

“FIXING THE WORLD - Excess, leftovers and innovation”

An international project coordinated by Frederic Jouliau (EHESS), Yann-Philippe Tastevin (CNRS) and Jamie Furniss (Edinburgh Univ.)

January 10th at RIHN, beginning 9.30 AM: a mini-workshop led by Sander van de Leeuw (ASU, RIHN).

With :

Frederic Jouliau (École des Hautes Études en Sciences Sociales, Marseille),

Yann-Philippe Tastevin (Centre National de la Recherche Scientifique, Paris) - *On Leftovers and Innovation, during the Anthropocene.*

Yoann Moreau (École des Mines, Paris) - *Being at rest: nuclear and neutral. On the Fukushima experience.*

Shoichiro Takezawa (Minpaku, Osaka) - *Beyond trauma: exhibition of the Tohoku earthquake and preservation of the buildings destroyed by the tsunami*

Mikaela Le Meur (Université Libre de Bruxelles) – *Under a plastic mountain, a gold mine? Vietnamese Recycling*

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Remainders and the way they are dealt with are a productive social sciences heuristic. Incorporating the subject of waste but seeking to cast a much wider net, this workshop brings together researchers from multiple disciplines, working in a variety of distant and 'nearby' fieldsites, around the topic of 'remainders,' conceived of not only as 'obverse of production' but also in their crucial practical and symbolic dimensions.

Analyzing remainder(s) provides insight into a series of profoundly interwoven social, environmental, and political issues.

In the context of an exhibition 'Vies d'ordures', planned for 2017, a special issue of the journal Techniques & culture explores, extends, and questions the notion itself of 'remainder' as well as the relationship between remainders and waste in the broadest sense, including how it relates to globalized flows of (over-) consumption.

At a time when certain social science researchers are re-exploring the notion of Anthropocene, what heuristic challenges do these categories of remainders pose?

Remainders cannot be conceived of as ontologically given, but must rather be thought of as belonging to a category with contours that expand, contract, and deconstruct themselves depending on the values of a society, its techniques and its beliefs, as well as through activities such as elimination, collection, repair, transformation, re-valuation and preservation. Similarly, the notion of remainder has different material and immaterial meanings: should hunter-gatherer or horticultural societies be regarded as being 'remainderless' (or at least without waste?). Or do remainders, cinders, excreta take other (immaterial?) forms in a humid tropical environment characterized by the biodegradability of plant matter, a context that is clearly very different from one dominated by metal or plastic artefacts of industrial societies.

Apart from the material forms of remainders, the processes or transformations by which they change status are of particular importance for the collective reflection that we seek to develop through this special issue. We are particularly keen on studies that reveal forms of innovation, knowledge, savoir-faire, bricolage, and ways-of-being that the accelerated world of consumption and overproduction produces as rebound- and resistance effects against planned obsolescence.