DOSSIER

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It is with immense sadness that we learned of the passing away of Kofi Annan, former Secretary General of the United Nations, on 18 August after a short illness.

The loss of a man who has worked tirelessly for peace in very difficult conditions is being deeply felt by all those who care about the need for international cooperation in a world of rising challenges.

Kofi Annan was an alumnus and long-standing friend of the Graduate Institute, and his spirit and elegance won him our hearts. He was dear to our community not only for what he achieved and symbolised as a global statesman, but as an illustration of what motivates and inspires many of our students.

At the time of his application to the Institute in 1961, the president of Macalester College (St Paul, Minnesota), where he was studying for his BA, wrote a letter of recommendation strongly emphasising his human qualities and the leadership position he had acquired among his fellow students.

In his letter of motivation to the Institute, Kofi Annan wrote: “I have chosen to come to Geneva for two definite reasons. Firstly, Geneva is an international city and could serve as a laboratory where I could observe international politics in play. Secondly, my admission to the Institute would enable me to learn and polish my poor French.”

With the support of his foundation, Kofi Annan chose to celebrate his 80th birthday last April at the Institute by participating in a BBC HARDTalk interview. In December 2017 he also announced the move of his other foundation to Africa in an event which reflected on the ten years of the Africa Progress Panel.

On behalf of the Graduate Institute, I would like to express our heartfelt condolences to his wife, Nane, as well as his family and relatives.

PHILIPPE BURRIN
Director
The Institute is undertaking the construction of a student residence that will add 650 beds to the existing 250-capacity Edgar and Danièle de Picciotto Student House. After an architectural competition in which 30 offices from around the world were invited to participate, the jury selected Kengo Kuma’s project on account of its strength, sobriety and elegance. Kengo Kuma is a Japanese architect and professor in the Department of Architecture at the Graduate School of Engineering (University of Tokyo.)

How would you describe your career to date?

It is always difficult to describe one’s own career, but what I can say is that our practice at Kengo Kuma & Associates (KKAA) started small, at a time when the bubble burst. So we had to take things slowly and step by step. Actually I decided to focus on the countryside, where the economic recession had less impact than in the city, and this forged the direction of our interest during the following years in natural materials, talking to craftsmen and being especially sensitive to a site and the effect our architecture would have on it.

Throughout the years, our practice has grown gradually but steadily both in its size and diversity of views: concerning our company size, despite having over 200 people from over 20 nationalities, at KKAA we try to behave and create with the enthusiasm of smaller, newer architecture studios; and in terms of our architectural vision, although we work in many different countries and the range of project sizes and types is increasingly wider, we try to be consistent with those interests that have guided us since those early years operating in the countryside.

Why did you accept our invitation to design and build the student residence?

We are always very interested in designing architecture for public functions, especially if related to education. We have completed a number of buildings for universities both in Japan and Europe, and it is always very gratifying to see such projects being used after completion. We recently completed the ArtLab for the École polytechnique fédérale de Lausanne (EPFL) at their main campus in Lausanne. We were very happy to do another university-related building in Switzerland, actually in the same region. Besides this, Switzerland has very high construction standards, similar to Japan, so it is always a good place to develop and build challenging architecture.

Could you define in a few words your concept for the residence?

The main concept is quite simple. It basically tries to redefine the usual typology of residences we have seen in the past, where the apartments form the main body of the architecture and the public functions stay grouped at the bottom as a podium or as an annex volume.

We wanted to avoid the usual vertical programme segregation (of public facilities on the ground floor and apartments on the above floors) that heavily depends on elevator circulations. Instead, we proposed an ascendant promenade “carved” into the building’s volume, which would allow pedestrian access to all floors, from the ground floor all the way up to the rooftops. All the necessary public facilities would be allocated along this promenade.

In this way, the architecture encourages a more walking-conscious lifestyle and provokes encounters between its inhabitants. The hope is to offer a community-like experience to all these hundreds of students who will be coming from very different origins and cohabitating here in years to come.

How does this project compare with your other current architectural projects around the world?

While many projects we do around the world focus on the use of materials and innovative construction methods to put them in place, in this project we wanted to investigate how the programme could be proposed in new ways that would lead us to a totally new architectural-dwelling typology. Indeed, no other building has been conceived in this way until now, to our knowledge.

http://graduateinstitute.ch/discover-institute/campus-de-la-paix

The student residence imagined by Kengo Kuma.
Joan Wallach Scott

The Persistence of Gender Inequality

Why, despite decades (indeed centuries) of social protest, policy initiatives, educational reform, NGO activity, national and international legislation, does gender inequality persist? The most dramatic and disturbing examples of this persistence have come with the revelations of the #MeToo movement, which, at its best, has unveiled the use of sex as a tool of power (in the workplace, the academy, sports, the arts...). Lest we be tempted to attribute this behaviour to a few individual bad actors, there are also statistics to document what some have called a culture of male entitlement: wage gaps, vast discrepancies in political representation, high rates of domestic violence, glass ceilings at the highest levels of corporate leadership, a growing number of attacks on women’s reproductive rights, and even now on gender studies programmes, by organised religious and political groups. Writing in the New York Times a few months ago, the US feminist Vivian Gornick expressed her despair at the lack of progress: “As the decades wore on, I began to feel on my skin the shock of realising how slowly — how grudgingly! — American culture had actually moved, over these past hundred years, to include us in the much-vaulted devotion to egalitarianism.” It’s not only American culture, of course, the evidence comes from all over the world: the project of gender equality remains to be achieved despite concerted efforts to achieve it. Modernity, secularism, democracy — these have not ushered in the reign of equality they promised, at least not when it comes to gender (or, for that matter, class or race). Why?

Some of the reasons usually offered to explain the persistence of gender inequality include patriarchy, capitalism, male self-interest, misogyny and religion. I suggest that, however useful as descriptions, none of these can account for how deep-rooted these inequalities are in our psyches, our cultures and our politics. My alternative explanation, based on psychoanalytic and political theory, has to do with the ways in which gender and politics are intertwined: a naturalised notion of the necessary and immutable difference of the sexes provides legitimation for the organisation of other social inequalities. Whether taken as God’s word or Nature’s dictate, gender — the historically and culturally variable attempt to insist on the duality of sex difference — becomes the basis for imagining social, political and economic order. In this representation of things, to question the asymmetry of the sexes is to threaten the entire political order.

Interestingly, the term “gender” itself has become synonymous with a demand for equality because it maintains that culture, not biology, determines male and female social roles. The challenge “gender” thus poses to the established definitions of sex difference has resulted in campaigns to limit its meaning. For example, during the debates that led to the creation of the International Criminal Court in 1999, one commentator noted that if the word “gender” were allowed to refer to anything beyond biologically defined male and female, the Court would be in the position of “dramatically restructur[ing] societies throughout the world”.

The current anti-gender campaigns, whether in the hands of religious fundamentalists or authoritarian rulers, claim to represent a return to stability (social, economic, cultural, political) in a disordered, global world by putting strong men in charge of protection and security and bringing women back to their rightful, natural or God-given place.
Departing Members of the Foundation Board
A Decade of Success

Isabelle Werenfels, Head of Research Division, Middle East and Africa, at the German Institute for International and Security Affairs, and Annemarie Huber-Hotz, President of the Swiss Red Cross and former Federal Chancellor of Switzerland, have served on the Foundation Board for 10 years. Interview.

The First One Relates to Institutional Culture and the Institute’s Identity. When I joined the Board in 2007, we faced the challenge of merging two institutes, HEI and IUED, with fundamentally different institutional cultures. Balancing the different interests and sensitivities took much of the Board’s attention at the time. In hindsight, I find it quite miraculous how quickly a new and common culture emerged that built on the strengths of both institutes. The second change is the obvious one: the move to the new campus, the Maison de la paix. Apart from constituting a magnificent core of the Institute’s campus, it reflects the choice of an entrepreneurial approach to financing the Institute. Finally, the convening power of the Institute is a striking development. It’s impressive to see who gives talks, who participates in conferences and who applies for academic positions.

You spent several years on the Institute’s Foundation Board. What were the most striking changes during this time?

Isabelle Werenfels. I would cite three developments. The first one relates to institutional culture and the Institute’s identity. When I joined the Board in 2007, we faced the challenge of merging two institutes, HEI and IUED, with fundamentally different institutional cultures. Balancing the different interests and sensitivities took much of the Board’s attention at the time. In hindsight, I find it quite miraculous how quickly a new and common culture emerged that built on the strengths of both institutes. The second change is the obvious one: the move to the new campus, the Maison de la paix. Apart from constituting a magnificent core of the Institute’s campus, it reflects the choice of an entrepreneurial approach to financing the Institute. Finally, the convening power of the Institute is a striking development. It’s impressive to see who gives talks, who participates in conferences and who applies for academic positions.

Annemarie Huber-Hotz. First of all I would like to emphasise that it was a great privilege to be part of such an international and high level board, and a very considerate and friendly group. Particularly challenging were the discussions with the Swiss and Geneva governments regarding the now-decided general agreement on the next four years’ contribution. One of the striking changes was of course the move to the new campus, the Maison de la paix, in 2013.

The Foundation Board is a model as far as gender balance is concerned. How was your experience as a woman on the Board?

Isabelle Werenfels. The fact that I never thought of myself as a woman on the Board but rather as a member of a very well-functioning group is telling. And of course this perception has to do with the strong presence of women on the Board – at least 50%, at times even more. In my experience, discussion cultures in institutional settings with strong male majorities tend to be quite different, for instance, with a tendency toward longer inputs and fewer perspectives on an issue taken into account. For me the experience on the Graduate Institute’s Board – not only with regard to gender balance but also to diversity in general – proved that group design matters and that with regard to women, it is not a few token women but a critical mass that makes the difference. Last but not least, I see the Board’s composition as an important signal to staff and students.

Annemarie Huber-Hotz. To be a woman was, in my whole career, never an obstacle, sometimes even an advantage. I am convinced that a gender-balanced group not only delivers better collaboration, but also better performance. For the Foundation Board, the gender issue has always been a key element in our discussions on recruitment of professors and academic staff.

How do you view the evolution of the Institute on both national and international levels?

Isabelle Werenfels. Finding a place for the Institute in the Swiss university landscape was not easy. It was perceived as a “strange animal” due to its mode of financing, its small size and its independent governance. Today the Institute is included in the Chamber of Swiss Universities as a permanent guest and cooperates closely with other Swiss universities. But “official Switzerland” has yet to fully discover what an asset the Graduate Institute’s knowledge production and international visibility could be for its foreign policies and international standing. As for the Institute’s international visibility, ten years ago I often had to explain to my peers from universities and think tanks across the globe what “this institute in Geneva” was. Today those same peers are eager to speak at the Institute’s conferences. However, despite the enormous geographic diversity of the Institute’s staff and students there remains a Euro-American dominance. I hope that in another decade the Institute will have become even more global and inclusive, particularly with regard to African students.

Annemarie Huber-Hotz. The Institute has developed very successfully over the last ten years. Its high-performing director and his team, excellent and internationally well-known professors and researchers, its special status with the UN Economic and Social Council as well as the close relations with the United Nations Office at Geneva contributed to consolidate its reputation nationally and internationally. And I think that the new buildings, above all Maison de la paix, and the interesting conference programme make the difference.

http://graduateinstitute.ch/conseil-fondation
Collaboration stratégique
avec l’Institut européen de Florence

L’Institut universitaire européen de Florence (IUE) et l’Institut ont signé un accord pour structurer et développer leur collaboration en faisant fructifier la similitude de leurs profils (niveau postgrade et spécialisation dans les sciences sociales) et la complémentarité de leurs champs (études globales dans un cas, études européennes dans l’autre).

Pour l’Institut, cette collaboration s’inscrit dans le cadre plus large des relations entre la Suisse et l’IUE. Depuis 1991, la Confédération finance des bourses destinées à des chercheurs suisses souhaitant préparer un doctorat à Florence et, depuis 2001, une Chaire suisse d’études sur la démocratie, le fédéralisme et la gouvernance. L’IUE accueille actuellement environ 900 chercheurs et doctorants provenant de 50 pays.

Il est difficile d’imaginer deux institutions aussi complémentaires.

PHILIPPE BURRIN
Directeur

Entretien avec le professeur
Marco Sassòli
Nouveau directeur de l’Académie de droit international humanitaire et de droits humains

Quelles sont les raisons qui vous ont incité à accepter ce nouveau poste ?

J’ai pratiqué le droit international humanitaire (DIH) pendant 13 ans à Genève et dans les théâtres de conflits, je l’ai enseigné pendant 18 ans en Amérique du Nord et à Genève et j’ai publié des livres sur le sujet. On m’a proposé de diriger une équipe et des programmes qui, dans plusieurs sens, sont « au carrefour » : entre théorie et pratique, entre DIH, droits humains, droit pénal international, droit des migrations et droit international public ; entre problèmes humanitaires spécifiques aux conflits armés et protection des plus vulnérables en général ; enfin, entre diplomates, enseignants et ONG pour stimuler un dialogue à Genève. Il était difficile de ne pas accepter ce véritable nouveau défi, d’importance à la fois académique et pratique !

Quels sont aujourd’hui les principaux défis pour le droit international humanitaire et les droits humains ?

À de rares exceptions près, les États ne veulent plus développer le DIH et les droits humains. Ces derniers ne sont plus seulement violés, mais certains dirigeants et membres du public n’affirment même plus leur attachement à ces idées. Des dirigeants démocratiquement élus sont fiers de les ignorer. Le narratif a changé. Les droits humains sont souvent vus comme un souci d’élites. Beaucoup d’universitaires croient en outre pouvoir s’affranchir de ce que pensent les États – ou plutôt les bureaucraties militaires et des affaires étrangères.

Que peut faire l’Académie face à ce constat ?

En formant des jeunes et des professionnels, l’Académie leur permet d’acquérir les connaissances juridiques nécessaires pour relever ces défis en s’inspirant de principes et de règles sans ceder à l’opportunité politique ou personnel. Quant à la recherche, nous devons rester orientés vers les besoins de la pratique et trouver le bon équilibre entre des projets nouveaux et novateurs et la poursuite de projets qui ont fait leurs preuves. À cet égard, je mentionnerai un exemple : la base de données RULAC, qui est la seule dans le monde à classifier juridiquement les situations de conflit armé (international ou non international) et les autres situations de violence. C’est un travail crucial car le DIH s’applique uniquement aux conflits armés, en dehors de ceux-ci, seuls les droits humains s’appliquent. Tout cela nécessite une équipe motivée et ayant un minimum de stabilité en dépit du fait que les financements sont temporaires et aléatoires. C’est par la formation, la recherche ainsi qu’en réunissant experts et praticiens que l’on réussira à contribuer à renverser le narratif.

www.geneva-academy.ch
Robots and Criminal Responsibility

Paola Gaeta
Professor of International Law

Robots are part of our daily lives, for instance when we use the self-checkout lane at the grocery store. However, they are rapidly becoming more than the routine mechanical devices programmed to perform repetitive functions to which we are accustomed today. Vehicle manufacturers have begun testing self-driving cars that operate at the push of a button, taking their passengers wherever they want to go. The arms industry is developing similar technology to produce so-called lethal autonomous weapons systems (LAWS) that can find, track and fire on targets without human supervision.

The development of these new weapons raises a host of complex questions. Among the most pressing legal ones, there is the attribution of criminal responsibility in the case of malfunction. Due to the autonomy of LAWS, there is the possibility that these weapons could target people and objects in violation of the rules of international humanitarian law. Who should bear criminal responsibility for any subsequent war crimes? The issue of whether autonomous weapons themselves should bear criminal responsibility is problematic. It would require LAWS to be treated like human beings, thereby contesting the anthropocentric foundations of modern criminal law.

Racism and racial discrimination are making a comeback. If such an epiphany has acuity today, it is because of the prevalence of a misleading narrative of continued social progress and tolerance within societies round the world. Such a narrative is ahistorical. If, undeniably, there have been significant milestones — such as, notably, the international campaign to end Apartheid in South Africa — the swiftness and breadth of the current wave of re-emerging racism is unprecedented. The second phenomenon which in recent years has enabled the recrudescence of racism is its banalisation. Considering erroneously that the issue is no longer an urgent problem in need of attention and resources, many societies have trivialised the question. Such irresponsibility-cum-in-sensitiveness is consequential as it hits doubly those facing the effect of racism: with denial of the issue and of the victims’ experience. Such dynamics also partake of the materialisation of an unexamined phraseology whereby the same experience is represented, processed and eventually dealt with differently depending on the identity of the person.

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Thirdly, racism is back because discrimination has been intellectually and increasingly conceptually authorised. Proliferation of hate speech has thus been facilitated by a bamboozling that makes such speech appear as a legitimate opinion. It is presented as a mere manifestation of free speech, and any questioning of its legitimacy is deemed censorship. Such intolerance in the name of tolerance is the single most insidious form of acceptable racism that wraps itself in the mantle of freedom, but which is in reality profoundly anti-democratic.

In truth, the rise of acceptable racism is one the great ill's of the troubled international affairs of our era.

FRANCE, Paris. A hundred of people, including some anti-fascist activists, hold placards depicting victims of right-wing extremisms as they gather at the Carrousel bridge in Paris, where Moroccan national Brahim Bouarram drowned on 1 May 1995 after extremists threw him from the bridge into the Seine River. 11 September 2018.

Mohammad-Mahmoud Ould Mohamedou
Professor of International History

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L'ACTUALITÉ

The Return of Racism

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WHITHER COSMOPOLIS: YEARNING FOR CLOSURE IN TIMES OF UNCERTAINTY

Dominic Eggel
PhD in International History; Research Adviser at the Research Office

The world, after 11 September 2001, has been fracturing as, in direct contradiction to the liberal ethos of openness, a series of nations have reverted to immuring themselves in a context of increased migratory flows and populist animosity. While the world counted 16 walls at the beginning of the 21st century, today there are 55 walls totalling 60,000 km in length. Walls are an anthropological constant. They epitomise human finitude. Our cells have walls, and our bodies an epidermal envelope separating us from the outside world. Our language and cognition are delimited by semantic fault lines between the privileged and the rest. Walls provide employment to border patrols and personnel and give a sense of purpose to the militias professedly defending it. For borderland entrepreneurs such as smugglers, drug couriers, human traffickers and cattle rustlers, they provide opportunities for a better life. They divide, segregate, reify and exclude. They reinforce the fault line between the privileged and the marginalised. Walls unleash new forms of – frequently lethal – violence.

43 new barriers along their borders with 31 other countries. The list of the most prolific wall-builders includes India, Israel, Saudi Arabia, Uzbekistan, Turkey and many European countries such as Hungary, Greece and Bulgaria. The United States and its president’s grandiloquent talk of a great and beautiful wall with Mexico further nurture this “International of Walls”.

Walls, today, are usually built for a mixture of reasons combining security – mostly against terrorism — and migratory concerns, with an emphasis on the latter. If one looks at the longue durée, it rapidly appears that while in its false certainties, ideational illusions and fears of various types of “contamination”. Thirdly, the new walls have been attributed to a regained vitality of sovereignty and confidence in the territorial state. Conversely, however, it has also been argued that they constitute a vain attempt to veil the incapacity of states to address terrorist and other global threats. A wide range of political actors have indeed used the symbolic capital of walls to “look tough”, to project myths of origin and ethnic purity, and to mask more prosaic intentions. Walls, in this sense, have become a dramaturgic act – a show where various actors vie for the attention of an ever more ephemeral and fickle public. Beyond the rhetoric, however, it is much less evident that the new walls prove effective. In practice, walls often remain the product of improvisation and makeshift. In the era of airplanes, drones and heavy artillery, walls have lost their military relevance. Experts are also sceptical whether walls adequately curb migration as most borders are simply too long and topographically uneven to be patrolled efficiently. All walls remain, ultimately, porous and ephemeral. They can be circumvented, tunnelled, crossed with ladders or ramps, or flown over. From such a perspective, walls mostly divert or canalise flows but do not prevent them from occurring.

Whatever their ultimate efficiency, walls – far from simply freezing the status quo – have real impacts. They create new borderland ecosystems and trigger strategies of appropriation and subversion. They attract economic entrepreneurs such as smugglers, drug couriers, human traffickers and cattle rustlers. They provide employment to border patrols and personnel and give a sense of purpose to the militias professedly defending it. For borderland entrepreneurs such as smugglers, drug couriers, human traffickers and cattle rustlers. They provide employment to border patrols and personnel and give a sense of purpose to the militias professedly defending it. For borderland entrepreneurs such as smugglers, drug couriers, human traffickers and cattle rustlers. They provide employment to border patrols and personnel and give a sense of purpose to the militias professedly defending it. For borderland entrepreneurs such as smugglers, drug couriers, human traffickers and cattle rustlers.


« S’imaginer que la majorité de l’humanité va rester sur le seuil du magasin de la globalisation, qu’on lui interdit de franchir, sans défoncer sa porte et faire voler en éclats sa vitrine relève de l’irénisme. »

Alexandre le Grand aurait enfermé, quelque part entre le Caucase et le nord himalayen, derrière une muraille infranchissable, les peuples de Gog et Magog, les nations de l’Antéchrist et les dix tribus d’Israël, pour les empêcher de déferler sur le monde. Cette fable antique a ensuite fusionné avec les prophéties bibliques (Ezech. 38–39, volonté commune de fondre sur l’océan Atlantique, du nord à l’est, en accomplissant l’Antéchrist. Notre temps continue de ruminer de très anciennes peurs millénaristes dont le péril jaune, et aujourd’hui musulman, est un avatar.

À nouveau, la murphilie actuelle revêt trois dangers inévitables. Elle introduit une disjonction potentiellement explosive entre, d’une part, une intégration forcée de la planète dans les domaines de la finance, du commerce, de la technologie, du sport, des loisirs, de la culture matérielle ou spirituelle, et, d’autre part, le cloisonnement de plus en plus coercitif et voire militarisé, de la force de travail et de la circulation des personnes. S’imaginer que la majorité de l’humanité va rester sur le seuil du magasin de la globalisation, qu’on lui interdit de franchir, sans défoncer sa porte et faire voler en éclats sa vitrine relève de l’irénisme.


Enfin, l’emmurement du monde devient le lieu d’exclusion des sociétés. Il privatisera l’espace public et la ville elle-même. Il externalisera les frontières des États les plus puissants au sein d’autres États dépendants, à l’instar de l’Union européenne au Sahel, et évente leur souveraineté. Il recourt à la biométrie qui le rend invisible, et son immatérialité segmente à l’infini la cité. Dans la Chine orwellienne d’aujourd’hui, par rapport à laquelle le totalitarisme maussolé prend des airs de passé, chaque escalier mécanique, chaque carrefour, chaque place, surveillé électroniquement, est un mur qui reconnaît en vous le bon ou le mauvais citoyen, et peut vous empêcher de monter dans l’avion ou le train. Il est à craindre que les marchands de peur et de biométrie n’appliquent vite la recette aux démocraties libérales. Murs de tous les pays, unissez-vous !

EPIDEMIA OF WALLS IN AN (UN)FREE WORLD

MUROPHILIE AMBIANTE

Jean-François Bayart
Professeur d’anthropologie et sociologie
et titulaire de la Chaire Yves Oltramare Religion et politique dans le monde contemporain

et titulaire de la Chaire Yves Oltramare Religion et politique dans le monde contemporain
The West Bank Wall has become dramatically popular in most Palestinian and some Israeli movies. Cinematography offers an important complement to the social sciences’ research on the Israeli-Palestinian conflict narrative as it allows to uncover new strata of popular memory and social history. Documentaries, in their different forms, provide the sensitive experience of sounds and images organised in a way that stands for something more than mere passing impressions. They express emotions and concepts in their intricate nature but in a codified and at times abstract way. Moving images – as illustrated through the three examples below – tell the story of the Occupied Palestinian Territories, the law explicitly considers the wall a real “dispositif” in Foucauldian terms. It chronicles the daily attempts of Palestinians seeking routes through, under, around, and over a matrix of barriers erected by Israel, including the 7-metre-high concrete wall. According to the film director, between 200 and 400 workers try to sneak out of the wall each weekendnight, and almost 1,000 per night on weekends. Some attempts end in failure, and others in success. It’s a cat-and-mouse game, in which failure seems to lead to more persistence. Jordanian-Palestinian filmmaker Mohammad Alatar’s Broken (2018, 94 min.) tells the judicial debate on the wall, across three continents and through the testimonies of judges and international lawyers. Upon request of the UN General Assembly about the legality of the wall – mainly built on international law. Justice declared in 2004 the wall contrary to international law, and called upon Israel to desist from constructing it and to make reparations for damages caused. To date, no action has been taken by Israeli authorities.

The three movies, each in its own way, cast doubt on the official reasons advanced by Israel for building an “anti-terrorist” barrier. Wall clearly exposes the policy of land grabbing separating farmers from their land and Palestinians from their places of work, healthcare and educational facilities. Infiltrators demonstrates the wall’s permeability and reveals the business between Palestinian smugglers and Israeli collaborators who bring the “illegal” workers to selected sites. Finally, Broken reassesses the illegality of the wall according to international law. In his Introduction to Documentary (Indiana University Press, 2001), Bill Nichols reminds us that documentaries shape collective memories and historical narratives by producing photographic records and visual perspectives of more or less distant events. As such, they become one among many voices in an arena of social debate and contestation. The fact that documentaries are not a straightforward reproduction of reality but the expression of particular points of view and visions of the world makes them potent speech acts in the social and political arena.

The three movies retrospectively document the (untold) annexation plan of the West Bank pursued by Israeli authorities over the past decade. A plan that, with Trump’s America support, is materialising in spite of the dangers Israel is facing. Will its label of a “democratic state” still be meaningful? The Israeli settler colonial project may finally become reality, but it will not be without a price, that of killing the dream of a peaceful coexistence with the Palestinians. More than that, it risks polarising the Jewish communities both in Israel and abroad...
The “GREAT WALL” of AMERICA: HISTORICAL OPPORTUNITIES

Samuel Segura Cobos  
PhD Candidate in International History

Mexican public opinion is incensed. The source of this public uproar are the controversial declarations and actions of US President Donald Trump against Mexico and the Hispanic community at large. The list of grievances encompasses the outrageous claims that Mexican migrants deplorable conditions, and, of course, the plans for building a wall. For many in Mexico, the source of this problem dates to the fateful invitation by Mexican President Enrique Peña Nieto to both US presidential candidates in the summer of 2016. An invitation only taken up by Trump and rejected by the frontrunner, Hillary Clinton.

The pharisaic aspect of the Mexican outrage lies in the fact that the border wall between the United States and Mexico is over 60 years old. Between San Ysidro, California, and Tijuana, Mexico, a fence was first erected in the 1950s, only to be reinforced with recycled military landing platforms in the 1990s. In 1994, President Clinton launched Operation Gatekeeper in California, Operation Hold-the-Line in Texas and Operation Safeguard in Arizona to strengthen border security. In 1996, a Democratic Congress and President approved further barriers on the border. In 2006, President Bush signed into law the Secure Fence Act with the support of Senators Hillary Clinton, Barack Obama and Joseph Biden. By 2015, about a third of the US–Mexico border (1,078 km out of 3,140 km) already had some type of man-made physical barrier. Contrary to popular belief, a Great Wall between Mexico and the United States has been rather dysfunctional in addressing popular anxieties over the last decade, the Mexican business elite experiences difficulties to imagine a world beyond American dominance. After all, since the late nineteenth century the Mexican economy has chiefly relied on capital flows stemming from Wall Street, and since the adoption of the North American Free Trade Agreement in 1994 nearly 80% of Mexican exports head to the US despite the most determined efforts to facilitate investments and trade flows from other countries. Such is the power of habit. While American dominance has contributed significantly to Mexican development, the power of habit has become deadly as of late. Since the internationalisation of a prohibitionist regime by the Reagan administration, the pressure borne by Mexico’s justice system from illegal CIA and DEA (Drug Enforcement Administration) operatives in Mexican territory has resulted in a lethal war on drugs. Notwithstanding close governmental collaboration, 22 million American residents still get their illegal substances smuggled across the border while over 200,000 Mexicans have been murdered and over 34,000 have disappeared since 2006. Unsurprisingly, these numbers have influenced much of the discourse motivating the US bipartisan consensus on wall-building as Mexican immigration became entangled with this public security crisis in Mexico.

Despite this convoluted past, a consolidated border wall between Mexico and the US may become an opportunity for both countries as a more diverse world order emerges. The Great Wall of America is thus a brainchild of the liberal world order established under Pax Americana in the aftermath of WWII. It is therefore no coincidence that as the world moves towards a post-Western order, the border walls poisons the already difficult bilateral relation between Mexico and the US. While the American political elite has been rather dysfunctional in addressing popular anxieties over the last decade, the Mexican business elite experiences difficulties to imagine a world beyond American dominance. After all, since the late nineteenth century the Mexican economy has chiefly relied on capital flows stemming from Wall Street, and since the adoption of the North American Free Trade Agreement in 1994 nearly 80% of Mexican exports head to the US despite the most determined efforts to facilitate investments and trade flows from other countries. Such is the power of habit. While American dominance has contributed significantly to Mexican development, the power of habit has become deadly as of late. Since the internationalisation of a prohibitionist regime by the Reagan administration, the pressure borne by Mexico’s justice system from illegal CIA and DEA (Drug Enforcement Administration) operatives in Mexican territory has resulted in a lethal war on drugs. Notwithstanding close governmental collaboration, 22 million American residents still get their illegal substances smuggled across the border while over 200,000 Mexicans have been murdered and over 34,000 have disappeared since 2006. Unsurprisingly, these numbers have influenced much of the discourse motivating the US bipartisan consensus on wall-building as Mexican immigration became entangled with this public security crisis in Mexico. Despite this convoluted past, a consolidated border wall between Mexico and the US may become an opportunity for both countries as a more diverse world order emerges.

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“A consolidated border wall between Mexico and the US may become an opportunity for both countries as a more diverse world order emerges.”
LA TURQUIE ET LE MOYEN-ORIENT : 
DE LA TENTATION IMPÉRIALE À L’EMMUREMENT

Ozcan Yilmaz
Doctorant en études internationales de l’Institut (2012)
Chargé de cours d’histoire contemporaine au Global Studies Institute de l’Université de Genève


Promettant une solution politique à la « question kurde », l’AKP refuse d’accorder des droits politiques aux Kurdes et se concentre sur le désarmement du PKK (Parti des travailleurs du Kurdistan), auquel le chant à devenir une puissance régionale a aidé l’opposition – se heurtant à une refonte du système politique à travers sa présidentialisation.

Pays de transit à la fois pour les djihadistes européens se rendant en Syrie, pour les djihadistes allant commettre des attentats en Europe et pour les réfugiés syriens rejoignant l’espace Schengen, la Turquie subit de fortes pressions internationales pour qu’elle ferme sa frontière avec la Syrie. L’accord qu’elle conclut avec l’Union européenne en mars 2016 renforce lors l’objectif de rendre infranchissable sa frontière avec la Syrie à travers la construction d’un mur. En juin 2018, elle annonce la réalisation de 764 kilomètres de la « muraille turque » qui, à terme, longera toute la frontière syrienne de 911 kilomètres. Un autre mur est en construction à la frontière turco-va-"mienne, et des discussions se poursuivent sur un troisième mur à sa frontière arménienne. La frontière avec l’Iran est déjà fermée par un mur de barbelés et un dispositif de sécurité auquel participe l’agence Frontex.

Selon Human Rights Watch, qui critique le silence de l’UE, le mur est symbolique du repli et de la fermeture. Il est aussi l’expression des contradictions d’un État qui s’emmure à grands pas tout en dénonçant une « Europe citadelle » et un « mur de la honte » israélien. L’UE, qui condamne l’autoritarisme et les violations des droits humains en Turquie, contribue à cette approche sécuritaire des migrations en fournissant une aide financière et des technologies de surveillance au pays. Selon Human Rights Watch, qui critique le silence de l’UE, le mur est le symbole des violations massives des droits des demandeurs d’asile, de ceux qui perdent leur vie sous les balles des gardes-frontières ou sont expulsés vers des zones de guerre. 

« Le mur turc symbolise les contradictions d’un État qui s’emmure à grands pas tout en dénonçant une “Europe citadelle”. »

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remains high, on where the influx of eastern Kenya, outside a registration Somali refugees wait fence as newly arrived. A boy looks through a attacks have also affected the east of being limited to the north, al-Shabaab constant harassment the Kenyan sol - diers. In the desert province of Mandera, to the infiltration of al-Shabaab terror-ists. In the heart of the tourist industry.

In early 2015, the Kenyan government announced the construction of a 700-kilometre-long wall along its border with Somalia, which was to put an end to the infiltration of al-Shabaab terror-ists. In the desert province of Mandera, where the first few kilometres have been constructed, the security situation has seriously deteriorated in recent years. Since 2013, more than 300 villagers have died as a result of regular incursions by al-Shabaab mercenaries, against whose

planned, the project is expected to cost the Kenyan government more than CHF 2 million per kilometre. In this context, the wall is now also a business concern: the Israeli company Magal Security Systems, approached for the construction work, has seen its share price explode since Trump’s electoral victory. There appears to be a consensus in the Kenyan press that the wall is an appropriate option for the purposes of ensuring the country’s security. The Kenyan government, meanwhile, has seen in the wall an opportunity to kill two birds with one stone. Under the pretext of fighting the Shabaab, it aims to stop the uninterrupted flow of migrants who have been fleeing Somalia for the past 10 years, many of whom arriving at Dadaab, a UNHCR-managed refugee camp in a semi-arid region along the Kenya–Somalia border. Nonetheless, a judicial ruling, Dadaab. Nonetheless, a judicial ruling, to close the camp was then an attempt to

under the pretext of fighting the Shabaab, the Kenyan government aims to stop the uninterrupted flow of migrants.”
EPIDEMIA OF WALLS IN AN (UN)FREE WORLD

BATTLE OF IDENTITIES AT THE INDIA-BANGLADESH BORDER

Anuradha Sen Mookerjee
PhD Candidate in Anthropology and Sociology

The steady influx of Bangladeshi migrants in India’s north-eastern state of Assam led to major backlash in the late 1970s. In reaction, the Indian government decided to fence its border with Bangladesh, which, ever since, has become the site of national identity politics and contestation over the status of irregular migrants.

India and Bangladesh share a 4,096.7-kilometre international border along the Indian states of West Bengal, Assam, Meghalaya, Tripura and Mizoram. It resulted from the 1947 Radcliffe Award of the Bengal Boundary Commission that divided the British-ruled state of Bengal – and people historically connected by customs, kinship and trade – into the sovereign states of India and East Pakistan. Subsequently, the Assam Accord of 1985, which accommodated the claims of the sub-national Assam Movement to keep out irregular migrants, prompted the construction of a fence by India-Bengal borderland into a high-security surveillance zone, punctuated by countless border outposts and watchtowers, patrolled 24 hours a day by India’s Border Security Force (BSF) and sustained by a host of intelligence agents.

The border fence stands 150 yards inside Indian territory, often on agricultural fields of farmers who need to identify themselves daily at the border gates to go to work. A high volume of informal trade, mostly cattle and goods of everyday use, takes place across the India-Bangladesh land border, frequently with the tacit consent of anti-smuggling enforcement agencies. Paying an endless cat-and-mouse game, BSF border guards run behind “infiltrators” or “smugglers” into India. Instances of major violence and shootings by BSF guards of “infiltrators” have caused popular uproar. Migrants, traders, smugglers and locals visiting family or friends nevertheless subvert the border on a daily basis with the support of borderland people on both sides.

A combination of political and economic factors, including local insurgencies, religious persecution, social insecurity, governmental apathy and environmental issues, sustains the steady flow of irregular migrants from Bangladesh. Though no exact figures are available, Indian government sources estimate the number of “illegal Bangladeshis” in India at 15 to 20 million. The Bangladesh government, for its part, has remained in denial of the flow of its citizens to India, limiting itself to stripping the migrants of their Bangladesh citizenship and ignoring their existence.

The discourse on irregular migration from Bangladesh has markedly evolved from the time of the Assam Accord in 1985, when it was mostly a local issue framed in sub-nationalist terms, to a national issue mobilised for political and electoral purposes.

The Hindu right-wing Bharatiya Janata Party (BJP), currently forming the largest part of the national government in India, has played a crucial role in raising “unchecked illegal infiltration” in northeastern India as a national issue. In the operational understanding of Indian law enforcement agencies, the “illegal migrants” from Bangladesh are largely coterminous with “Bengali-speaking Muslims”, identified as India’s “others” on the basis of their language, behaviour and dress. Such production of ethno-religious boundaries has rendered vulnerable all Bengali-speaking Muslims, both Indians from West Bengal and Bangladeshis. The Citizenship Act of 1955, amended in 2003, grants citizenship to every person born in India or on or after 3 December 2004 “if both of his parents are citizens of India” or one of his parents “is a citizen of India and the other is not an illegal migrant at the time of his birth”. The new Citizenship (Amendment) Bill brought in by the BJP government in 2016 plans to make Indian citizenship accessible to non-Muslim illegal migrants from Afghanistan, Bangladesh and Pakistan, while withholding it from Muslim illegal migrants. The Assamese have, however, protested against the bill on the ground that it would make Assam a “dumping ground of Hindu Bangladeshi”.

The border has been further politicised with the update of the National Population Register (NPR) in Assam, seeking to detect and remove “foreigners” from the state’s electoral rolls if they fail to prove that they came to Assam before the midnight of 24 March 1971. This process may disqualify from citizenship over 4 million people living in Assam, which has led to a huge outcry in the country. With the BJP leading the state government in Assam, concern has been growing that the Assamese contention with Bangladeshi “foreigners” might be reframed through the Hindu-Muslim lens.

The India-Bangladesh border fence stands as a site of identifying India’s “unwanted” and “others” while stemming the flow of irregular migrants.

“The India-Bangladesh border fence stands as a site of identifying India’s ‘unwanted’ and ‘others’ while stemming the flow of irregular migrants.”

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LES PROFESSEURS

Nouveaux professeurs

MICHAEL GOEBEL
(Angleterre)
Professeur adjoint d’histoire internationale
Chaire Pierre du Bois L’Europe et le monde
Doctorat de l’University College de Londres

RUI ESTEVES
(Portugal)
Professeur adjoint d’histoire internationale
Doctorat de l’Université de Californie à Berkeley

DENNIS RODGERS
(Grande-Bretagne et Royaume-Uni)
Professeur de recherche en anthropologie et sociologie
Doctorat de l’Université de Cambridge

Après avoir été professeur d’histoire mondiale à l’Université de Berlin, Michael Goebel a été John F. Kennedy fellow au Centre d’études européennes de l’Université Harvard en 2012 et 2013 et Marie Curie fellow à l’Institut européen de Florence de 2008 à 2011. Bien que de formation italienne, il est aujourd’hui de l’Amérique latine, au sein de sa recherche il a étudié l’antisémitisme, la question juive, le nationalisme en Europe et la finance internationale. Il a également enseigné à la Sorbonne, à l’Université de Chicago et à l’Université de Cambridge.


I’m a bit of a perfectionist at the Graduate Institute in that my background is in medicine. I developed my approach to teaching with small groups of medical students and residents on hospital wards in Canada, where the adage “see one, do one, teach one” summarises the pedagogical style – learn by seeing, by doing, and then by teaching. This may not seem directly applicable to the kind of classroom teaching we do at the Institute. But if we think of specific academic skills that can be acquired and honed in the classroom, it is not such a stretch after all.

In anthropology and social theory, students are expected to acquire knowledge – concepts, facts, etc. – as well as specific skills in reading, writing, and discussing. “See one, do one, teach one” could be translated into “read, discuss, write.” I try and focus, particularly in the social theory course where we read difficult texts such as Marx’s Capital or Foucault’s The Order of Things, on how to read texts in social thought – superficially, closely, symptomatically – and why, when and how these different reading strategies make sense.

Similarly, I encourage students to discuss actively – what did they understand, what questions came up, how might this link to experiences they have had? This is the “doing”, learning to think through and explain ideas, testing theories for fit with experience, and beginning to use experience to develop concepts; and most importantly, listening to others as they do the same. Reading, talking and listening require careful choreography – I try and design courses around key concepts, linked together both by their intellectual genealogy and logical links: concept maps.

The incredibly diverse backgrounds of our students mean that many are initially uncomfortable with a more participatory approach, in contrast to those who have had some education in North America or the UK. This is a challenge for learning, particularly as many of our students have considerable professional experience, making them a valuable resource. At times it feels like I am trying to coax a symphony out of an orchestra composed of largely shy violinists and a few brash bassists! The key is to ensure a supportive, respectful and even playful environment in the classroom.

I adapt my course syllabi every year to take into account the lessons learned from previous years, to update readings and explore new avenues. The last fine-tuning is done when I meet the students for the first time: I explain the course objectives and teaching philosophy, ask what they want to get out of the course and what they bring to the table, and adjust the syllabus accordingly. But this is only a road map because every class offers unexpected and exciting opportunities to go off the beaten path.
LES PROFESSEURS

The Institute: A Great Place to Intellectually Grow

Charles Wyplosz
Honorary Professor of International Economics

I have just retired from the Institute where I have spent more than two happy decades, during which the Institute has reinvented itself. From a small school with some great scholars and a stellar history, it has become an important node in the world of international relations.

I joined the Institute in 1995 because it then housed a few macroeconomists of great talent and because it offered many advantages. It was small and congenial, it attracted great students who were more interested in policy issues than in mathematical prowess, and it offered nice working conditions, including a moderate and flexible teaching load and easy access to resources such as data, research assistants and funding through the Swiss research foundation. The downside was that I would be away from Paris and from practitioners and funding through the Swiss research foundation.

The downside was that I would be away from Paris and from policy debates in France, my own country. Being a member of the CEPR (Centre for Economic Policy Research) network of excellent economists, I was not worried about losing touch with the profession at large. Willy-nilly, I became more interested in policy issues than in mathematical prowess, and it offered nice working conditions, including a moderate and flexible teaching load and easy access to resources such as data, research assistants and funding through the Swiss research foundation.

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**To Trespass or to Gaze:**

PhD Activities to Foster Interdisciplinary Communities

Shalini Randeria, Professor of Anthropology and Sociology and Director, Albert Hirschman Centre on Democracy

Deval Desai and Rebecca Tapscott, Postdoctoral Research Fellows, Albert Hirschman Centre on Democracy

"Trespassing is often used in a negative sense in (the United States), for example, in notice boards that say ‘No Trespassing’, viewing it as a violation of private property, but in my view it can have a positive value: it can mean stepping over the borders between one discipline and another, without seeing them as rigid divisions."


The Albert Hirschman Centre on Democracy has launched a series of activities for the Institute’s PhD community. Inspired by the belief that interdisciplinary work for tomorrow’s scholars will involve collaboratively generating ideas and commenting on work across disciplines, the Centre’s PhD programme includes a bi-annual colloquium series, a regular reading group, and a methods café.

The bi-annual colloquium series allows post-MPT doctoral candidates to share their work with faculty and colleagues. PhD candidates share an in-progress chapter of their dissertation, and each chapter is discussed with a visiting professor at the Centre and with colloquium participants, who come from each department at the Institute.

The PhD student reading group meets twice or more each term. Student participants select short methodological texts that exemplify and tackle the challenges of thinking in an interdisciplinary fashion about politics. Students discuss how the author’s approach to method, style, and theory could inform our own research, writing, and reading. Last year’s readings included Marx’s On the Jewish Question, Foucault’s The Order of Discourse, and Wittgenstein’s Philosophical Investigations. The reading group is open to new participants, and new suggestions for readings.

The methods café provides a structured opportunity to explore how to develop interdisciplinary research agendas as an early career researcher. It offers PhD candidates and postdoctoral researchers the opportunity to discuss a work in progress by a visiting professor, and interrogate the professor’s methodological strategies. It also seeks to catalyse interdisciplinary research foci on democracy, and support researchers in the early stages of developing post-doctoral research projects. Participants present short abstracts of potential new projects.

These three activities aim to foster an interdisciplinary community at the Graduate Institute, helping us to bridge disciplines and methods for ongoing, robust, and rewarding intellectual engagement. Whether we “trespass” or simply gaze at other disciplines, methods, and styles, doing so with colleagues offers a rich opportunity for insight, companionship, and possibly even collaboration.

> http://graduateinstitute.ch/democracy

**Fighting for the Rights of Women and Girls in Haiti**

Sophia Pierre-Antoine

Master in Development Studies, majoring in Power, Conflict, and Development

For most of my life, Haiti has been going through socio-economic and political difficulties with growing debt, a degradation of life conditions, riots, and frequent changes in government. After all, I was born in 1991, shortly after a coup d’etat, and I lived through another one in 2004. Growing up, I became aware of the impact of these cycles on the wellbeing of women and marginalised communities. That’s how my feminism took shape.

After getting a Bachelor’s degree in Sociology and in Women and Gender Studies at Stony Brook University (New York), I moved back to Haiti, where I managed a centre for girls, many of whom were living below the poverty line, out of school, or survivors of gender-based violence. Our goal was to provide tools to enhance their self-esteem and leadership, so that they would be able to fight for their rights and get out of abusive situations: in a few years, we grew from 80 to almost 200 girls – proof that such a safe space is essential for girls.

I’ve also maintained an engagement in international advocacy through UN mechanisms and in civil society spaces. Although I wanted to support girls at the centre directly, I also wanted to push for international processes which would allow girls to claim their rights, and access services and funding globally. This led me to spend a year in Geneva with the World YWCA, where I focused on sexual and reproductive health and rights, and on child, early and forced marriage projects in India, Ethiopia, DRC and Cameroon. When two of these countries experienced civil unrest, I realised that I wasn’t as equipped to handle that context as I wanted to be. I decided to return to school and choose a degree that would combine development, conflict and gender, which is how I selected the Graduate Institute! As a student, I am increasing my theoretical, legal, and practical knowledge and skills, which will allow me to better support and amplify the voices of marginalised populations in oppressive contexts.

I am a full-time student, but also a feminist activist. That’s why, between essays and exams, I continue my duties as board co-chair of FRIDA and as an advisor of the World YWCA. This way, I can support and be connected with young women and trans-youth around the world who are doing incredible things. I also contributed to the Progress Study on Youth, Peace, and Security for UN Security Council Resolution 2250. All of this led UN Women to name me one of “six young women leaders to know” for Youth Day 2017. Recently, in April 2018, I was one of three young women peacebuilders who briefed the Security Council about the Progress Study. I am excited to combine what I learn in classes, research, and my work experience to write my thesis on young feminist activism and peacebuilding.

> https://www.ywca.org/en/FRIDAYoungFeministFund

> https://youtube.be/VYn3YMy6ag4
Agathe Schwaar, nouvelle diplômée du master en études du développement, est l’heureuse lauréate du Student Leadership Award, qui a été décerné par l’Institut en mai 2018. Ce prix, créé sur la proposition de l’Association des étudiants de l’Institut, récompense un étudiant pour son engagement exceptionnel au sein d’activités ou d’initiatives étudiantes.

Pourquoi avez-vous continué à l’Institut ?

C’était pour moi une évidence de poursuivre des engagements bénévoles. Dès mon arrivée à l’Institut, je me suis donc investie dans plusieurs associations. Je pense vraiment que si chacun donne un petit peu de son temps, on peut accomplir de très grandes choses ensemble. Surtout que nous avons la chance d’être dans un institut qui encourage les activités associatives et soutient les projets de plus grande envergure. Mon rôle de coordonnatrice des cours de français pour les réfugiés au sein de l’Initiative Migration est celui qui est le plus reconnu à l’Institut. Mais le mérite ne revient pas à moi car je n’aurais pas pu y arriver sans les efforts de tous les autres, que ce soit au niveau local (activités de quartier) ou international (il y avait beaucoup de clubs de bénévolat lors de mes années d’études du développement, est l’heureuse lauréate du Student Leadership Award, qui a été décerné par l’Institut en mai 2018. Ce prix, créé sur la proposition de l’Association des étudiants de l’Institut, récompense un étudiant pour son engagement exceptionnel au sein d’activités ou d’initiatives étudiantes.

Pourquoi vous êtes-vous engagée dans des activités de bénévolat ?

Lorsque j’étais au Japon, j’ai réalisé que je pouvais m’intégrer beaucoup plus facilement à travers le bénévolat. Les Japonais ont vraiment cette notion d’apporter aux autres, que ce soit au niveau local (activités de quartier) ou international (il y avait beaucoup de clubs de bénévolat international dans mon université). Avec le temps et l’âge, cet engagement m’a aussi permis d’acquérir une expérience professionnelle et de m’engager dans des actions qui me tenaient à cœur. J’ai pu non seulement participer à des événements TEDx (Youth@Kyoto et Kyoto), mais aussi aider des étrangers à s’intégrer dans la communauté japonaise.

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Individualised Learning Journeys for Professionals

Cédric Dupont
Professor of International Relations/Political Science
and Director of Executive Education

The demands of current world dynamics are dramatically changing career and employment paths for individuals and organisations. In addition to traditional skills, the capacity to build a vision out of complexity and develop an agile practice is a must today. In this context, taking a lifelong approach to learning is key. Executive Education should not be perceived as the next step after a university degree, but as the continuation of personal and professional development through ongoing learning. The context also calls for more flexibility in terms of length, content and frequency of learning opportunities.

Executive Education courses offered by the Graduate Institute have been redesigned to respond to this demand for individualised learning journeys. Our participants in degree programmes can combine learning blocks at their own pace, starting with a short Executive Certificate, moving on to the next level of qualification, up to a 60 ECTS Master of Advanced Studies in International Strategy and Adaptive Leadership. Individualisation is also offered in the form of modular training blocks as well as new online modules in several programmes. For professionals interested in frequent but condensed training experiences, Executive Education has launched its “Action Days”, one-day workshops focusing on a specific tool or skill applied to the Sustainable Development Goals (SDGs).

All courses and programmes aim to help participants develop a future-ready mindset and a visionary, empathetic and adaptive leadership style. We provide a combination of skills, knowledge and critical thinking. Participants gain experience in innovative practices such as strategic foresight, systems thinking or design thinking, enabling them to embrace today’s complexity. Insights gained from multidisciplinary research carried out by the Institute’s faculty, and from a broad range of practitioners, provide a basis for a comprehensive and holistic understanding of issues, pushing participants to reframe questions and develop innovative solutions to professional challenges.

Beyond skills and knowledge, we believe values are essential for anyone aspiring to lead in a world of networks and partnerships. We nurture and cultivate independence of thinking and action, as well as a sense of responsibility to a broad group of stakeholders. Participation in our programmes gives access to a vibrant international community of practice that spans across five continents and multiple generations. At a time of global uncertainty and rapid change, Executive Education at the Graduate Institute is both a safe haven and an innovation hub enabling students to develop the right mindset, come up with a solid vision, and build trust and inspire teams.

“Before joining my Executive Certificate programme at the Graduate Institute, I was in a sort of dead end, unhappy with my job, and unable to change that. The programme helped me realise my potentialities by opening new doors, strengthening my knowledge in the field of environmental governance, and finding a new spirit that allowed me to start the change. I could use that knowledge to develop my project. A key benefit from my executive programme has been the interaction with speakers and fellow participants. Their diversity represented a big opportunity to extend my professional network and to speak about my project idea. They helped me develop it, concretise it, and were even interested in helping build partnerships with their organisations. From a substantive viewpoint, the programme provided a holistic view to current issues of governance, improving my capacity to navigate the fields of international relations and global governance. Thinking systematically about environmental governance was the prominent take-away from the programme as it helped me connect the dots between sustainability and business, enabling me to give my professional project an international dimension. I enjoyed the balance between conceptual and practical sessions and the mix of professors and practitioners. I valued the engagement of instructors, their open-minded attitude and their constant encouragement to reach the next level.”

ALICE LUNARDON
Project Manager and Sustainability Consultant
Executive Certificate in Environmental Governance

“"As an alumna from the Institute, at one point I felt the need to get back to school as I realised that the world in general had changed and it was time to adapt my analytical thinking to it. I decided to participate in the Graduate Institute programmes because you get a real combination of skills, mindset and knowledge. The certificates and masters are designed to trigger questions, give you the freedom to reflect on them and open your mind. This learning journey enabled me to continually fill up and improve my toolbox.

I learned to take a helicopter view and started connecting dots in a more agile way to turn obstacles into opportunities.

The professors and lecturers know how this world works, and are attuned to ongoing changes. In the discussions with people you meet, there is substance in the talk, and also humanity. It’s not just about showing business cards and titles.

I can compare the Graduate Institute with the MBA I accomplished. I have to say the MBA was really flat, and I had to adapt to a rigid framework. Here, the certificates and masters give you a framework, but you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. The teaching team not only accepts the fact you are not squeezed inside it. 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http://graduateinstitute.ch/executive
Interview with Abdulqawi Ahmed Yusuf
President of the International Court of Justice (PhD, 1980)

At the 2018 Alumni Reunion on 15 September 2018, Judge Abdulqawi Ahmed Yusuf received a prize for Lifetime Professional Achievement. The prize is awarded to former students who have excelled in their chosen career, demonstrate leadership in their field, make a positive contribution to the reputation of the Institute and play a positive role in the local community.

What are the challenges for the International Court of Justice and for you, as President, today?
There are multiple challenges facing the International Court of Justice. To give you a couple of examples: first, there are great expectations attached by states to the work of the Court and to its mission of settling disputes through the law. However, these great expectations cannot always be met by the Court because, although the Court is a court of general jurisdiction, the basis of its jurisdiction is the consent of states and that consent is neither easily given nor is it broad enough. Thus, the Court’s ability to deliver does not always correspond to the expectations of those who come before it, particularly the applicant states.

A second example, which is linked to the issue of the increase in the case load of the Court, is that the Court needs to update its methods of work and its rules of procedure in order to deal with this increase in case load. We have already greatly improved our methods of work over the last 10 years but we need to do more because times have changed. There are new ways of accomplishing judicial tasks through the utilisation of modern technologies which will increase efficiency and improve the work of the Court. A third example is that the increase in the case load is not matched by an increase in resources at the disposal of the Court.

Regarding the challenges faced by the President of the Court, I will say that a major challenge is to manage a global court like the ICJ, as the principal judicial organ of the United Nations, in an era of unstable and unpredictable international relations. This may lead to increased recourse to judicial mechanisms, due to the failure of diplomatic mechanisms, but given the limited role that was originally envisaged for the Court, it is not easy to manage expectations in such circumstances.

Were your studies at the Institute useful?
My studies at the Institute were very useful. They helped me to become an effective international lawyer. This does not mean that I did not know anything about international law before coming to the Institute. I was already a young lecturer in international law at the Somali National University and therefore I had a good knowledge of the discipline, but I was able to consolidate my knowledge, add rigour and acquire analytical capacity while I was at the Institute. I learned a lot and benefited greatly from my studies. My studies later enabled me to compete internationally with others to occupy important posts in international organisations, particularly as legal adviser to several international organisations and, of course, to be elected more recently to the Court. I think they are all linked and I don’t think that I would have been able to do what I have done without my studies at the Institute.

What advice would you give to our students today?
My advice to students is that they should try to make the best of the opportunity they have. They are in a unique institution. For me, one of the most interesting aspects of the Graduate Institute is its multidisciplinarity. As an international lawyer, I also had to study the history of international relations and international economics, and this was of great benefit to me. The multidisciplinary approach which characterises studies at the Institute is very useful. The other thing the Institute offers is that it is based in Geneva where students can find international career opportunities, both in the public and private sectors. My advice to them is to make the best of this wonderful opportunity.
I came to Switzerland after my studies in Gothenburg, Sweden, with a view to learning to speak French. After a few years with IKEA in Aubonne, work permit issues pushed me to enrol in further studies. I shopped around and found this great doctoral programme in International Economics at the Graduate Institute! Marvellous years ensued: lectures in the pink villa with a view of Mont Blanc; studying in the Rigot pavilions. Rigot created something of a Stockholm syndrome as I was actually sad to see those makeshift buildings go. Learning in this environment was an utterly privileged affair: there were five students in my year, and we received very personal instruction from Hans Genberg and Alexander Swoboda, both most inspirational, as were the rest of the faculty and the guest lecturers, including Robert Mundell – I remember the day well.

Leaving Geneva for a job as economist at HSBC in London, I immediately appreciated the network of other former HEI (as we then said) students who were surprisingly numerous and seemingly everywhere. I then moved to Paris as Chief Economist for France at Merrill Lynch, before taking ten years out of the markets to be able to see more of my three sons, and to run my own small company working with horses and their equipment. In 2011 I returned to economics and now run the global research department of Indosuez Wealth Management, the private-banking arm of Crédit Agricole. For this I feel very fortunate because joining the labour force after such a long period away, having just turned 50, and being a woman to boot, is by no means a foregone conclusion.

In my current role I continue to benefit from alumni connections, many of whom have had amazing careers and occupy key posts of great relevance for global economics and finance, such as at the IMF, the BIS, central banks, and also in the private sector. The Institute itself is obviously a heavy hitter in terms of thought leadership and agenda setting. It has been very exciting to explore areas of collaboration, and we jointly organised one event. I hope and trust that we will be able to pursue other common causes.

Causes close to my heart are improving data and making economics and finance more accessible to a wide audience. As a data user, I often find myself constrained to work with the data I have, rather than the data I need – an oddity, one might think, in this era of big data. How we talk about economics and finance also matters. On my level, I strive to empower rather than to impress. I think I caught that bug at the Graduate Institute.

I am also the founder and the chair of the International Steering Committee of the AIMS Next Einstein Forum, a global forum for science and the first ever to take place on African soil.

Quels souvenirs gardez-vous de vos années à la villa Barton?

J’ai commencé il y a 29 ans au secrétariat du programme de licence, dont le nombre d’étudiants a doublé entre 1986 et 1988, passant de 4 à 80. Je me souviens que j’utilisais une IBM à boule pour notre correspondance et que je remplissais les PV d’examen de la licence à la main, environ trois heures avant l’annonce des noms des diplômés sur le tableau d’affichage. Quel stress! Les étudiants passaient souvent à la réception car c’était le moyen le plus rapide pour obtenir des informations. Nous étions aussi très proches des professeurs, qui nous donnaient à préparer les examens des programmes et à dactylographier les documents de l’année. Dans la villa rose, il était facile de rencontrer les collègues et les personnes qui la peuplaient grâce à l’escalier central. Le concierge de l’époque était un personnage important de la villa, qui savait se faire respecter des étudiants. Il portait, à la rentrée ou en fin d’année, un uniforme de la Ville de Genève très impressionnant.

Quelles sont les spécificités d’un service des étudiants dans une institution académique comme la notre?

Le service des étudiants se trouve à la croisée de l’académie, qui définit la stratégie, et de l’administration, qui la met en application. Le déf est de répondre à ces doubles exigences avec agilité et diplomatie, ce qui rend le travail très intéressant.


Comment voyez-vous son évolution?

L’activité de recrutement de nouveaux étudiants va prendre de plus en plus d’ampleur. Auparavant, la prospection des nouveaux étudiants se faisait sur la réputation de l’institut, de ses anciens étudiants et de ses professeurs de renommée internationale. La concurrence à l’échelle mondiale nécessite désormais des actions de promotion plus importantes.

Le Temoinage

J'ai beaucoup aimé le contact avec nos étudiants

Entretien avec Danièle Avanthay, ancienne responsable du Service des étudiants

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Votre rapport avec les étudiants a-t-il évolué avec les années?

Notre mode de communication avec les étudiants a beaucoup changé puisque nous communiquons essentiellement par courriel. Auparavant, les étudiants venaient directement au secrétariat et nous avions un contact plus personnel. J’ai pu constater que certains anciens étudiants gardent des souvenirs très vivants de leurs collègues et de moi-même.

J’ai beaucoup aimé le contact avec les étudiants de tous les continents car comme ils étaient loin de chez eux, nous savions que nous avions un rôle important à jouer pour le bon déroulement de leurs études.

http://graduateinstitute.ch/alumni

Danièle Avanthay, récemment partie à la retraite après 29 années, entourée de l’equipe du Service des étudiants (photo à côté).
Following the 2015 Paris climate agreement, the global politics of climate change depends more than ever on national climate policies and the actions of cities, businesses and other non-state actors, as well as the transnational governance networks that link them. The Comparative Politics of Transnational Climate Governance explores how domestic political, economic and social forces systematically shape patterns of non-state actor participation in transnational climate initiatives. The contributing chapters explore the role of cities, non-governmental organisations, companies, carbon markets, and regulations, as well as broader questions of effectiveness and global governance. Bringing together some of the foremost experts in the field of global governance and environmental politics, this book significantly advances our understanding of transnational governance and provides new insights for policymakers seeking to address the problem of climate change.

**The Comparative Politics of Transnational Climate Governance**
Edited by Liliana B. Andonova, Thomas N. Hale and Charles B. Roger

**Briery’s Law of Nations**
*An Introduction to the Role of International Law in International Relations*
Edited by Andrew Clapham
New Chinese translation by Zhu Lijiang
Andrew Clapham’s fully updated and revised edition of Briery’s Law of Nations, published in 2012, is now available to Chinese-speaking readers. Written for lawyers and non-lawyers alike, the book first appeared in 1928 and attracted a wide readership. It remained the standard introduction to its field for decades, and was popular in many countries. This edition builds on Briery’s idea that law must serve a social purpose. Providing a comprehensive overview of international law, it retains the original qualities and is again essential reading for those interested in learning what role the law plays in international affairs. The reader will find chapters on traditional and contemporary topics such as: the basis of international obligation, the role of the UN and the International Criminal Court, the emergence of states, the acquisition of territory, the principles covering national jurisdiction and immunities, the law of treaties, ways of settling international disputes, and the rules on resort to force and the prohibition of aggression.

**Assembling Exclusive Expertise, Ignorance and Conflict Resolution in the Global South**
Edited by Anna Leander and Ole Wæver
This book looks at the worlding of the Global South in the process of assembling conflict resolution expertise. Anna Leander, Ole Wæver and their contributors – among whom Thomas Biersteiner and Keith Krause – pursue this ambition by following the experts, institutions, databases and creative expressions that are assembled into conflict resolution expertise in the Global South. Expertise shapes how conflicts in the Global South are understood and consequently dealt with. Yet, expertise is always and necessarily exclusive. The exclusivity of expertise differs both to the fashionable, the sophisticated and what counts, and also to the exclusion of some people or views. Assembled from a wealth of competing knowledges, expertise is always both knowledgeable and ignorant. The ambition of the volume is to explore how this exclusive expertise is assembled and in what ways it is therefore knowledgeable and ignorant of knowledges in/of the Global South.

**Democratisation in the 21st Century: Reviving Transitiology**
Edited by Mohammad Mahmoud Ould Mohamedou and Timothy D. Sisk
The 2010s was a critical period in the continuing, established trend of the spread of democracy worldwide: from the Arab Spring countries of Tunisia, Libya, Egypt and Yemen to the unfolding turmoil of Myanmar and Ukraine, by way of the upheavals in Burkina Faso, Senegal and Ivory Coast, social mobilisation against authoritarian, corrupt, or military regimes has precipitated political transitions that are characteristic of “democratisation”. This book examines the state of democratisation theory and practice that reopens the democratic transition debate, exploring the factors that lead to the demise of autocracy, the pathways and processes of change, and the choice for an eventual consolidation of democracy. For all its insights and shortcomings, the framework of transitiology – a body of literature that has, comparatively and through case-study analysis, examined common patterns, sequences, crises and outcomes of transitional periods – has been largely eschewed. The essays, written by international democratisation specialists, tackle the series of questions raised by a body of literature that remains highly useful to understand contemporary political turbulence and transformation.

**Homo Itinerans: La Planète des Afghans**
Alessandro Monsutti
The society afghan has been marked by the war and the exodus of part of its population, but also by the presence of a myriad of organisations international and non-governmental, as well as of forces armed provenant of numerous countries. Among them, the Russians, the United States, the United Kingdom, the United Arab Emirates. Afghanistan is a country, a land, but also a place where people, who have been forced to leave their homes, have found refuge. This book uses the ideas of migration and transnationalism to explore the ways in which people from Afghanistan have adapted to new environments, and how they have constructed new identities in times of uncertainty and hardship. It examines the ways in which Afghans have developed new forms of social organisation, and how these have been shaped by the politics of asylum and the global economy.

**La Relégation des Professions**
Didier Fassin
Relégation is a term used in sociology to describe the process by which certain occupations and professions are systematically marginalized and devalued in society. This book explores the history and current status of this process in France, with particular attention to the professions of teaching, journalism, and the arts. Through detailed case studies and interviews with professionals, Fassin argues that the phenomenon of relégation has important implications for the way we think about social mobility and inequality in contemporary France.
Theories of gender hierarchy.

Vexed issue of masculinities and related sexual violence against men, thereby practice of gender hierarchy is outdated. The idea and understanding about, and experiences of masculinity, and whether the idea and its causes and developed strategies to reduce it are hampered by a dearth of theoretical engagement. One of the reasons that might explain its empirical invisibility and theoretical vacuity is that sexual violence (when noticed at all) has historically been understood to happen largely, if not only, to women, allegedly because of their gender and their ensuing place in gender orders. This begs important questions regarding the impact of increasing empirical invisibility and theoretical vacuity.

Sexual violence against men, while widespread, is an under-theorised and under-noticed topic. Especially in conflict and post-conflict zones, efforts to understand its causes and develop strategies to reduce it are hampered by a dearth of theoretical engagement. One of the reasons that might explain its empirical invisibility and theoretical vacuity is that sexual violence (when noticed at all) has historically been understood to happen largely, if not only, to women, allegedly because of their gender and their ensuing place in gender orders.

Addressing those questions, this volume offers fresh analysis on the incidences of sexual violence against men, thereby formulating new questions about the vexed issue of masculinities and related theories of gender hierarchy.

International Environmental Law

Pierre-Marie Dupuy and Jorge E. Viñuales

This book offers a concise, conceptually clear, and legally rigorous introduction to contemporary international environmental law and practice. It covers all major international environmental agreements, paying particular attention to their underlying structure, main legal provisions, and practical operation. It blends legal and policy analysis, making extensive reference to the jurisprudence and scholarship, and addressing the interconnections with other areas of international law, including human rights, humanitarian law, trade and foreign investment.

International Environmental Law is suitable for practising and academic international lawyers who want an accessible, up-to-date introduction to contemporary international environmental law, as well as non-lawyers seeking a concise and clear understanding of the subject.

The Organisation of the Anthropocene: In Our Hands?

Jorge E. Viñuales

This essay introduces the legal dimensions of the Anthropocene, i.e. the currently advocated new geological epoch in which humans are the defining force. It explores in this context two basic propositions. First, law as a technology of social organisation has been neglected in the otherwise highly technology-focused accounts by natural and social scientists of the drivers of the Anthropocene. Second, in those rare instances where law has been discussed, there is a tendency to assume that the role of law is to tackle the negative externalities of transactions (e.g. their environmental or social implications) rather than the core of the underlying transactions, i.e. the organisation of production and consumption processes. Such focus on externalities fails to unveil the role of law in prompting, sustaining and potentially managing the processes that have led to the Anthropocene.

Sustainable Development in a Globalised World

Edited by Elisabeth Prigl, Mariysia Zalewski, Paulus Drumond and Maria Stern

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International Development Policy

Edited by Carole Ammann and Till Förster

Thematic issue number 10 of International Development Policy e-journal explores some of the complex development challenges associated with Africa’s relatively recent and rapid urbanisation. Analysing urban settings through the diverse experiences and perspectives of inhabitants and stakeholders in large cities like Addis Ababa and Johannesburg, and in mid-sized cities, such as the mining boomtowns of Eastern Congo, this collection of 13 articles invites readers to ponder the evolution of international development policy responses across the region.
Palestinians walk along part of Israel’s controversial separation barrier as they head towards the Qalandia checkpoint to cross from the West Bank to Jerusalem for Friday prayers at the Al-Aqsa Mosque compound. 3 July 2015. Abbas MOMANI/AFP
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