

# Corp(u)s (in)disciplinés

Un jour et une nuit pour incorporer des savoirs indisciplinés

**Jeudi 13 Juin 2019, Université de Lausanne // ENTREE LIBRE**

**Inscription obligatoire/Registration required: <http://bit.do/corpusindisciplines>**

**Journée d'étude 9.30 – 17.30 @ [Amphimax](#) 412**

**Soirée Performances [Zarra Bonheur](#) et le Collectif [Quinch Quinch](#), 20h à 24h @ [la datcha](#)**

Les frontières sont faites pour être franchies. Cet aphorisme fait écho au sein de la recherche scientifique qui s'en saisit pour célébrer les vertus d'étudier un objet d'une seule discipline par plusieurs disciplines réunies (pluridisciplinarité), de transférer des méthodes d'une discipline à l'autre (interdisciplinarité), voire de sortir du cadre disciplinaire pour faire émerger de nouvelles connaissances et de nouvelles structures d'organisation scientifique dépassant toutes les disciplines (transdisciplinarité). Pratiquer les empiétements et les migrations de schèmes cognitifs relève d'un même attrait pour l'« indisciplinarité », qui ne saurait être réduite à l'indiscipline. Il importe en effet de s'accorder la possibilité de s'émanciper des points de vue et des pratiques doxastiques disciplinaires, de refuser les limites traditionnellement acquises entre ce qui fait science et ce qui ne le fait pas, mais dans une démarche positive autodisciplinée. Les féminismes ont largement contribué à cette « indisciplinarité autodisciplinée » — en se confrontant à des contextes marqués par une forte tradition disciplinaire. Nous proposons, pour cette journée d'étude, de répondre à l'appel de la Plateforme en études Genre (PlaGe - Unil), en mobilisant des personnes qui, dans leurs parcours, leurs approches et leurs engagements s'inscrivent dans différentes « indisciplinarités genrées », pour autant qu'elles aient comme élément transversal la mobilisation — à des degrés et selon des modalités variables — d'un complexe esthétique fondé sur les éprouvés moteurs, proprioceptifs, sensoriels, émotionnels du corps (celui du sujet-cherchant et du sujet-enquête). Cette journée cherchera aussi à dépasser le strict échange verbal sur les motivations et façons de faire in-disciplinairement science en ménageant pour les participant·e·s, en soirée, des occasions de mettre leurs corps « en jeu » dans le cadre de performances et d'activités artistiques qui interviendront dans un cadre *safe* où les règles du vivre ensemble seront explicitées.

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Borders are made to be crossed. This aphorism has echoes in scientific research, where it is used to celebrate the virtues of studying an object from the perspectives of several disciplines (multidisciplinarity); of transferring methods from one discipline to another (interdisciplinarity); or even of going beyond the disciplinary framework to draw out new knowledge and new structures of scientific organization that go beyond the limits of any/all disciplines (transdisciplinarity). The practice of borrowing and superimposing cognitive patterns also speaks to an “indisciplined” approach to research – which cannot be reduced to a lack of discipline. For “indiscipline” in research, it is important to be able to emancipate oneself from disciplinary doxastic views and practices, to reject the traditionally acquired limits between what is scientific and what is not, but in a positive self-disciplined approach. Feminisms have largely contributed to this “self-disciplined indisciplinarity” – by confronting the epistemological context marked by a strong disciplinary tradition. We propose, for this one-day workshop, to respond to the call of

the Interfaculty Platform in Gender Studies (PlaGe Unil), by assembling a group of people within whose backgrounds, approaches and commitments, manifest different forms of “gender indisciplinarity”, sharing amongst them – to varying degrees and in varying ways – a multi-layered aesthetic approach based on the mechanic, kinesthetic, sensorial and emotional experiences of the body (that of the subject-researcher and the subject-enquired). This day will also seek to go beyond the strict verbal exchange on the motivations and ways of doing science indisciplinarity by providing participants, in the evening, with opportunities to put their bodies “into play” – collectively or individually – in the context of performances and artistic activities that will take place in a safe environment.

Organisé par : Christophe Mager (FGSE-Igd), Jill Diane Pope (FGSE-Igd), Simone Ranocchiari (FGSE-Igd), Silvia Wojczewski (FGSE-Igd ; SSP-Lacs), Attilio Bernasconi (SSP-LACS)

// Programme Journée @[Amphimax](#) salle 412  
Université de Lausanne (métro m2 Unil-Sorge) //

9h30 - 10h - Accueil et introduction

10h -10h45

**At the Crossroads of Trauma: Wars and Homosexuality in the (Post-)Yugoslav 1990s**  
Bojan Bilić, Université de Lisbonne / Université de Bologne

10h45 - 11h30

**The relational and contextual construction of intimacy when researching ‘peers’**  
Cesare di Felicianantonio, Université de Leicester

*Pause café*

11h45 - 13h00

**Embodying Intersectionality? - Black Women in academia.**  
Jovita dos Santos Pinto & Marilyn Umurungi, Université de Berne / Université de Bâle / collectif  
Bla\*Sh

*Pause déjeuner, Banane, Unil-Unithèque*

14h30 - 15h45

**Errant Bodies. Urban planners building situated and embodied knowledges in the field.**  
Alberto Marzo & Serena Olcuire, Université de Rome ‘Sapienza’ / collectif EdT

*Pause café*

16h - 17h15

**Éloge des marges. Les affects dans la construction des espaces de résistance**  
Rachele Borghi, Julie Coumeau & Salomé Vincent, Université de Paris-Sorbonne / collectif  
SCRUM

17h15 - 17h30 Conclusion

## // Soirée Performances à la [datcha](#) au Flon, 20h //

### **Zarra Bonheur**

Zarra Bonheur is a transnational collective variable geometry project developing research and performances on gender, public spaces and dissident sexualities. Founded in 2014 by Rachele Borghi (Associate Professor Geography of Sexualities, Université Paris-Sorbonne), the project mixes art and activism by connecting actions with local contexts, involving people and creating collaborations both stable and fleeting. Zarra loves the format of the workshop as participatory art. Sharing the stage is powerful: Zarra Bonheur has many voices, many bodies. We are all Zarra Bonheur.

<http://www.zarrabonheur.org>

Rachele Borghi, géographe et actuellement maître de conférences à Paris-Sorbonne, qui s'intéresse à la géographie des sexualités tout en étant également performeuse « post-porn », constituant par ailleurs l'un de ses sujets d'étude.

Eden Lebegue est étudiant en 2e année à l'École Supérieure d'art de Clermont Métropole (ESACM). Iel est trans, non-binaire, neuroatypique. Iel assiste actuellement Rachele Borghi dans le collectif Zarra Bonheur.

### **Collectif Ouinch Ouinch**

Le collectif Ouinch Ouinch s'est formé officieusement à la Manufacture de Lausanne en 2015. C'est d'abord un coup de foudre amical entre Marius Barthaux, Karine Dahouindji, Simon Crettol et Nicolas Mayorga Ramirez, tous les quatre élèves dans la même promotion du Bachelor en danse contemporaine de l'École Supérieure de Suisse Occidentale. Se découvrant ensuite des goûts communs pour les danses folkloriques et urbaines, pour les scénographies déjantées et pour un rapport souvent étroit avec le public, ils entament leur première création-performance, HappyHype, ensemble, pour la fête de la musique de Genève en juin 2018. Amateurs de sensations fortes, de danses-transes vertigineuses, et de performances collaboratives qui recomposent l'espace scénique, illes se lancent, fraîchement diplômés dorénavant, dans la création officielle de leur collectif, en poursuivant le travail investi pour leur première pièce.

<https://www.facebook.com/pages/category/Arts---Entertainment/Collectif-Ouinch-Ouinch-816665512056878/>

## Résumés et Participant·e·s

### **At the Crossroads of Trauma: Wars and Homosexuality in the (Post-)Yugoslav 1990s**

In the early 1990s, the Yugoslav space was plunged into a decade-long series of armed conflicts which claimed more than a hundred thousand victims. What used to be a relatively prosperous socialist federation suddenly collapsed under the burden of nationalism, neoliberal capitalism, and a strong patriarchal backlash. Approaching trauma as an experience marked by a loss of language, a verbally impenetrable event that longs to be narrated, in this talk I will explore how my body became a site of convergence, a crossroads where the intricate and affectively charged trajectories of war and homosexuality intersected. A sort of meta-trauma emerged through a simultaneous explosion of lethal violence and an implosion provoked by “the love that dare not speak its name” (Wilde) – it appeared at the junction between the external and internal worlds, both of which were increasingly fragmented and dispersed. In such circumstances the language of feminist lesbian and gay activism occasionally breached the thick patriarchal membrane that lined public life, supplying instruments for articulating homosexual desire and therefore expanding the domain of the breathable and the speakable.

**Bojan Bilić** is a psychologist and gender studies scholar interested in non-heterosexual sexualities in the post-Yugoslav space. He is currently FCT Fellow at the Institute of Social Sciences, University of Lisbon, Portugal, and Adjunct Professor of Gender and Social Movements in South East Europe at the School of Political Sciences, University of Bologna, Italy.

### **Éloge des marges. Les affects dans la construction des espaces de résistance**

Rachele Borghi, Julie Coumau et Salomé Vincent déploieront dans leur conférence-performance les thématiques du corps vécu comme lien entre espaces publics, privés, intimes. Elles disloqueront le rapport espace privé / espace public, ré-interrogeant les rapports normés et binaires et ouvrant un espace où le corps est à la fois le lieu de la prise de parole politique et celui de l'action. À partir de l'épistémologie féministe, elles aborderont la question des marges et de la création d'espaces interstitiels de résistance. Comment le corps peut-il devenir un outil d'investissement de l'espace public ? Entre autres, elles s'appuieront sur l'exemple du pornoactivisme, c'est-à-dire des actions et des micropolitiques d'affrontement, de détournement et de dépassement des normes imposées qui mettent au centre les corps *out of place*. Le pornoactivisme s'inscrit dans le transféminisme, un féminisme intersectionnel qui affirme et revendique sa dimension inclusive, de convergence des luttes et d'alliance entre sujets minoritaires. Diriger le regard vers la marge plutôt que vers le centre nous permet de voir que les marges sont habitées, que l'on peut occuper, des espaces libérés, des terrains où édifier l'utopie.

#### **Rachele Borghi**

Rachele Borghi, géographe et actuellement maître de conférence à Paris-Sorbonne, qui s'intéresse à la géographie des sexualités tout en étant également performeuse « post-porn », constituant par ailleurs l'un de ses sujets d'étude.

**Julie Coumau** est doctorante en géographie à l'université Paris-Sorbonne et rattachée au laboratoire ENeC (UMR 8185). Elle travaille actuellement sur *Le véganisme à Paris : mouvements et espaces militants quotidiens*.

**Salomé Vincent** est une exploratrice des obscurités urbaines et doctorante en géographie à l'université Paris-Sorbonne et rattachée au laboratoire ENeC (UMR 8185). Après un mémoire de master sur le rapport des personnes non-hétérosexuelles à l'espace public nocturne parisien sous la direction de Louis Dupont, elle commence une thèse sous la direction de Louis Dupont et Rachele Borghi qui porte sur les obscurités dans la ville de Nantes, avec une approche phénoménologique sur fond de géographie urbaine féministe qui fait la part belle à la géographie des émotions.

### **Embodying Intersectionality? - Black Women in academia.**

In the last years, academic and art institutions as well as queer-feminist and leftist spaces in (German speaking) Switzerland have been criticised for their whiteness. This has been an achievement of antiracists, activists, artists and researchers of Colour and their white allies. The arts, leftist political activism and knowledge is being challenged to no longer solely speak to a white able-bodied, bourgeois cis-male centered public. The engagement with the whiteness of these spaces, varies within and across them.

Nevertheless, "we" often continue to be at the margins and intersectional erasures of knowledge production, while our bodies are centered as objects of desire, knowledge and consumption. If the new "inclusive-hype" around our bodies affects "us" in multidimensional ways makes "us" move through them otherwise, how so?

In the form of a conversation we want to discuss the ambivalences that shape a (our) critical practice, as well as our mere presence perceived as critique, within these institutions and activist spaces. How does our work and affectivities in some spaces reverberate in others, and also shape, if and how we can be in them. Starting from our trajectories, interests and work we take as a leading question: how do we as Black women do research in Swiss academia? We choose conversation as our method and epistemological stance for a knowledge in production, inspired by our conversations within the black feminist network we are part of.

**Jovita dos Santos Pinto** is a doctoral student and research assistant at the Interdisciplinary Center of Gender Studies, University of Bern, and member of Bla\*Sh - Network of Black Women.

**Marilyn Umurungi** was born in Rwanda and today lives as an artist and activist in Zurich and Basel. She is currently doing her Masters in African Studies and is a member of Bla\*Sh - Network of Black Women.

## **The relational and contextual construction of intimacy when researching ‘peers’**

With the neoliberalization of academic work, researchers are increasingly required to adhere to rigid institutional ethical codes of practice, reifying the idea of the ‘right distance’ between subject and ‘object’ of the research process. Drawing upon my current research project on the living choices of gay men living with HIV in England and Italy, in this talk I discuss how the idea of ‘distance’ when researching peers is always contextual and relational, thus calling for a critical questioning of the rigid norms imposed by ethical committees and funding institutions. The encounter with research participants with different stories and needs can lead to the creation of different forms of intimacy situated in time and space that cannot be reduced to (and anticipated from) the managerial idea of ‘risk mitigation’.

**Cesare di Feliciano** est chercheur à l’Université de Leicester (School of Geography, Geology and the Environment) et s’intéresse aux intersections entre géographies des sexualités, études urbaines et critical political economy. Il a notamment travaillé sur les mouvements sociaux — tout en faisant partie — avec une approche méthodologique queer et féministe.

## **Errant Bodies. Urban planners building situated and embodied knowledges in the field.**

During their intervention, Serena Olcuire and Alberto Marzo will expose how they managed to embody a totally different practice of architecture and urban planning compared to what they were expecting and were expected to do. This displacement happened notably through collective action-oriented experiences inside urban and rural territories characterized by different kind of tension (migration, counter-cultures, natural disasters, penalized working activities etc). All these experiences were possible only through direct engagement of their ‘bodies’ – which became the main medium for getting in touch with those people and territories - who were actually touched by these tensions but also to stimulate an actual response. The result of this process is their awareness that architecture is interesting only when there is people inhabiting it.

**Serena Olcuire** holds a Master’s degree in Architecture, although she never quite understood why. As a walker, as a researcher, as a so-called artist she is interested in urban conflicts and informal practices of resistance. PhD in Urban Studies at Sapienza (Rome), she collaborates with the Environmental Humanities Master at Roma Tre University, where she is also part of the C.I.R.C.O.- urban laboratory for hospitality. After being raised by STALKER collective, she co-founded the artistic collective ATIsuffix. She's also part of the Atelier Città Iaph Italia, which looks at the city from a feminist perspective, and of the Emidio di Treviri militant research collective. Her current research concerns sex workers’ geographies, their changes and the related consequences on the public space.

**Alberto Marzo** obtained a master's degree in architectural and urban design with a thesis about depopulation and new policies of local development in Italy’s inner areas. In 2017 he joined Emidio di Treviri, a voluntary research collective which works on a militant and multidisciplinary basis and intends to investigate the post-earthquake management’s relapses on the Italian Central Apennines territory and its affected population. Since the autumn of 2018 he is a PhD student in Urban Studies at Dica-Sapienza University of Rome.