Abstract Volume
17th Swiss Geoscience Meeting
Fribourg, 22nd + 23rd November 2019

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Bodies, Cultures, Societies
21. Human Geographies: Bodies, Cultures, Societies

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Swiss Association for Geography (ASG)

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21.1

Queer Bodies, Queering E-space of Grindr

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This paper explores one of the digital cartographies that smartphones offer in our everyday life, cyberspace which has been reformulated by corporeal identities. Frequent utilization of smartphones has expanded the limits of the body image on the one hand, on the other hand, with the different functions and features, the smartphones enable users to extend their identities into cyberspace. By focusing on the geolocation-based dating application for Gay, Trans, Bi and Queer, Grindr, this paper will elaborate on the way the queer bodies are extended in the e-space and how these bodies are construed by the space in which they inhabit. When a user render himself/herself online on Grindr, he or she is also resituated offline via geolocation feature that the application offers. The paper suggests that Grindr enables bodies to queer both the cyber (online) space and physical (offline) space through the representations of different bodily identities that are constructed textually and on imaginary level. To what point Grindr allows bodies to queer the space in which they habit and to what extent queer bodies are allowed to lay claim to the online space offered by Grindr? Grindr not only provides a freedom of browsing online but also render sexual minorities more visible on this semi-public space which cannot be thought outside of physical/offline space. By analyzing the reciprocal and intimate relation between body and e-space as well as online and offline cartographies, this paper elaborates on a phenomenological question to lay claim to the demarcation of e-space and extended bodily contours.

21.2

Afghan Music in Exile: Music in a transnational space

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Building upon my master’s thesis and the resulting research film “Afghan Son(g)s”, my paper endeavors to complement an approach developed predominantly by US cultural geographers wherein music defines a place. Through it, I question how definitions of place and music change throughout migration trajectories. My research on Afghan music-making in Geneva further reflects upon research participants’ use of social media within their transnational network and how social practices on social media platforms play into practices of music making. I here argue that transnational social interconnections become further accentuated through musical performances, stimulating physical as well as digital movements and exchange and broadening an already extensive transnational network.

Beyond a debate on transnational musical practices and its relation to place, I aim to illustrate how empirical data collection can be blended with research communication and discuss filmmaking’s potential as a research method in human geography. Here, film becomes an effective way to capture ambiance, sound and interactions of research participants, allowing the viewer to accompany the researcher in her own explorations by reflecting directly on the acoustic and visual aspects of the research. As such, I situate this research in scholarship that uses visual methods to explore social phenomena, going beyond a common focus on placemaking known from films in geography. The film includes sequences that have been filmed by research participants themselves on their mobile phones, further allowing a reflection on films’ participatory possibilities.
21.3
Exploring the approach of migration for adaptation in a context of coastal erosion in Senegal.

*Typology of the consequences of migration on coping strategies*

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The commune of Gandiol located in the North of Senegal is affected by a phenomenon of coastal erosion engendered by the anthropic action but also accentuated by climate change. Marine submersions cause salinization of the Senegal River, soils and groundwater in a region that lives mainly from fishing, agriculture and livestock. The sea’s rise coupled with the increase in salinity is causing habitat loss and livelihoods for local populations. In the face of these environmental degradations, the use of migration is part of the system of adaptation strategies. Nevertheless, the latter seems particularly preferred to other strategies causing significant male emigration mainly internal to Senegal and new migratory patterns. After presenting the environmental and migratory contexts of Gandiol this paper presents a typology of the consequences of migration on adaptation strategies by mobilizing the emerging approach of *migration for adaptation*. More precisely, the typology is related to the use of monetary remittances by migrants and the effects on the structures of households of male emigration. Through the typology, it shows how remittances are a strong and powerful way for the migrant to maintain links with his home community, but the maintenance of this link can lead to transformations in households receiving remittances. Therefore, this paper examines how the use of migration as an adaptive strategy in a context of coastal erosion create new translocal practices within Senegal and re-structure households in Gandiol.

Keywords : Coastal erosion, salinisation, climate change, environmental degradation, migration, adaptation, Senegal, Gandiol

21.4
Filming the relationship between people and natural environment: contribution to an embodied environmental geography

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As a researcher in geography, I have produced documentary films of various formats. As a research outcome, a documentary film highlights new relationships between recorded elements and sheds a new light on geographic knowledge. Four of my films address environmental themes, particularly how environmental changes can be lived as a threat and/or as an opportunity, and how people deal with. The films reveal how ambivalent and complex the relationships to nature can be and the necessity of a personal adaptation to live and work in such environments. My films contribute to environmental geography but also to the emerging fields of geography of the body and geography of the emotion. They show bodies in action and highlight the « spatial experience of the bodies » (Barthe-Deloizy, 2011) in natural environment. Filming people documents their physical involvement in a particular environmental context, as well as it shows how the exploitation of natural environment induces specific corporeality. Film is also a good tool to document emotional and affective relationships of people to landscape. These connections are often not taken in account in written texts because of the difficulty to put into words those feelings (Davidson et al., 2005). My films show how these connections are essential to accept hard living and working conditions and how specific feelings can lead to irrational behaviors. During my presentation, I will highlight these themes by analyzing extracts of my films. Beyond these, I will discuss how filming requires a reflexivity on his or her researcher position.

21.5

Embodied experiences of inequality in a marginalized social-housing neighborhood in France – how place, gender and class intersect with the effects racialized bodies produce in public space.

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One of the results of a five-year long PhD research project on the stigmatization of marginalized social-housing neighborhoods in France, which seeks to develop a decolonial approach to these areas of habitation, is that racialized inhabitants experience inequality in society notably through the negative reactions their bodies produce in public space. It provides information about how they are made to feel “out of place”. These experiences are gendered: men mention frequent identity controls and Muslim women wearing a hijab account of the negative reactions their veil provokes in public space, ranging from hostility to disgust. The factor time plays a role here, with a significant shift after the 2015 terrorist attack; the factor place does as well, their bodies produce different effects in different places in the city; and so does the factor class.

The data I will mobilize in this paper presentation have been produced as part of an ongoing experiment with forms of collective knowledge production. This methodological exploration is motivated by a critique of individualized ways of knowledge production that has the disadvantage of extracting knowledge from marginalized neighborhoods in order to nourish the academic debate. It has taken the form of the creation of a Université Populaire - community university- in a marginalized social-housing neighborhood in Villeneuve (Grenoble). One cycle of debates has addressed the issue of racism, discrimination and islamophobia in the aftermath of a series of terrorist attacks in France and a second cycle of debates has addressed the question “What is left of the colonial past?”. The results presented here draw on the experiences participants shared throughout these group discussions.

21.6

Expatriate as the hero of globalisation? Insights on the production of privileged transnational subjectivities amongst female expatriates in Luxembourg

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This submission draws on the results of my PhD dissertation in political and cultural geography that aims at unveiling the subjective experiences of globalisation of highly skilled female migrants, from an ethnographical case study located in Luxembourg. Positioned at the crossroads of transnational studies, critical mobility studies and migration, this research seeks to question how geographical imaginaries and everyday practices of selected highly skilled migrants take part in the (re)production of the category “expatriate” as a privileged category of migration (Croucher 2012; Fechter and Walsh 2010; Glick-Schiller 2015) that contributes to promote an idealised image of the expatriate as the hero of our globalized era.

In this proposed paper, I intend more specifically to explore the discursive and socio-spatial practices through which selected expatriates in Luxembourg identify themselves as such by putting forward specific sets of values and norms involved with transnational mobility (Massey 2005). I will first disentangle the underlying injunctions that infuse the transnational mobility project as a privilege of cosmopolitan neoliberal elite (Yeoh 2014). I will then scrutinise expatriates’ translocal geographies (Brickel and Datta 2011) through their everyday practices as self-making of an imagined distinctive community. Drawing on an intersectional analysis, I will argue that if the category expatriate contributes to reproduce power relations and hierarchical forms of mobility, it remains useful as a relational category of identity practice of globalisation that expresses a distinctive global sense of place (Massey 1993).
21.7

Thinking geography visually: research after the ‘Visual Turn’

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Geographers have long been interested in the visual, with map-making, field sketching and landscape analysis being quasi-fetishised practices that marked geography out from other social sciences. It is therefore not new for geographers to think critically about how social worlds are visually constructed, and how such visuality is itself constructed. Nevertheless, this session takes as a starting point that Visual Geographies have undergone a remarkable renewal as part of cultural studies more broadly and, more recently, as part of visual and digital turns in the broader social sciences. In this paper, we aim to map out a space to discuss how geographical practices are changing in a world of images. This serves as the framing presentation for the collective session that brings together geographers interested in thinking critically about visual geographies, and ‘mapping out’ who and how this is taking place.

Three broad questions frame this paper:
How does the so-called visual turn change how geographers practice research, from how we collect, analyse, and understand increasingly diverse visual material (including film, comics, visual and digital archives, photography, etc.)?
How do we produce images as part of our research, such as through filmmaking, photo-reportage, participatory workshops, drawing, and so on?
How does taking visual geographies seriously change our situated practices as geographers, in how we collect, carry out, share and communicate our research?

21.8

Blood Culture: Reimag(in)ing Life at a Cellular Scale

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This paper reports on an interdisciplinary project between an artist, a biochemist, a sociologist and a geographer that explores how artistic research as methodology can bring new insights to the technologies of culturing red blood cells. Cell culture is the practice of growing living cells outside the body and in the laboratory. Our aims are threefold – first to discuss the development of new techniques to culture red blood cells on an industrial scale for therapeutic use, second to present the artistic work (making) that resulted from an artistic residency in the research laboratory where the objects of scientific study are red blood cells (erythroctyes) and thirdly, to reflect on and theorise the interdisciplinary dialogue and co-construction of meaning that has shaped our collaboration, a mode of working together that Jane Calvert and Pablo Schyfter call “emergent critique.” Central to this analysis is the imag(in)ing of scale – from the macro to the molecular scale. Blood flows within and across bodily boundaries through practices of donation and transfusion; blood travels across healthcare systems and national boundaries. We analyse the corporeal topographies that shape these flows. Located within the research laboratory at the molecular scale, imaging techniques are used to observe the processes of extracting haematopoietic (blood-forming) stem cells from blood and how cells are manipulated, cultured, and cell populations expanded. Shared interest in microscopic imaging/sensing technologies and the visualisation of bodily interiors were a starting point, and artworks were developed to facilitate critical and creative understanding of divisions and commonalities between, as artist Katy Connor writes, “biology and technology, materiality and ethics, as well as the production of new cultural meanings through metaphor.”
The Moral Geographies of Urban Pleasures: Mapping out Spectacles in Geneva between 1880 and 1920

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The interest of geography in the visual has become a commonplace that authors like Gillian Rose have sought to re-examine by asking the following question: “how exactly is geography visual?” (Rose 2003). This question inevitably leads to the following corollary: “how exactly is the visualization geographical?” (MacDonald, 2009). Based on visual materials and police records, this presentation looks at the creation of moral geographies in Geneva at the turn of the twentieth century. The localization of urban pleasures was a key question in the development of the city. Public shows and spectacles have raised many issues for social reformers and city authorities in terms of public order and moralization of behaviours. The study of their spatial inscription reveals the creation of new “urban visibilities” (Brighenti 2007) that are built at different scales: the street, the neighbourhood and the city.

In my presentation, I will tackle the following methodological questions:
- How to map out spectacles and public shows in Geneva at the turn of the twentieth century?
- How to use archives and police records to draw up a moral geography of urban pleasures?
- And finally, how can geography help visual studies to examine the role of images in the construction of “urban visibilities”?
21.10
“Security, mobility and the body: Negotiating Muslim femininities and power-geometries through/by/in Legal Institutions”

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Syrian Rebel Groups such as Harakat Ahrar al-Sham, the so-called Islamic State or Junud al-Sham, depend on globally linked networks and logistics to exchange personnel, goods and financial resources. European Border security authorities and many researchers in this field have so far mainly focused on male bodies who support logistics networks and supply chains, while the specific role of “juvenile”, “female” or “aged” bodies is mostly overlooked. This becomes evident in state protection proceedings involving (German) Foreign Fighters in the Syrian Civil War.

By taking into account empirical data as well as by focusing on the work on (feminist) legal geography (Brickell & Cuomo 2019; Jeffrey 2017), feminist geopolitics (Hyndman 2012; Fluri 2017; Smith 2012; Pain & Staeheli 2014; Staeheli & Kofman 2004; Pain 2009, 2014) and socio-legal scholars (Crenshaw 1989; Singelnstein 2016; Krasmann 2006), this talk offers a post-structuralist, intersectional and multi-scalar analysis of how a layered system of patriarchal, racist and Islamophobic patterns exists within legal prosecution and therefore enable other violent networks to operate.

By deploying a feminist perspective on the “global-intimate” (Pratt & Rosner 2012; Mountz & Hyndman 2006) of international terrorism and their logistic infrastructures, this talk aims to exemplify, how bodies can be understood as a side “in which social, cultural, and political meanings are inscribed, understood, and challenged” (Fluri 2017: 144 ) while at the same time particular “representations of citizenship, privilege, and the lack thereof” (ibid) are carried upon. An intersectional feminist geopolitics analysis like this, emphasizes grounded, empirical accounts that underscore how localized, embodied discourses link to transnational discourses and vice versa consequently redraws the boundaries of the geopolitical. It allows us for a more nuanced understanding of how power operates at multiple scales, across different bodily perceptions and through/by/in legal institutions by discussing hurdles and obstacles of such an intersectional approach at the same time.

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21.11

Producing the container port as a white male area. Inequalities and intersectional domination on the port of Felixstowe, United Kingdom.

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Container ports have become central places in the globalised configuration of economies and circulation of wealth. While transnational maritime flows and port connections have been widely documented (Lau et alii, 2017), port areas themselves are hardly considered as relevant spatial units for geographical study. Yet, ports are places of power resting on dynamics of domination and unequal access to employment (Turnbull, 2011).

This paper is based on an ongoing doctoral research about women as marginalised workers on the port of Felixstowe, United Kingdom. Felixstowe is a small single-industry town depending on the jobs provided by the Hong Kongese private port operator and the local transport-related companies. Dock labour has historically been constructed as the exclusive domain of white working-class men under the supervision of white executives as well, producing distinct masculinities (Connell, 1995). Despite attractive salary prospects, the port industry still fails at making its workforce more “diverse”. Combining quantitative secondary data description (UK Census, corporate reports) and qualitative fieldwork (public relations analysis, observation and interviews), this paper addresses the way class and age shape gender and race hierarchies within the port area. I argue that women and/or racialized workers on the port are confined to a few low-ranking positions, because entangled class and age relationships prevent those workers from organizing collectively and gain full access to dock labour. This paper aims at discussing a relevant geographical approach to understand the production of intersectional domination in a broad industrial and private territory, through specific planning policies and neoliberal productive systems.

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21.12

The utopian bodies of the virtual reality

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Virtual reality and its use in tourist and heritage contexts is part of the long tradition of simulation systems as they appeared in the 19th century. Unlike the latter, which build their effects around a partially immobile spectator, virtual reality, in its most advanced form, allows the spectator and his avatar to interact and move around in the simulated worlds. This distinction makes it possible to address two questions specific to the geographical discipline: (i) how does the spectator’s position and corporality contribute to the production and understanding of space or the world (virtual or not)? and (ii) what is the importance of mediality in general and visual media in particular in the production and understanding of space (virtual or not) following the digital turn?

For the first question, which refers to phenomenology and critical geography, the position of the spectators concerns as much the perception of the distance (geometric and symbolic) existing between them and the elements composing their environment as it concerns the ability of the latter to position themselves, i.e. to be able to choose or not the distance which seems appropriate to them or which is imposed on them according to “the main axes of social differentiation which are the categories of sex/gender, class, race, ethnicity, age, disability and sexual orientation”. The second question refers to the very broad field of Media studies and in particular the German branch of the Medienwissenschaft, a field little used by geographers, if not perhaps through the theory of the actor-network theory (ANT) or indirectly through visual studies and their interest for the instrumented gaze.

In order to understand how certain virtual reality devices inform us about these two issues and how they invite us to integrate new theoretical frameworks and new objects into the geographical discipline, I propose to take as case studies a virtual reality exhibition produced in 2019 by the Musée d’Art et d’Histoire de Genève. Conceived in partnership with the Artanim Foundation, this exhibition consisted of a virtual visit to the old city of Geneva as it existed at the time of the Fazist revolution in 1850. Based on data from the digitization of the Magnin relief, a 30 square meter model of the city completed in 1896, this unique experience allowed groups of 4 visitors to walk around the city for 15 minutes.

This experience, at the crossroads of a tourist visit and an illusionary spectacle, represents at least two new features. From a museographic and tourist point of view it is a new tool in terms of didactics of history and geography but it is also a new type of attraction that by means of haptic technology makes the carnal and sensitive body of the spectator the place of vision.
Tourism Troubles: Feminist political ecologies of land and body in the making of residential tourism space in Panama

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In this address, I examine the ways in which settler colonial logics shape residential tourism development on the Atlantic Coast of Panama. With a focus on the Bocas del Toro archipelago, I entangle feminist political ecological assertions that struggles over nature are embodied struggles with anticolonial feminist understandings of land and body, drawn from a fusion of postcolonial, decolonial and black feminist thought, embedded in the concept of postcolonial intersectionality. Through this lens, I seek to illustrate three key findings. First, settler colonial place making in Bocas is partially articulated in the legal geographies of the Panamanian state’s tourism-as-development strategy, a process that invites foreign land ownership. Second, critical development studies in Latin America tends to center indigenous women’s livelihoods and rights as emblems of gender mainstreaming and social inclusion. By contrast, I focus on Afro-Panamanian women and illustrate, through ethnographic testimonies, the ways in which settler logics of elimination manifest in the naturalization of Afro-Panamanian women as “maids”. Such imaginative and material geographies reflect conventional racial-sexual-gendered histories that take for granted black female servitude and landlessness on the Atlantic coast. Lastly, I will show, notwithstanding the coast’s violent past (and present) that a deeper engagement with place-based histories makes postcolonial intersectional feminist theorizing a requirement for sustainable development policy with the concomitant recognition that any sustainable tourism policy that erodes local peoples control over land and bodies is not, in fact, sustainable. Thus, I argue that Afro-Panamanian women’s participation in Bocas’ tourism enclave—a project that seeks to erase indigenous and black relations to coastal lands and foster their subjection to foreign nationals—is simultaneously an articulation of their rights to remain on the coast.
Intersectionality, an infra-analytical tool for in-between cities?

Jill Pope

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In Belgrade and Belfast, two transitional cities situated at the edge of Europe, discussions of race are often obscured by dominant narratives of ethno-nationalist or sectarian conflict; ambiguous colonial relationships and perceived whiteness. This paper will explore the relevance of intersectionality as an infra-analytical framework for my early doctoral research, exploring whether it is a useful tool to make visible the sometimes-hidden racialized dimensions of urban political practices of violence and resistance in these two cities. This paper discusses whether an intersectional analysis that, following calls from Bilge (2013) and others, puts race back in the frame along with other categories of inequalities, could become an important decolonial tool in these in-between cities, scratching the surface of these dominant narratives. Additionally, it questions whether an intersectional framework is useful to probe my own in-between positionality with respect to my research (McKinnon, 2013).

In doing so, this paper responds not only to calls from scholars who have urged a confrontation of urban politics with critical race theory (Picker, Murji, & Boatcă, 2019) but also to those who have highlighted the need to apply decolonial frameworks to sites such as the former Yugoslav region and Ireland, where race, coloniality and indigeneity are often left out of the picture (Baker, 2018; Karkov & Valiavicharska, 2018; Manolova, Kušić, & Lottholz, 2019; Scanlon & Kumar, 2019). It also acknowledges the need to overlay intersectionality with other conceptual frameworks that recognize the shifting connections between forms of inequality rather than viewing identification as a fixed grid (Puar, 2012).

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21.15

Everyday transnational practices of migrant entrepreneurs in multiple localities

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The activities of self-employed migrants increasingly extend beyond national borders, a phenomenon called transnational migrant entrepreneurship. This involves migrants physically moving across national borders for business opportunities, as well as migrants conducting transnational businesses from their places of residence by moving goods and services. The main objective of this paper is to discuss how the theoretical concept of spatial mobility capital (the ability to be mobile and to strategically use space) can help us to understand the diverse mobilities of migrant entrepreneurs. We map the diverse cross-border mobilities of migrant entrepreneurs and question whether spatial mobility constitutes an asset for migrant entrepreneurship, which can be converted into other forms of capital. The project uses mixed research methods and includes case studies from Switzerland, Spain and South America. We apply an inequality perspective and view spatial mobility as an unequally distributed resource. We propose that certain societal mechanisms, such as migration regimes, gender norms and local characteristics, shape opportunities and constraints for spatial mobility and have an impact on the way transnational migrant entrepreneurs can use transnational resources for their business. Since existing approaches about the concept of spatial mobility capital focus mainly on a local (and urban), rather than a global scale, we want to complement them with a transnational angle. This will enable us to study the different capacities for spatial mobility among transnational migrant entrepreneurs and to elaborate an understanding of spatial mobility capital that encompasses inequalities in transnational space.
Leaky bodies, leaky data: Apps, data and menstruation.

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Menstruapps are smartphone applications that allow their users to digitally track their reproductive cycle, sex lives and general health. Millions of menstruators use them globally, be it as an algorithmic fertility awareness method or to learn more about their body’s cycle and processes. Yet, this intimate technology remains unexplored in geographical research and beyond. Feminist literature has drawn attention to the geographies of bodies, tissues and interiors (Colls and Fannin, 2013), and begun reconceptualising uterine geographies (Lewis, 2018). Yet, menstrual blood, and fluids imbued with taboo or discomfort still lack engagement (Longhurst and Johnston, 2014).

Through the lens of blood, this paper discusses fluids, flows and leaks, extending the analysis to its digital form. In doing so, it examines how the phone and the menstruapp can be understood as leaky. From this it demonstrates that the data leak more widely can be reconsidered - from large scale leaks such as the WikiLeaks scandal (Springer et al., 2012), towards intimate sites – whilst highlighting the entanglements between the two.

This interdisciplinary work considers intimate leaks and argues that data leaks are intimate. From the ways in which menstruapps may share the data of their leaky subjects as their enter when their period started, from the networks and infrastructures used to transmit that message, to the capital generated through its movement. Overall, the paper considers the leaky geographies of this intimate technology.

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21.17

Teaching visual methodology: Social Learning Video Method as a collaborative practice of learning

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Our newly established mLab (medialab) at the Institute of Geography (Bern) is a platform where we explore jointly with students the potential of audio-visual research methodologies. The aim of our presentation is a critical reflection on our last semester first time run course on the social learning video method. Our presentation is based on a critical analysis of material generated in the seminar: a content-based video-analysis of the entire course (video records of each meeting), written reflections of the students on the method with specific questions regarding the “visual”, and an in-depth evaluation of the course in exchange with all involved partners.

The central idea of the social learning video method (Fry, 2017, 2018; Fry and Thieme 2019) is to address socially relevant problems and work out solutions together (co-production) with civil society, administration and the private sector. The purpose of the SLV method is to map the different actors and to identify, visualize and make accessible their perspectives and their transformation knowledge. In the seminar the students went through a transdisciplinary work process and produced a social learning video on the topic “Access to and practices of mobility using the example of the Thun railway station”.

The production of the SLV initiated a very strong exchange between the students, the practice partners and the lecturers. The ongoing discussion of the aim of the video, the process of filming (what, whom, when), the discussion of raw material at different stages of the seminar, and the production of the final video (what becomes part of the video and what to leave out) initiated a constant reflection of the process and adaptation whenever needed.

One of the main challenges in the seminar was to keep a balance between the introduction to technical skills, a critical reflection on visual methodology and deepening other topical aspects (e.g. mobility, sustainability, transdisciplinarity). For the students the biggest achievement was that the practice partners not only closely collaborated throughout the whole seminar but now also use the 12 min video for further processes in their institutions.
Housing as an uncertain place. Disempowerment and displacement in a financialized housing system

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The Swedish welfare system developed from the 1930s and onwards, based on universal principles of access to rights. One of the essential pillars where this universalism expressed was housing, which characterized by the key role of Municipalities both in building and distribution of accommodations. Neo-liberalization of policy experienced from the 1990s have led to a model shift (Grundström and Molina, 2016) changing former housing regime into a monstrous hybrid (Christophers, 2013) that allows a close private/public partnership resulting in the financialization of the Swedish housing system (Grander, 2018). However, those changes do not affect in the same way the whole population. Whereas the presence in the current housing system of high-income earners and social assistance beneficiaries is, in some way, ensured; an important part of the population has severe problems in accessing to housing or meeting the requirements of housing companies --both public and private. This paper focuses on the spatial outcomes of the business-like shift in housing, paying attention to processes of segregation and displacement experienced by disempowered groups and their narratives. Using intersectionality as an analytical tool the discussion aims at unravelling the impacts of policy especially in vulnerable groups that may end up in less secure forms of housing solutions such as informal rental contracts or the overpriced second-hand housing market. One-parent families, precarious workers, young people and non-European immigrants experience the inherent difficulties of a system modified to promote financial gains over social security.

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Visuality and Futurity of unseen water(-scapes) quality

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While debates in Switzerland are increasingly problematizing water pollution as mainly a consequence of agricultural practices, our participatory visual project questions what is perceived as good quality water(-scape) care practices. We look at and co-develop perceptions of practices impacted by or impacting water quality. Participants, selected among farmers in the Jura region, explore how social practices, water, and chemicals (as well as other polluting products) interact and co-create waterscapes revealing various inter-/intra-relations to aquatic ecosystems and water. Based on their pictures, they elicit their perceptions of present waterscapes in Photo-response (Alam et al. 2018) like interviews. Moreover, they imagine these waterscapes in probable and aspired futures. This proposed conceptual framework unite hydrosocial territories (Boelens et al. 2016) and chemosocial solidarities (Shapiro and Kirksey 2017) into what could be considered hydro-chemo-social waterscapes. This contribution explores two aspects of future waterscapes: in terms of visuality which “encompasses visual practices of appropriating (spatial) reality and established ways of looking at the world – by society, cultural and social groups, or disciplines” (Schlottmann 2017) as well as in terms of “futurity as care” (Adam & Groves 2007).

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