit par un impératif d'action publique visant à renforcer les dispositifs cantonaux de soutien aux transitions I et II. À partir d'une étude mandatée par la Collaboration interinstitutionnelle d'un canton romand, cette contribution se penche sur l'accompagnement des jeunes entre 13 et 25 ans en situation de rupture dans leur parcours de formation et d'insertion socioprofessionnelle. Si l'école reste le premier acteur de prévention et d'intervention, ces publics, aux problématiques dites "multiples", mobilisent une diversité croissante d'acteurs issus des secteurs public, associatif et privé, illustrant l'hybridation des mondes de l'insertion. Alors que l'injonction à la certification et à l'employabilité demeure forte, les professionnel.les de terrain se trouvent fréquemment confronté.es à des situations relevant davantage de l'accompagnement social ou thérapeutique, prérequis indispensable à la mise en place d'un soutien à l'insertion professionnelle. Toutefois, malgré un impératif de collaboration active face à ces jeunes, une logique en silo restreint les efforts de coordination interinstitutionnelle. Parallèlement, les mesures dites de transition s'appuient souvent sur un modèle de type scolaire, partiellement complété par une offre plus flexible et individualisée de la part d'acteurs associatifs et privés. Cette communication met ainsi en lumière les dynamiques institutionnelles et professionnelles qui reconfigurent l'accompagnement des jeunes en rupture, tout en interrogeant la transformation des modes d'intervention et la place de l'État social dans le champ de l'insertion, à partir d'une analyse empirique située.

(b) *Territoires zéro chômeur de longue durée : Un laboratoire des mutations contemporaines de l'insertion*

Klara Babinska (Université de Lille), Etienne Bourges (Université Clermont Auvergne), Esther Vaure (Université Clermont Auvergne)

Cette communication propose d'analyser l'expérimentation Territoires zéro chômeur de longue durée (TZCLD) comme un révélateur des transformations contemporaines des mondes de l'insertion, à l'intersection des recompositions professionnelles, des évolutions de l'État social et des modalités d'accompagnement des publics. Fondé sur le principe du "droit à l'emploi" pour les "personnes durablement privées" (PPDE) d'emploi, le dispositif TZCLD introduit un modèle qui bouscule les cadres classiques de l'insertion. En s'appuyant sur la création d'Entreprises à but d'emploi (EBE), il redéfinit les frontières entre accompagnement social et accompagnement vers l'emploi, tout en reconfigurant les pratiques et identités des professionnels impliqués. À partir d'enquêtes ethnographiques menées sur trois territoires en France (Tourcoing, Thiers, Gerzat-Les Vergnes), cette communication propose une analyse comparative permettant de saisir les transformations du dispositif dans le temps. Elle met en évidence une tension croissante entre dynamique d'expérimentation locale et processus de recentralisation étatique. Alors que TZCLD reposait initialement sur une forte autonomie territoriale, nous montrons que l'État tend à réaffirmer un rôle de cadrage et de contrôle, notamment dans un contexte de contraintes budgétaires et d'extension du dispositif. Cette évolution se traduit par une standardisation progressive du fonctionnement des EBE et une réduction des marges d'action des acteurs locaux. Ces transformations ont des effets concrets sur les modalités d'accompagnement et les conditions de travail des personnes concernées, marquées par une conventionnalisation des pratiques, une moindre capacité d'adaptation aux situations individuelles et un sentiment accru d'incertitude. En analysant TZCLD comme un espace de tensions entre innovation sociale et régulation publique, cette communication contribue à éclairer les recompositions contemporaines des mondes de l'insertion et les mutations du rôle de l'État social.

(c) *Le CDI comme modalité d'insertion professionnelle pour les personnes à l'aide sociale : Le dispositif neuchâtelois (NE-ESO)*

Morgane Kuehni (Haute école de travail social Lausanne, HES-SO), Maëlle Meigniez (Haute école de travail social Lausanne, HES-SO)

Dans un contexte d'activation et en parallèle à des multiples mesures d'insertion professionnelle classiques, le Canton de Neuchâtel a développé depuis 2012 un concept visant à proposer des contrats de travail à durée indéterminée (CDI) à des personnes à l'aide sociale : le concept d'entreprises sociales productives connu sous l'acronyme NE-ESO. Le CDI se présente ici comme une nouvelle catégorie de l'action publique qui contraste avec les paradigmes habituels des mondes de l'insertion (stabilité de l'emploi, reconnaissance du travail réalisé dans le dispositif par le SECO). À partir d'une recherche financée par le FNS*, cette contribution explore ce dispositif à travers deux études de cas inspirées de l'ethnographie institutionnelle. Le concept NE-ESO constitue un terrain d'enquête particulièrement heuristique pour interroger la définition même du travail et de ses frontières dans les politiques sociales, le rôle de l'État et de ses hybridations avec d'autres acteurs – en l'occurrence des institutions appelées "entreprises sociales" qui emploient ces personnes. L'analyse proposée se déploiera autour d'une triple focale. Premièrement, il s'agira de revenir sur la mise en place du dispositif NE-ESO pour questionner la conception sous-jacente de l'insertion professionnelle. Deuxièmement, il s'agira d'identifier les ruptures qu'il opère avec les mesures d'insertion classiques, notamment en matière d'encadrement professionnel. Troisièmement, il s'agira d'analyser les parcours et récits des personnes concernées pour mettre en exergue leurs expériences contrastées en matière d'empowerment et de normalisation par le travail.

(d) *Face aux tensions entre l'économie et le social, des (di)similitudes dans la gestion des défis selon les profils sociodémographiques des dirigeant.e.s d'entreprises d'insertion par l'activité économique au Québec et en Suisse romande*

Romain Papaevangelou (Haute école de travail social Lausanne, HES-SO)

Cette communication s'intéresse au travail des dirigeant.e.s des entreprises d'insertion au Québec et en Suisse. Basée sur une recherche doctorale en cours, elle explore, notamment sous le prisme des profils sociodémographiques, la diversité des défis rencontrés par les dirigeant.e.s de ces entreprises qui conjuguent leur mission d'insertion sociale à une forme d'autofinancement par des activités marchandes, ceci dans un contexte guidé par des logiques d'activation et de nouvelle gestion publique. Elle s'intéresse plus particulièrement aux défis rencontrés par ces

acteurs et actrices en matière de financement de leur entreprise et soulève la question de l'équilibre entre la finalité sociale et la finalité économique de leur mission. Considérant l'hétérogénéité des profils des cadres de ces entreprises, telle que mise en évidence par Lazuech et Darbus (2011)¹, qui avancent la thèse d'une diversification sociale des cadres de l'économie sociale et solidaire avec de nouveaux profils émergents, cette communication entend ouvrir la discussion sur les difficultés rencontrées au sein des entreprises d'insertion, notamment en matière de gouvernance. Elle vise, en somme, à mettre en évidence la diversité des pratiques et des postures proposées par ces dirigeant.e.s face à la coexistence d'enjeux économiques et sociaux, dirigeant.e.s qui sont à l'interface des secteurs marchands et non marchands. La communication proposée sera développée à partir de données collectées par questionnaire en ligne et focus group. Cherchant à mettre en lumière ce qui fait dilemme pour les dirigeant.e.s à partir de défis concrets dans leurs pratiques, dans un contexte de l'insertion par l'activité économique en évolution (Boussard, 20222 ; Goyette, 20063 ; Lavitry, 20184 ; Lyet & Molina, 20195), cette communication s'inscrira ainsi dans les questionnements centraux de ce workshop.

49. *Les métiers du care au prisme d'une sociologie des médiations techniques (Room C140)*

Organisers

Benjamin Tremblay (Haute école de travail social Lausanne, HES-SO) and Julie Tiberghien (Haute école de travail social Lausanne, HES-SO)

Abstract

Les métiers du care sont couramment présentés comme des "métiers de l'humain", fondés sur la relation directe et incarnée. Intériorisée par les professionnel.les et entretenue par les institutions qui les forment, cette conception constitue la norme implicite du "cœur de métier", du "bon" et "véritable" travail. Elle suscite alors un soupçon persistant à l'égard des médiations techniques (rapports, formulaires, protocoles et directives, plateformes et outils numériques...) perçues comme autant d'obstacles venant parasiter la relation, substituer la gestion à l'attention, la formalisation à l'écoute, le contrôle au soin. Or, lorsqu'elles voient là une confirmation de leurs diagnostics sur l'emprise de la "logique managériale" ou la "déshumanisation" des rapports sociaux, les sciences sociales tendent à entretenir ce cercle critique au détriment d'une analyse fine, qui permettrait pourtant d'étayer la réflexivité des praticien.nes concerné.es.

Cet atelier propose de déplacer le regard en adoptant une perspective pragmatique, soucieuse de décrire les dispositifs techniques et leurs implications en termes de (re)configuration des métiers du care. Il s'agira d'en faire un "calme examen" ethnographique et de se pencher sur leurs articulations à d'autres pratiques, sur les traductions des êtres qu'ils impliquent, sur les expérimentations auxquels ils donnent lieu, sur l'opérativité des catégories qu'ils enferment, sur les types de relation(s) d'aide(s) et de "faire société" qu'ils instancient, ou encore sur les critiques endogènes qu'ils font naître. Cette réflexion visera ainsi à documenter et à accompagner l'expertise des praticien.es, en thématissant des dimensions désormais constitutives de leurs métiers.

Presentations

- (a) *Moral Classifications of Poverty. the Scriptural Infrastructures of Zurich's Poor Relief (1830–1970)*
Lukas Posselt (Georg-August-Universität Göttingen; EHESS)

The collection and recording of information are central to modern poor relief. Drawing on archival research, this paper examines writing practices within Zurich's poor relief system. It asks how forms of inquiry and the moral assessment of poverty evolved between 1830 and 1970. Using historical ethnography and an analysis of scriptural infrastructures, it offers a long-term perspective on changes in the relief relationship.

The analysis is structured around three genres of writing and their roles across three historical moments. Since the 1830s, poor relief boards relied on minute books to document cases and decisions. These books embodied collective judgments and framed decisions as authoritative moral evaluations. Around 1900, case files and new forms of investigation emerged. Inquiries extended into people's neighborhoods. Officials began to distinguish between fault and causes and presented identifying causes as the basis for rational decisions. Poor relief associations introduced so-called "information reports" that collected evaluations from various people and distributed moral evaluation across urban society. These reports enabled broader alliances and supported the construction of causal narratives that gave relief decisions a new form. The analysis then identifies a third

spotlight: post-war social assistance, in which the drafting of case notes took on central importance. Social workers typically recorded all interactions and sought to influence the perspectives of those inscribed in poor relief. A new understanding of classification emerged, grounded in shared and accepted diagnostic judgments.

Drawing on these three historical spotlights, the paper shows that new writing tools facilitated new forms of evaluation. These forms didn't replace one another but instead overlapped and combined. The morality of poor relief thus emerged from the interaction of coexisting modes of evaluation rather than from a linear transformation.

- (b) *Entre le formulaire et la personne : Genre, protocoles et reconfigurations du travail de care*
Pierre Brasseur (Université libre de Bruxelles, Centre METICES)

Dans les métiers du care - travail social, aide à domicile, accompagnement médico-social - la prolifération des dispositifs techniques est souvent vécue comme une menace sur la relation : remplir une grille d'évaluation des risques, cocher des cases dans un logiciel de suivi, documenter chaque intervention dans un dossier partagé. Ces gestes ordinaires sont généralement présentés, par les professionnel.les comme par la littérature critique, comme autant d'obstacles à la "vraie" relation d'aide. Cette communication propose un argument inverse : les formulaires, protocoles et outils de traçabilité ne s'opposent pas simplement au travail relationnel - ils le reconfigurent. En définissant les catégories légitimes du besoin, en rendant certaines vulnérabilités visibles et d'autres illisibles, en distribuant les responsabilités entre intervenantes et usager.es, ces dispositifs participent activement à la fabrication du care. Ignorer cette dimension, c'est reconduire l'idéalisation d'une relation "pure" qui efface le travail réel.

L'argument central porte sur les effets de genre de cette reconfiguration. Les professions concernées sont à forte dominante féminine, et les tâches de documentation - chronophages, peu valorisées, rarement comptabilisées - reposent massivement sur les travailleuses de base. La bureaucratisation du care ne redistribue pas également les charges : elle tend à alourdir le travail invisible de celles qui sont déjà les moins reconnues. À partir d'exemples tirés du travail social et de l'aide à domicile, la communication examine comment les professionnel.les négocient ces contraintes, les contournent ou les retournent, et ce que ces pratiques révèlent des hiérarchies de légitimité au sein des organisations de soin.

- (c) *La thérapie d'exposition en réalité virtuelle : Une attention renouvelée aux dimensions sensibles du soin en addictologie*

Céline Borelle (SENSE, Centre d'Étude des Mouvements Sociaux CEMS, EHESS), Elsa Forner (University of Geneva; University of Lausanne; Centre d'Étude des Mouvements Sociaux CEMS, EHESS)

L'exposition est l'une des techniques couramment employées dans les thérapies cognitives et comportementales (TCC) pour soigner l'anxiété, les phobies, les addictions ou encore le syndrome de stress post-traumatique. Elle consiste à mettre une personne dans une situation problématique pour elle, de manière répétée et progressive. Dans le cas des addictions, elle est adoptée pour apprendre à gérer le craving, envie irrésistible de s'adonner à un comportement ou de consommer une substance. L'exposition en réalité virtuelle consiste à transposer dans des environnements virtuels les mises en situation habituellement conduites in vivo ou de manière imaginaire. Elle procède d'une expérience immersive permise par un casque de réalité virtuelle dans laquelle le patient est exposé à des situations, des substances et des lieux associés à son addiction et susceptibles de provoquer une rechute. Introduite en France à partir des années 2000, la thérapie d'exposition en réalité virtuelle (TERV) s'est imposée comme une "innovation" dans les approches non médicamenteuses. Elle concentre une triple source de méfiance : son ancrage expérimental hérité de la psychologie animale ; sa conception neurobiologique des troubles, centrée sur la mesure des processus mentaux ; et enfin, la médiation non humaine qu'elle introduit au cœur de la relation de soin. À partir d'une enquête ethnographique menée dans un service hospitalier d'addictologie, nous analysons la manière dont les soignants s'approprient la TERV, à la croisée d'injonctions à l'innovation technologique et de critiques sur la technicisation du soin. Prenant le contrepied des discours sur la déshumanisation induite par le numérique, nous défendons l'idée que la TERV introduit une attention renouvelée aux dimensions sensibles du soin. Nous nous inscrivons dans le prolongement des travaux de Jeannette Pols sur la télémédecine (Pols & Moser, 2009 ; Pols ; 2018) qui ont souligné que l'opposition entre la froideur des technologies et la chaleur du care ne résiste pas à l'analyse empirique. La TERV déploie un espace thérapeutique inédit qui prend la forme d'un territoire virtuel singulier co-construit par le thérapeute et le patient. Plus qu'un

simple décor, ce territoire virtuel désigne un lieu investi affectivement, dans lequel une matière intime est déposée au creux même de la matérialité de l'espace (Pharabod, 2004). La description des situations concrètes de consommation, dans le détail des objets, des endroits et des gestes, constitue une entrée dans l'intimité du patient par l'ordinaire. Cette plongée dans l'intime mêle une approche cartographique et biographique. Elle permet l'émergence d'une alliance originale qui transcende les clivages théoriques. Ce territoire virtuel constitue une scène où l'émotion devient cible thérapeutique. Les logiques de conditionnement et d'expérimentation sont réappropriées pour engager un travail émotionnel chez le patient. Ce travail consiste à se soumettre à la tentation pour domestiquer l'envie et à se souvenir des belles choses pour inventer la trame d'un quotidien sans addiction.

(d) *Un care game musical pour penser les (re)configurations relationnelles au sein des métiers du care*

Marine Kneubühler (Université de Lausanne; Haute Ecole de Musique Vaud Valais Fribourg HEMU, HES-SO), Emilie Bovet (Haute École de Santé - Vaud, HES-SO), Angelika Gusewell (Haute Ecole de Musique Vaud Valais Fribourg HEMU, HES-SO)

Cette communication propose de revenir sur une recherche qui nous a permis de documenter et analyser en situation les (re)configurations du travail du care à partir de l'usage d'un dispositif technique singulier : un care game musical développé pour / expérimenté en unités d'hospitalisation psychiatrique pour adolescent.e.s et jeunes adultes. Notre recherche a la particularité d'avoir impliqué de bout en bout les acteurs de terrain – les soignant.e.s, et surtout les patient.e.s – dans le processus de développement et d'usage de ce care game. Elle a déjà fait l'objet de publications professionnelles (Bovet, Gusewell & Stantzios, 2025 ; Gusewell, Bovet & Kneubühler, 2025) et scientifiques (Kneubühler, Bovet & Gusewell, 2025). En s'inscrivant dans une perspective attentive aux médiations au sein des interactions (Simmel, 1999 ; Latour, 2007 ; Kaufmann, 2008), notre contribution permettra de nuancer la critique de la "déshumanisation" du soin par la description de la manière dont le dispositif du care game agit, en situation, sur les relations non seulement entre les soignant.e.s et leurs jeunes patient.e.s mais également entre les jeunes.

À partir d'une enquête ethnographique menée lors d'ateliers collectifs qui se sont tenus au sein d'une unité d'hospitalisation destinée aux enfants et adolescent.es présentant des symptômes psychiatriques aigus, nous montrerons que le care game fonctionne comme un "objet-tiers" structurant des formes d'attention conjointe et de socialisation minimale. Loin d'opérer mécaniquement, cette médiation technique requiert une série d'ajustements situés : interventions discrètes des soignant.es pour maintenir l'attention, appropriations différenciées par les jeunes, et émergence de rôles interactionnels spécifiques, notamment la figure du jeune "coach". L'analyse met ainsi en évidence un enchevêtrement de médiations techniques et humaines, où le dispositif ne se substitue pas à la relation de soin mais contribue à en reconfigurer les modalités concrètes. À la croisée du jeu (game/play) (Caillé & Chanial, 2015) et de l'objet transitionnel (Winnicott, 2007), le care game peut ainsi apparaître comme un opérateur de transformation de la relation de care en contexte institutionnel. En documentant ces dynamiques, la communication contribue enfin à une sociologie des médiations techniques attentive aux pratiques effectives et aux reconfigurations contemporaines des métiers du care.

50. *Between Openness and Protection: The Challenges of Anonymising and Sharing Qualitative Data in the Social Sciences (Room E120)*

Organisers

Pedro Araujo (Swiss Centre of Expertise in the Social Sciences FORS) and Alexandra Stam (Swiss Centre of Expertise in the Social Sciences FORS)

Abstract

Open Science policies are profoundly reshaping the landscape of the social sciences. Swiss higher education institutions and funding bodies, such as the Swiss National Science Foundation (SNSF), are increasingly requiring researchers to share their data at the end of publicly funded projects. Yet this demand for openness often collides with an equally compelling legal and ethical obligation: to protect research participants from harm. In practice, several interconnected layers of protection can be mobilized to manage this tension: informed consent, access control, and anonymisation.

While social scientists have long anonymised data excerpts in their publications, anonymising an entire corpus of qualitative data—Such as interviews or ethnographic observations—For deposit in a data repository, with the goal of reuse by other scholars, is a far more complex task. This process raises a

wide range of challenges, from identifying indirect identifiers and balancing data utility with participant protection, to managing consent forms that are transparent on the potential data reusability and the limits of de-identification in small or specialized populations. It is both urgent and necessary to collectively address these issues.

This workshop invites scholars to reflect on the ethical, methodological, and practical tensions in preparing qualitative data for sharing. We welcome contributions based on case studies, field experiences, or methodological reflections that highlight specific difficulties or innovative practices in anonymising, transforming, and publishing qualitative materials. The aim is to provide a space for open dialogue, where participants can discuss specific challenges, negotiate trade-offs between transparency and confidentiality, and explore strategies to reconcile openness and ethical responsibility.

Presentations

(a) *Advancing Open Science and Open Research Data Practices for Qualitative Research at USI (E-QUAL)*

Marta Fadda (Università della Svizzera italiana), Benedetta Bisceglie (Università della Svizzera italiana)

Open Science (OS) and Open Research Data (ORD) policies are increasingly reshaping research practice in Switzerland and beyond, with growing expectations that publicly funded data be shared, preserved, and made reusable. Yet for qualitative researchers, these expectations remain difficult to operationalise. While openness is framed as a scientific and institutional good, qualitative data (particularly interviews, focus groups, and other textual materials) raise distinctive ethical, legal, epistemological, and practical challenges that complicate their responsible sharing. These include difficulties in anonymising rich narrative material, the persistence of indirect identifiers, consent procedures not designed for future reuse, and the risk that data become decontextualised or misinterpreted once detached from the original research encounter. The tension between transparency and participant protection is therefore especially acute in qualitative inquiry, where openness cannot be reduced to a technical issue but must be negotiated as an ethical and methodological one.

This contribution presents the E-QUAL project (Advancing Open Science and Open Research Data practices for qualitative research at USI), an institutional initiative designed to address this tension by developing context-sensitive guidance for responsible openness in qualitative research. E-QUAL responds to a persistent gap in current OS and ORD infrastructures: while repositories, policies, and training initiatives increasingly support open data, most remain oriented toward quantitative paradigms and offer limited practical guidance for qualitative researchers handling unstructured textual data. Building on international efforts such as FORS, QualiFAIR, and the Qualitative Data Repository, E-QUAL seeks to translate fragmented guidance into a coherent institutional framework tailored to the needs of qualitative researchers at the Università della Svizzera italiana (USI).

The project adopts a three-phase sequential mixed-methods design. First, a scoping review maps and synthesises international guidelines and best practices for OS and ORD in qualitative research, focusing on key dimensions such as anonymisation, consent, metadata, contextual integrity, and repository selection. Second, semi-structured interviews and a survey with qualitative researchers across USI explore current practices, perceived barriers, and support needs related to data sharing and reuse. Third, findings from both phases are integrated into the co-development of a practical institutional guidance document, structured around the qualitative research lifecycle and refined through internal consultation and external expert review.

By focusing on the sociological and institutional work required to make qualitative data shareable, we contribute to current debates on anonymisation not as a purely technical exercise, but as a layered social practice involving negotiation between openness, trust, and protection. In line with the workshop's focus, we will foreground anonymisation as one among several interdependent safeguards, alongside consent design, access control, and contextual documentation, and argue that responsible data sharing in qualitative research depends less on universal solutions than on reflexive, context-sensitive infrastructures. Empirically grounded and institutionally embedded, E-QUAL will offer a transferable model for how universities can support qualitative researchers in navigating the demands of openness without compromising the ethical and epistemic integrity of their data.

(b) *Trauma-Informed Open Science Practices: Ethical Considerations and Methodological Challenges Regarding Participant Engagement in Archiving Processes*

Nadine Gautschi (Université de Lausanne)

As part of the ongoing qualitative SNSF research project "Lives after residential youth care" (project number: 10003429), we are interviewing people who were forcibly placed in a state educational institution in Luxembourg as minors. In many cases, these individuals are traumatised, their lives are shaped by cumulative disadvantages, and they find themselves in psychologically unstable situations.

The multi-stage consent procedure consists of several steps: a pre-interview before the interview (consent to the interview), a post-interview (consent to archiving) and – in the case of consent to archiving – another meeting. In this meeting, a second declaration of consent is signed and the de-identified transcript is reviewed together with the interviewer to discuss necessary adjustments. The entire process of preparing and archiving the interview transcripts is demanding for the study participants not only in terms of time, but also cognitively and emotionally. To make an informed decision about archiving, participants – as laypersons – need to familiarise themselves with the concept and purpose of archiving. On this basis, they must assess the personal risk of being identified by third parties, as well as the potential consequences of this. Plus, they need to engage in-depth with the transcript. This requires to make an enormous additional emotional and time-consuming effort. Above all, engaging with the transcript could lead to retraumatisation.

The interview itself already places considerable demands on the research participants (Wolff, 2000) and carries the risk of retraumatisation (Riegel, 2018). Against this backdrop, particularly in the context of highly vulnerable groups, questions arise as to the extent to which the transparency and protection policies of open science conflict with what is reasonable for participants in terms of the emotional and time-related burden, as well as protection against potential retraumatisation resulting from engaging with the transcript. Although literature on this subject is still scarce, it tends to promote the active participation of individuals in the archiving process, emphasising the empowering aspects for trauma survivors and the feasibility of such involvement (Campbell et al., 2019, 2023; Meyer, 2018).

In this contribution, I illustrate these ethical and methodological challenges using the example of a study participant who experienced severe emotional distress when reviewing the transcript with the research team. Ultimately, they requested that the interview be deleted and re-recorded. This calls current recommendations into serious question and raises issues about how traumatised participants can and should be involved. The aim is to establish a foundation for further joint reflection on these issues and explore innovative solutions for translating them into trauma-informed open science practices in qualitative research.

(c) *Secondary Analysis in Qualitative Research. a Critical Exploration of Methodological Balancing Acts as a Specific Project Focus*

Samuel Keller (Zurich University of Applied Sciences), Marion Pomey (Zurich University of Applied Sciences), Martin Schröder (UPK Basel)

In social work, conducting qualitative secondary analysis - given the demands of open science regarding data sharing and reuse - creates a fundamental tension. This tension arises from the seemingly contradictory demands between preserving the contextual depth and interpretive complexity of qualitative data and meeting the ethical requirements for anonymization and protection of vulnerable groups. Particularly in sensitive areas such as child and youth welfare, these tensions make it clear that secondary analyses cannot be treated as purely technical procedures. To take professional and research ethics into account, they must be understood as a reflexive, ethically and legally grounded, and methodologically complex research practice: as a constant balancing act between openness, participants' participation and protection, and epistemic integrity.

In this framework, qualitative secondary analysis is a strategy for reinterpreting existing data in the light of new research questions. In doing so, consistency with the context, design, and framework of the original study should be maintained. This requires careful processes of recontextualisation and methodological reflection. In these processes, it is not only the data but also the interview situation and its underlying power relations that should be seen as a considered part of the analytical material.

Against this background, the SNSF project will launch in winter 2026/27 under the title ALEA (Agency in Leaving Care and Emerging Adulthood). Zurich University of Applied Sciences and UPK will be in the lead, in collaboration with FORS. On the one hand, it will involve secondary analysis of extensive qualitative data, incorporating participatory elements. On the other hand, we will undertake methodological reflections on secondary analysis to define recommendations for

sensitive and transdisciplinary fields of research. This also includes a critical reflection on the use of AI-based analytical steps, which we will incorporate into the initial secondary analysis phase. Regarding this project, we would like to present the following aspects of our planned approach and put it forward for discussion:

Methodologically, the anonymisation and reuse of qualitative data risk disrupting narrative coherence and relational meaning, especially when data are analysed beyond their original context. To address this, a two-stage analytical design is employed: an initial AI-supported pre-analysis allows for the systematic exploration of large datasets, while a subsequent, in-depth grounded theory analysis - conducted by human researchers - ensures the preservation of interpretive depth and contextual sensitivity. In this sense, AI is not uncritically used as a substitute for qualitative interpretation, but as a supportive tool to enhance analytical focus.

At the same time, participatory peer research plays a significant role in strengthening the epistemic and ethical quality of secondary analysis. By involving care-experienced individuals in the interpretation of data, the analysis is grounded more closely in lived experience and avoids reproducing purely external perspectives. Yet, this approach also requires ongoing critical reflection on power dynamics, role negotiations, and the potential for tokenism.

Finally, we will support the integration of participatory and transdisciplinary perspectives through iterative analytical processes that combine disciplinary and cross-disciplinary insights. Through regular workshops and collaborative interpretation loops, the research process remains open, reflexive, and responsive to different forms of knowledge.

(d) *Ethical and Practical Tensions in Sharing Qualitative Data from People with Disabilities*

Laura Catalina Izquierdo Martínez (Université de Genève), Minerva Rivas Velarde (Haute école de santé - Genève)

The growing movement toward open science has intensified calls for transparency and data sharing in qualitative research. However, when research involves marginalised populations, such as people with disabilities, preparing qualitative data for sharing raises complex ethical, methodological, and practical tensions. Drawing on five years of fieldwork from the project *Assessing the Impact of Video Remote Sign Language Interpreting in Healthcare in Colombia*, this paper reflects on the challenges of anonymising, transforming, and disseminating qualitative materials while maintaining ethical responsibility toward participants, whose richly detailed narratives (rare conditions, specific communication modes, or small geographic contexts) may increase the risk of re-identification.

The study examines access to the healthcare system among Deaf people in Colombia and explores the role of information and communication technologies (ICTs), particularly Video Remote Interpreting (VRI), in improving access to care. The qualitative data includes interviews and focus groups conducted in Colombian Sign Language, as well as photographs and field materials containing highly contextualised narratives about discrimination, communication breakdowns, and personal health experiences. These characteristics complicate the application of standard anonymisation procedures.

Our analysis identifies several persistent tensions in preparing qualitative materials for potential sharing. First, unlike spoken-language transcripts, sign language data are inherently embodied and visually identifiable, creating ongoing risks of re-identification even after removing names and locations. The same visual richness that gives sign language data analytical depth also increases identifiability. Researchers therefore face a core dilemma: strong anonymisation may remove key contextual details, while retaining rich contextual information may facilitate identification, particularly in small communities such as the Deaf linguistic minority. For instance, when a Deaf participant mentions their profession or place of residence, they may become easily identifiable; yet removing these elements may obscure how such factors shape their use of ICTs in healthcare.

Second, data sharing often requires translating sign language interviews into written Spanish. This process risks erasing meaningful linguistic and cultural features, smoothing emotions, pauses, and narrative styles, and potentially reproducing epistemic injustices in knowledge representation. Additional practical and ethical difficulties arise around the sharing of video materials, where anonymisation is especially challenging.

Third, we highlight a trust–transparency dilemma. Many Deaf participants expressed historical mistrust toward healthcare and research institutions, including fears that their information could be disclosed to third parties or that they would never see research outcomes. Highly open data practices risk undermining the relational trust carefully built during fieldwork and may reinforce existing power asymmetries. The research process itself also introduced sensitivities: because

interviews were conducted through sign language interpreters, participants, within a relatively small linguistic community, could often recognise the interpreter. This required the careful selection of highly experienced interpreters and ongoing attention to how interpreter presence might shape participants' willingness to share.

In response to these challenges, the project piloted several adaptive strategies. Informed consent was interpreted in Colombian Sign Language, with opportunities for participants to ask questions through the interpreter. Given that truly informed consent is difficult when future data uses are unknown, the process incorporated tiered authorisations covering video and audio recording, potential use in publications and academic events, educational dissemination, and possible future scientific use. Recognising the limits of broad consent in qualitative research, the team prioritised clarity and participant comprehension. Additionally, repository access was restricted to the research team; only anonymised transcripts, not videos or audios, are shared.

By foregrounding the experiences of Deaf participants in Colombia, this contribution seeks to enrich broader debates on responsible qualitative data sharing. It invites workshop participants to critically examine how open science principles can be operationalised without reproducing harm, and how researchers can balance transparency with the ethical obligation to protect participants whose voices and signs have too often been marginalised.

51. *Transformation of Memories and Belonging in Contemporary Cities: An Approach through Urban Difference and Connected Sociologies (Room F207)*

Organisers

Olivier Waeber (University of Geneva) and Rüstü Demirkaya (University of Geneva)

Abstract

This workshop proposes a conceptual entry point through urban difference to analyze how forms of relations in contemporary urban societies are shaped by the interactions between socio-historical dynamics, regimes of governance and planning, social movements, and everyday practices. These interactions continuously redraw symbolic and material boundaries, regimes of belonging, and social hierarchies.

While classical perspectives in urban sociology explain endogenous dynamics shaping the inclusion and exclusion of social groups in cities (Park, Burgess and McKenzie 1925), they often remain blind to exogenous dynamics and are based on a predefined and essentialized conception of identity, frequently reducible to a single attribute such as gender, origin, or social class. Moving beyond these frameworks toward a conceptualization of difference has made it possible to understand the social construction of identities as a dynamic and discursive process, situated between social structuring and negotiation, and embedded in relations of power (Fincher & Jacobs 1998), while recognizing their hybrid and multi-local character in the contemporary city (Anthias 2014).

In order to account for exogenous dynamics that also shape feelings of belonging, this approach can be combined with the perspective of connected sociologies (Bhambra 2016). This perspective reconstructs the interactions between territories historically linked through colonial histories and contemporary transnational circulations. Socio-historical connections are thus analyzed between metropolitan spaces marked by intensified mobility, pluralized belongings, and recomposed solidarities, and other spaces where the social fabric remains deeply shaped by colonial legacies, reconstruction policies, or forms of territorial control that are often militarized.

Presentations

- (a) *Cities as Frameworks of Memories: A Halbwachsian Approach to Urban Difference and Belonging*
Dietmar J. Wetzel (University of Basel; MSH Medical School Hamburg)

This paper develops a programmatic framework for analyzing the transformation of memories and belonging in contemporary cities by reactivating the sociological legacy of Maurice Halbwachs (Halbwachs, 1972). Moving beyond reductive readings of collective memory as a purely cultural or discursive phenomenon, it reconstructs Halbwachs' broader project of a social morphology of memory, in which spatial forms, material infrastructures, and social groupings constitute the conditions of remembering (Wetzel, 2023).

The central argument is that urban space is not merely a container of memories but an active structuring principle that stabilizes, transforms, and hierarchizes collective representations. Memories emerge as a reconstructive process oriented towards the present, in which groups selectively

reinterpret the past to maintain continuity and social cohesion (Halbwachs, 1992). This perspective allows for a reconceptualization of belonging as a socio-spatial effect of ongoing processes of differentiation, rather than as a fixed identity (Fincher & Jacobs, 1998).

By integrating Halbwachs' theory with contemporary debates on urban difference and connected sociologies, the paper proposes a relational understanding of cities as assemblages of overlapping memory frameworks shaped by historical entanglements, including colonial and post-industrial trajectories. Urban planning, heritage policies, and regimes of securitization are thus interpreted as interventions into the social organization of memories, producing both inclusionary narratives and structured forms of forgetting.

At the same time, the framework highlights the constitutive role of counter-memories and everyday spatial practices in reworking dominant symbolic orders. These practices reveal that memory is neither fully institutionalized nor entirely fragmented but dynamically negotiated across scales and social positions. The paper concludes by outlining a research agenda that reconnects memory studies with urban sociology through the lens of social morphology, emphasizing the need to analyze how spatial configurations, social inequalities, and historical connections jointly shape contemporary regimes of belonging.

- (b) *Haunted by the Future That Never Arrives: Memory, Waiting, and the Mutating Forms of Resistance in an Istanbul Neighborhood*

Melisa Elçin Özçelikel (Bogaziçi University, Istanbul)

This paper examines how memory, belonging, and resistance are transformed over time in Gülsuyu-Gülensu, a self-built, historically leftist neighborhood in Istanbul declared an urban transformation zone in 2004, a project that has never been implemented. Drawing on autoethnographic fieldwork and oral history, it offers three interconnected arguments about how urban governance, political subjectivity, and collective memory are co-constituted across scales.

First, the paper demonstrates that what appears as a local urban transformation project is simultaneously a national developmentalist state strategy, a municipal rent-seeking operation, and a Global South instance of neoliberal urbanization. By connecting neighborhood-level dynamics to AKP authoritarian urbanism and Cold War-informed counterinsurgency techniques, the paper refuses methodological nationalism in favor of what Go and Lawson call global historical sociology, tracing how international, national, and local scales mutually constitute the conditions of urban life. Second, it argues that both resistance and counterinsurgency are historically mutating forms rather than stable categories. What resistance looked like in the 1970s, liberated zones, people's committees, collective self-governance, is not what it looks like now: oral history as counter-archive, legal battles over property rights, women's everyday reproductive labor as political practice. The state's response adapted accordingly, shifting from direct repression to the slow violence of temporal uncertainty, manufactured stigma, and gang infiltration. Tracing this mutation illuminates how capitalism and authoritarian governance continuously reconstitute the terrain on which struggle takes place. Third, drawing on Raymond Williams's concept of structure of feeling, the paper shows that individual agency is profoundly shaped by whether subjects are politically organized or not. The ghost of the neighborhood's radical past haunts its present differently for different residents: for some it is a source of continuity and mobilization, for others a weight producing passiveness and waiting. This differential experience of the same urban history reveals how collective memory operates not as a shared resource but as a contested and unequally distributed structure of feeling. Together, these arguments contribute to sociological debates on urban memory politics, the redefinition of belonging under authoritarian urbanism, and the temporal dimensions of displacement and resistance.

- (c) *"We do not forget, we do not forgive": Anti-femicide collages and the commemorative politics of care in urban space*

Morgane Rudaz (University of Geneva)

This paper explores the commemorative practices of two feminist collectives engaging in anti-femicide collages in the cities of Paris and Montreuil. Based on ethnographic fieldwork conducted between 2023 and 2025, it examines how these activist interventions, as temporary urban memorials, intersect memory-work and care-work in urban space. Drawing on Tronto's (2009) framework of care ethics, this paper argues that anti-femicide collages function as materialised practices of care-full remembrance transforming ordinary city walls into sites of mourning, denunciation, and feminist engagement. Through an analysis of the spatial materialisation of feminist memorials, this

paper introduces the concept of 'interface for care' to describe this form of anti-feminicide protest that connects the dead and the living through urban fabric. By doing so, it reveals how grass-roots feminist memorials do more than publicise feminicide: they cultivate collective responsibility, reshape urban landscapes, and reveal the potential of cities as spaces of care and political action.

(d) *Infrastructure and Security: The Spatial Politics of Dam Construction in the Southeastern Anatolia Project (GAP)*

Muhammed Kaya (University of Bremen)

This research approaches dam construction in Southeast Anatolia not merely as development and energy production projects, but as infrastructural interventions that reproduce spatial sovereignty and security regimes. While dam investments carried out under the Southeastern Anatolia Project (GAP) are justified in official planning documents with the goals of economic development and regional integration, projects built along the border and referred to in public discourse as "security dams" are directly linked to the military-strategic control of the space.

The research focuses on dam projects in Diyarbakir, Hasankeyf, and the Sirnak-Hakkâri corridor, analyzing how infrastructure investments reshape urban and rural spaces, transform mobility and land use in border regions, and thereby reinforce the state's effective sovereignty over the land. The submergence of Hasankeyf under the Ilisu Dam project demonstrates that infrastructure investments are an intervention that transforms not only the physical environment but also collective memory and forms of local belonging.

As a research method, discourse analysis of official planning documents and policy texts belonging to the GAP administration is evaluated alongside semi-structured interviews with Mezopotamya Ecology Movement activists and local actors. This dual analysis aims to reveal the intersection between development discourse and securitization practices and how this intersection is experienced at the local level.

Within this framework, the study positions dam construction as an instrument of the state's infrastructural power; it opens up a discussion on how spatial planning, border security, and urban/rural transformation processes function as political technologies that reproduce regimes of belonging and social difference.

52. *Agricultural Transitions in Motion: Actors, Policies, and Professional Communities – Between Structures and Practices: Negotiating Work and Life in the Era of Hybrid Work (Room C130)* (session 2)

Organisers

Andrea Farioli (University of Fribourg), Emile Spahr (Agroscope) and Loïc Mazenc (University of Fribourg)

Presentations

(a) *Le rôle nodal des acteurs intermédiaires dans l'orientation du changement en transition agricole : Entre familles techniques et circulations d'expertise*

Guillaume Christen (University of Strasbourg, SAGE), Philippe Hamman (University of Strasbourg, SAGE)

L'écologisation des pratiques dans les mondes agricoles implique un changement social qui met les identités professionnelles au travail. Le bon déroulement d'un processus de transition, marqué par des doutes, nécessite un cadre collectif et durable qui accompagne l'agriculteur dans son apprentissage et puisse prendre en charge la période d'incertitude associée au changement. À partir de deux cas d'étude, situés en région Grand-Est (France), notre proposition revient sur l'importance des acteurs intermédiaires (conseillers, constructeurs, collectifs, communautés de pratiques) dans l'orientation des agriculteurs au changement et la qualification de ce dernier. Pour cela, nous croisons deux cas d'étude qui permettent de penser ensemble transition agricole, écologique et énergétique.

Le premier cas s'intéresse à l'importance des collectifs d'apprentissage dans la transition des agriculteurs à l'agroécologie dans un contexte territorialisé : le département du Bas-Rhin, en France. D'un point de vue méthodologique, l'étude s'appuie sur une quarantaine d'entretiens semi-directifs conduits entre 2017 et 2018 auprès de conseillers agricoles et d'agriculteurs. En termes de résultats, l'analyse montre que pour être pérenne, la transition à l'agroécologie suppose un collectif durable et une animation permettant l'accès à des ressources (informations, conseils, échanges d'expériences...). Plus concrètement, à l'échelle des territoires, nous avons identifié des collectifs d'innovation (Wenger, 1998) qui réunissent des agriculteurs intéressés et préoccupés par

la mise en place de l'agroécologie. Ces collectifs servent de cadre au processus d'apprentissage (Nez, 2011) et accompagnent les novices dans leur processus de formation.

Le second cas se fonde sur l'exemple des évolutions des mondes agricoles en regard du développement de la méthanisation agricole, initialement avancée, tout comme l'agroécologie, comme une alternative en transition écologique. Il s'agit, en complément de la première entrée, de tester le rôle de la variable territoriale et des acteurs intermédiaires à travers une mise en parallèle franco-allemande. En s'appuyant sur 65 entretiens sociologiques approfondis avec des agriculteurs de la région Grand Est (menés entre novembre 2022 et janvier 2024, en Argonne et en Alsace), nous explorons au concret l'ambivalence du "modèle allemand" de méthanisation, à la fois perçu comme exemplaire pour son antériorité (pays pionnier en Europe) et critiqué pour l'intensification agricole qu'il a encouragée (phénomène dit de "maïsification" avec l'expansion de cultures énergétiques et non plus alimentaires : Brémond et al., 2021). Entre transformations agricoles, viabilité économique et dépendance à l'action publique (passage de la cogénération à l'injection dans les subsides...) (Grouiez, 2021), l'analyse de trajectoires de constructeurs de méthaniseurs en région Grand Est – majoritairement des entreprises allemandes – met en lumière la circulation transfrontalière des références en montrant le rôle de ces acteurs intermédiaires et des visites d'unités de méthanisation comme vecteurs dans la diffusion des technologies. Ce faisant, la communication offre une réflexion critique sur les processus de transposition et d'appropriation locales des modèles de méthanisation à l'échelle régionale et européenne (Hamman et Dziebowski, 2025).

(b) *Who Governs the Feed Trough – an Actor Analysis*
Stefan Mann (Agroscope, ART)

In animal husbandry, the composition of an animal's diet has grave implications both for the animal's growth and therefore farm income, but also for the system's emissions. Phase feeding for pigs is a case in point: the government offers additional payments for varying the feed's protein content over the different living stages of pigs. Conceptually, we link the sociology of labor to the sociology of professions. Empirically, we make use of interviews with farmers, feed consultants and feed mill managers, which we organize using Grounded Theory and Objective Hermeneutics. We draw an image of complex interplay of different actors under different technological and sociocultural conditions in Swiss agriculture, clearly indicating that targeting farm managers only falls short of the system's complexity. In particular, we show the heterogeneity among farms when it comes to decision making. This begins with the different marketing systems for feedstuff which entail different degrees of support for the farm manager. While some farm managers make their decisions rather autonomously, others strongly rely on external actors with different institutional denominations and interests. In addition, the range of available feed products by commercial companies creates strong dependencies of farm managers. This creates a system restricting the autonomy of farm managers in two dimensions. Eventually, this points to the necessity to include the entire value chain when production changes become necessary.

(c) *Scientific Expertise and Policy Instruments in Agricultural Transitions: The Making of Brazil's Low-Carbon Agriculture Plan*
Livia Kalil (SciencesPo, LIEPP)

Agricultural transitions are often framed as processes of structural change driven by environmental imperatives. This paper adopts a different perspective by examining how climate concerns are concretely integrated into agricultural policy through the policy making process. It focuses on the Low-Carbon Agriculture Plan (Plano ABC), which brings together economic instruments and coordination mechanisms.

The analysis draws on a mixed-methods research design combining semi-structured interviews, document analysis, and social network analysis (SNA). It adopts a policy instruments approach, focusing on how public action is structured through the design and articulation of policy instruments, the organization and hierarchization of expertise, and the configuration of actor networks within policy-making processes. Particular attention is paid to technico-administrative elites shaping problem definitions, selecting solutions, and stabilizing specific policy arrangements.

It examines the role of scientific expertise as intermediaries in the formulation and stabilization of the Plan, with particular attention to the ABC Working Group, where a restricted set of technico-administrative actors, including researchers from EMBRAPA (Brazil's agricultural research corporation) and representatives of the agriculture ministry, occupying central positions within policy networks, defined priorities and selected instruments.

The paper shows that the integration of climate objectives relied on the centrality of a relatively cohesive group of scientific and technical actors, closely connected to public administration and dominant sectoral interests. The policy process was structured by mechanisms of selection and hierarchization of knowledge, which contributed to presenting negotiated arrangements as consensual outcomes.

SNA is used to identify central positions and relational configurations within this process, highlighting how certain actors occupy strategic interfaces between science, policy, and the agricultural sector. These actors contribute not only to the production of knowledge but also to design policy instruments aligned with existing productive and institutional frameworks. Thus, the paper argues that the Plan ABC exemplifies a selective agro-climatic compromise, through which climate objectives are integrated into policy instruments while maintaining productivist priorities.

Organised by



UNIVERSITÉ DE FRIBOURG
UNIVERSITÄT FREIBURG

Additionally funded by

