



NEWSMAIL | JULY 2023

Research projects, publications and events

Members and Friends,

Before we all disappear for summer break, it's time for some good news from our still-productive network.

While I have no events to announce this time, the members of the group have been incredibly successful with publishing and outreach. Below, you'll find an exciting list of new publications. Also, there are links to podcasts, videos and interviews for those who already have enough to read but still want to be informed about members activities.

Please send any comments and suggestions or announcements you would like to share to cast.ksa@univie.ac.at

I hope to see some of you at the German Anthropological Association convention in Munich and wish you all a relaxing break until the start of the new teaching term.

Tatjana Thelen

AWARDS



[Anna Žabicka](#) has been awarded the 2023-2024 *Dissertation Grant for Graduate Students* - congratulations!

With this support, she will join the University of Oxford's Centre on Migration, Policy, and Society as a visiting academic for the fall 2023 and continue work on her [dissertation project](#) there.



[Tatjana Thelen](#) served as Distinguished Visiting Austrian Chair Professorship at Stanford University from January to June 2023, the first anthropologist to hold this position.

PUBLICATIONS

Christof Lammer: Care Scales. Dibao Allowances, State and Family in China

In: *The China Quarterly* 254, 310–324.

Examining the “world's largest cash-based social policy” through the lens of care reveals widely shared scalar imaginaries and the productivity of care in constituting scale. In standardizing the minimum livelihood guarantee (*dibao*), officials, applicants and researchers in rural Sichuan cited both “too much” and “not enough” care at the scale of the family in recommending or rejecting state assistance. Different levels of organization (scale1) were not stable bases with specific sizes and qualities (scale2) that enabled or limited care. *Dibao*-related practices were evaluated as an appropriate (“filial piety”), insufficient (“individualism”) or excessive (“corruption”) amount of family care. Care became an indicator of kinship measurements and a marker of state boundaries. Thus, scale (in both meanings) was enacted in China, as elsewhere, through negotiations of needs and responsibilities, through evaluations of care practices and their outcomes. In this sense, care scales.



Since 1997, the Chinese state has provided the minimum livelihood guarantee (*最低生活保障*, or *dibao* for short), a form of monetary assistance for poor households. The policy was first implemented in urban areas for workers laid off during the restructuring of state-owned enterprises in the 1990s. Later, in 2007, it was expanded to most rural areas to support the goal of “strengthening warmly and raising one’s life” (暖字当头 for short). Although *dibao* was designed as a rights-based benefit modified on Western demand-led state assistance, state officials in China, like street-level bureaucrats elsewhere, were faced with constraints such as budget limitations and needed to exercise discretion by rationing available resources. As Michael Lipsky has argued, such officials thus do not simply “implement” but rather “make” policy by developing their own rationales for allocating benefits like *dibao*.¹ When making their policy, officials and

9 Invoking urgency Emotional politics and two kinds of anti-elitism

Alexandra Schwell

Introduction

“There is no planet B.” “We need to act now!” In 2019, climate activists were waving posters with these and similar slogans at Fridays Future demonstrations all over the globe. It is not only students and pupils who warn of the consequences of climate change. Global warming is a US government report states, “already deadly serious and without urgent, dramatic change, it will be catastrophic” (BBC News, 2019). The call for action to change the pace of current processes and avoid a coming catastrophe is a powerful practice of emotional politics in climate change discourse. Greta Thunberg is an icon of the protest movement against global warming. A vulnerable yet eloquent teenager, she conveys an authentic sense of urgency that affects her audience and calls them to action while attacking the political elites. Climate change protests go hand in hand with movements such as “March for Science”, which advocates scientific expertise and science-informed public policies worldwide.² In addition, experts agree that a growing ecological urgency on a global scale exists and that consciousness-raising and educational initiatives are needed to increase public acceptance of climate action (Falk, 2009, p.52).

In January 2016, Franka Ptery, the then leader of the German far-right party “Alternative für Deutschland”, said in a newspaper interview that police officers must prevent illegal border crossings by refugees, and “if necessary, also make use of the firearm”. “No police officer wants to shoot a refugee, she continued, “I don’t want that either. But the use of armed force is a last resort”. This scenario must be prevented, she said, by slowing down the influx of refugees through agreements with Austria and controls at the European Union’s external borders (Mack and Serfl, 2016). Right-wing extremists were not alone in evoking fear of refugees during the “refugee crisis”. Politicians from different corners of the political spectrum trumped each other in calling for extreme measures to prevent further influx, deport those who had already arrived or enforce strict separation from the German population. Instead of presenting a well-thought-out political strategy to address the current challenges, they tried to convey a sense of urgency and determination to the electorate, despite better knowledge (Greven, 2016).

DOI: 10.4324/9781003141150-12

Alexandra Schwell: Invoking urgency. Emotional politics and two kinds of anti-elitism

In: *The Cultural Politics of Anti-Elitism*, edited by M. Ege and J. Springer. Routledge, 172–190.

Since the so-called refugee crisis in 2015, notions of urgency and emergency have dominated the vocabulary of Austrian and German populist politics and media, informing not only political debates but also legislations. These discourses create the impression that the influx of refugees is equivalent to a loss of sovereignty over the national

territory and the state. In effect, it is argued that the state cannot fulfil its security promise; it is not sovereign anymore unless extraordinary measures are employed. Against the backdrop of the distinction between the two concepts of the “state of exception” and “urgency”, this chapter contributes to the understanding of anti-elitist populism by linking both to the study of emotion. It argues that invoking and declaring “urgency” to prevent or end the “state of exception” is a performative practice that makes a lasting impression on social actors, with far-reaching effects on democratic political culture.

7 Racialized positionalities
Ethnographic responsibility and the anthropology of racism and white supremacy

Sofía Ugarte

Introduction

Between 2016 and 2018, face-to-face interviews and training sessions were the predominant mechanism through which employers recruited Haitian migrants in Santiago, the capital of Chile. I conducted ethnographic fieldwork for my doctoral research project at the time, where I accompanied Haitian women to job interviews for offers on signs in the street, through WhatsApp and Facebook messages, and recruitment agencies. In most of these encounters, potential employers rejected Haitian women because of their foreign origin and their apparent failure to demonstrate they could understand and speak Spanish fluently.

When it came to training sessions that prepared migrant women for the job market, low and middle-class Chilean women sought to shape Haitian women into what they considered “appropriate workers”, transforming how they looked, talked, and showed emotions in the workplace. In these situations, Chilean women used racialized ideals of good work, imbued by hierarchical beliefs that positioned Haitian women as the most devalued workers in the economy – primarily due to the intersection between their gender, skin color, foreign origin, and language – and Chilean women as superior, cleaner, “white”, and more intelligent than them.

Together with migrant Haitian women, my research also consisted of interviewing and conducting participant observation with Chilean women and men who interacted and worked with them daily. In conversations with social workers and recruitment agents who oversee the placement of migrant women in Santiago’s job market, they told me that Haitian women’s lack of employability was because they performed poorly in job interviews. According to them, this group of migrant women had language and attitude problems. Many Haitian women did not fully understand Chilean Spanish, and their insecurity when answering questions in another language was a deterrent for employers. Aware of discriminatory practices against Haitians, social workers, psychologists, and municipal agents trained Haitian women for interviews in different settings, teaching them how to show “the correct

DOI: 10.4324/9781003332077-8

Sofía Ugarte: Racialized positionalities:
Ethnographic responsibility and the study
of racism and white supremacy

In: *Anthropology and Responsibility*, edited by
Melissa Demian, Mattia Fumanti, and Christos
Lynteris, 128–146.

This chapter reflects on the ways ethnography – both as a mode of conducting research and a genre of writing – becomes destabilized in moments when race is ever more relevant as a historical fact and system of meaning that informs

everyday life and the distribution of resources and power. Based on fieldwork with migrant Haitian women looking for work in Chile – a “white-mestizo” country – and their encounters with Chilean nationals in the city of Santiago, I explore the affordances of racialized positionalities in ethnographic research. By looking at how anthropologists can become implicated in perpetuating systems of oppression, I analyze how the dislocations between the anthropology of race and the effects of white supremacy impact how difference and otherness are thought of as integral to anthropology’s epistemic hierarchies and the ways it can transform ethnographic practice. I consider the challenges imposed by racialized positionalities as part of the responsibility of interrogating anthropology’s involvement in systemic forms of racism and white supremacy. In doing so, I propose racialized positionalities as useful ethnographic devices to navigate highly unequal fieldwork settings and examine white supremacy and racism as heterogeneous and relational objects of study that have profound consequences on people’s lives.

Sofía Ugarte: Caring for a Responsible Self.
Migrant Motherhood and the Politics of
Reproduction

In: *Signs. Journal for Women in Culture and Society*
48 (4), 969–990.

For Haitian women who live and work in Santiago, expecting a baby entitled to Chilean nationality involves recognizing their maternal bodies at different institutional levels and transforming who they are and how they care for themselves and others as migrants, workers, and mothers in a new

Caring for a Responsible Self: Migrant Motherhood
and the Politics of Reproduction

If you don’t defend your rights, nobody will come and defend them for you. You have to care and look after yourself because your employer will not do it. If you don’t take responsibility, you and your baby will suffer the consequences,” a social worker said firmly and clearly to Rosalía, a migrant Haitian woman, during a prenatal checkup at a public hospital in Santiago, the capital of Chile. Rosalía nodded back while she caressed her belly. She was four months pregnant and had problems with her boss, who refused to pay for her health care despite the fact that she had a work contract. The interview was a procedure through which the social worker could find out what was going on in pregnant migrants’ lives and could contribute to their well-being as expectant mothers of Chilean nationals. Rosalía’s baby would be entitled as Chilean citizenship like anyone else born in Chilean territory.¹

Many migrant women who live and work in Chile and become pregnant are new to Chilean laws, health-care programs surrounding maternity, and early childhood protection. For pregnant Haitian women such as Rosalía, these forms of protection intersect with the racism and labor exploitation they experience as the larger group of Afro-descendant women living in a white mestizo country. Against this backdrop, when they become pregnant with soon-to-be Chileans, Haitian women encounter social workers, nurses, and midwives who advance discourses of self-care and self-responsibility. These discourses presume a morally autonomous individual (Han 2012).

I thank the Haitian women and Chilean health-care workers who participated in the research project and whose interview is the article. Thanks to Sara Laine, Sarah Radcliffe, Hans Englund, Victoria Goddard, and Perren Moody for providing insightful comments on earlier versions of this article. I also thank the anonymous reviewers and the editorial team at Signs for their generous feedback. Research was funded by the Economic and Social Research Council of the United Kingdom (G0101116).

¹ Chile has some of the most inclusive criteria to determine who is entitled to Chilean nationality, which is a combination of parentage (as well as ancestry by birth) and an immigrant (ordinarily by bloodline). Today, the law protects babies born to undocumented migrants from becoming stateless. Since August 2015, state agents working at the Civil and Identification Registry cannot register the children of migrants born in Chilean territory as stateless persons and therefore are obliged to register them as Chileans.

Signs: Journal of Women in Culture and Society, volume 48, number 4, Summer 2023.
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https://doi.org/10.1086/73424

country. Based on ethnographic research, this article examines how the pregnant body's moral legitimacy generates a form of agency among racialized migrant workers who become mothers. Pregnant migrants' sense of self as working mothers and migrant workers emerges from their embodiment of institutional discourses of self-responsibility and self-care as they navigate contradictory forms of recognition and belonging to the global economy and the nation's reproduction. The experience of migrant motherhood exposes the lived contradictions inherent in the gendered politics of reproduction. By grounding the meanings of care and social reproduction in migrant selfhood, this analysis expands on the scholarship of gendered migration, and reproductive and care labor, across unequal registers of migrant and nonmigrant livelihoods.

Construire l'action publique comme objet sociologique

Vincent Dubois, Université de Strasbourg (Institut d'études politiques), SAGE, UMR 7363

In Louis Pinto (dir.), *La construction d'objet en sociologie*, Bellecombe-en-Bauges, Croquant, 2021, p. 127-143.

L'action publique donne lieu à une abondante littérature en sciences sociales, mais a peu été soumise au travail systématique de construction sociologique de l'objet dont les auteurs du *Métier de sociologue* ont énoncé les principes¹. D'un côté, de multiples travaux des sociologues sectoriels l'apprehendent comme une variable contextuelle plus qu'ils ne la prennent pour objet (comme lorsque les sociologues de l'éducation ou de l'art font secondairement référence aux politiques sociales ou culturelles). D'un autre côté, la tradition notamment nord-américaine de l'analyse des politiques publiques, dans ses déclinaisons plus ou moins théoriques ou appliquées, la prend centralement pour objet, mais l'apprehend avec des outils conceptuels et des méthodes souvent éloignés de ceux de la sociologie. Ce chapitre propose une autre voie, qui consiste à appréhender l'action publique d'un point de vue de sociologie générale, en la considérant comme un élément central de la régulation des sociétés contemporaines.

Des points de vue sur l'action publique

Dans un domaine où la littérature savante ou demi-savante (reporter) est surabondante et foisonnante, la première étape de la construction de l'objet qui consiste à reconstituer l'espace des différentes manières d'appréhender l'action publique est tout particulièrement nécessaire. On peut pour simplifier distinguer deux grandes tendances. La première correspond aux travaux sociologiques qui abordent l'action publique sans la construire comme objet à part entière. La seconde, symétrique, consiste à se focaliser sur l'action publique, mais sans mobiliser les outils de la sociologie.

L'action publique comme variable contextuelle des sociologies sectorielles

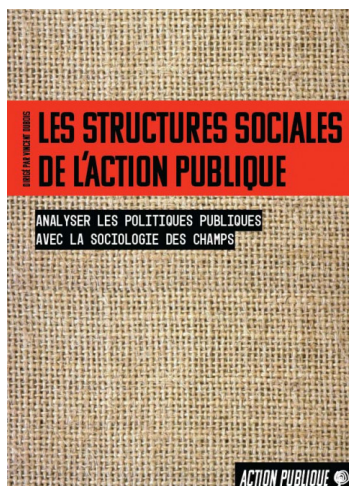
¹ Pierre BOURDIEU, Jean-Claude CHAMPAGNE et Jean-Claude PASSERON, *Le métier de sociologue*, Paris, Mouton-Richelieu, 1964.

Vincent Dubois: Construire l'action publique comme objet sociologique

In: Louis Pinto (dir.), *La construction d'objet en sociologie*, Bellecombe-en-Bauges, Croquant, 2021, 127-143.

Public policy is the subject of an abundant literature in the social sciences, but has rarely been subjected to the systematic sociological construction of the research object. On the one hand, many works in the various subfields of sociology apprehend it as a contextual variable

rather than take it as their object (as when sociologists of education or migration refer secondarily to school or migration policies). On the other hand, the North American tradition of public policy analysis, in its more-or-less theoretical or applied variations, takes it centrally as its object, but apprehends it with conceptual tools and methods that are often far removed from those of sociology. This chapter proposes an alternative approach, which consists of apprehending public policy from the point of view of "general sociological" as defined by Marcel Mauss, considering it as a central element in the regulation of contemporary societies.



Vincent Dubois (ed.): Les structures sociales de l'action publique. Analyser les politiques publiques avec la sociologie des champs

Le Croquant, 2022.

Comprendre une politique publique, son orientation, son style, ses instruments, implique de reconstituer la structure des relations sociales qui la fondent. Parmi les différents outils permettant de réaliser un tel programme, la sociologie des champs de Pierre Bourdieu apparaît

particulièrement féconde. Ce livre illustre la portée d'une telle analyse, rarement mobilisée en matière d'action publique, en la mettant en œuvre sur des objets

très différents (politiques économiques, usages politiques de l’histoire, salubrité alimentaire, gestion de l’eau, politiques de l’Union européenne, etc.). Il rassemble des contributions de chercheurs du monde entier (Argentine, Brésil, Canada, États-Unis, France, Suisse) travaillant sur ces pays et d’autres encore (Chili, Pérou, Pologne, Roumanie). Cette recherche collective renouvelle ce faisant l’analyse des politiques qui affectent la vie des populations et régulent les sociétés contemporaines.



Bringing Bourdieu's Theory of Fields to Critical Policy Analysis

Advances in Critical Policy Studies series

Edited by Vincent Dubois, Professor of Sociology and Political Science, Sciences Po, SAGE, University of Strasbourg, France

Laying down the foundations of a critical sociological approach to the interdisciplinary domain of public policy, this insightful book presents the first systematic reflection on the use of Bourdieu's theory of social fields to analyse policy processes. Engaging with theoretical dimensions, it provides innovative methodological tools, both quantitative and qualitative in nature. Bringing together an array of eminent contributors and case studies from across the globe, it presents theoretical and methodological insights, as well as empirical information on national cases and policy sectors.

'At last, a book on policy analysis which tackles head on power and its unequal distribution between policymakers. The authors not only use Bourdieu's concept of the field to unpack power relations in a range of issue areas but also make significant contributions to Bourdieusian sociology and social theory'

— Andy Smith, University of Bordeaux, France

Vincent Dubois (ed.): Bringing Bourdieu's Theory of Fields to Critical Policy Analysis

Fully revised translation, Edward Elgar, forthcoming, 2023.

Laying down the foundations of a critical sociological approach to the interdisciplinary domain of public policy, this insightful book

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Whose death, whose eco-revival? Filling in while emptying out the depopulated Balkan Mountains

Ivan Rajković

Abstract: When environmental activists in Serbia encountered decarbonization in form of predatory hydropower, they launched a massive campaign against an actual degrowth that plagued their depopulating lands. This bridging of environmental and reproductive concerns helped to create a broad ecopopulist alliance that saved the local rivers, and yet it sneaked in another quasi-universalist subject—urban, middle-aged, and male—who assumed a central role in the countryside eco-revival. As they “bring life back” to the “dying” Balkan Mountains, I argue, revivers also erase the ways of life that still thrive in their aging abodes. Such duality reveals emptiness as a problem space that is necropolitical inasmuch as it is vitalist. To direct the further flow of life means to decide who can survive—and who is anyhow destined to expire.

Keywords: depopulation, emptiness, environmental justice, extinction, heritage, life, rurality, the Balkans

We had a nice watermill
It milled the grain well.
And now it is silent,
It chatters no more.
Our watermill is dead.
—Bada Džončević, “Umrula vodica”
(2010)

In the summer of 2020, I brought a friend to Tiplji Do, a decaying village on the Serbian part of the Balkan Mountains reserve. As he watched the two rivers meet, the red rocks, and the sheep grazing nearby, Stevan was on the verge of tears. “This place is out of this world,” he said, mesmerized. “We, city dwellers, we

are so disconnected from nature, it is as if we live some parody of life! Indeed, with its lush greenery, emptied old houses, and flowing waterfalls, Tiplji Do seemed as the most idyllically escape a pandemic summer could grant. Stevan called it a “hidden gem” while his teenage daughter photographed an old sheep-herdsman. But as the woman refused to greet her, and keep with urban tourists arrived, Stevan's feelings became more fraught. “Pristine nature is becoming a privilege these days,” he said, while noting how the rediscovery of the place does not necessarily please the village residents. “You can reach some more common places, but living here will soon cost much.”

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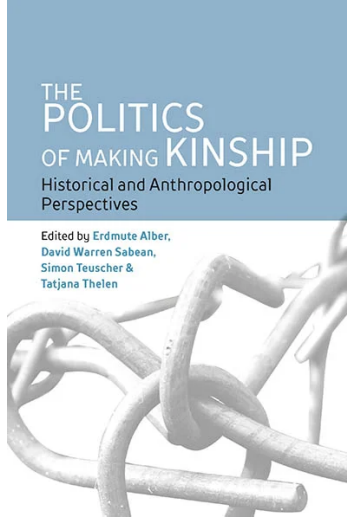
Ivan Rajković: Whose death, whose eco-revival? Filling in while emptying out the depopulated Balkan Mountain

In: *Focaal* 96, 71–87.

When environmental activists in Serbia encountered decarbonization in the form of predatory hydropower, they launched a massive campaign against an actual degrowth that plagued their depopulating lands. This bridging of environmental and reproductive concerns helped to create a broad ecopopulist alliance that saved

the local rivers, and yet it sneaked in another quasi-universalist subject—urban, middle-aged, and male—who assumed a central role in the countryside eco-revival. As they “bring life back” to the “dying” Balkan Mountains, I argue, revivers also erase the ways of life that still thrive in their aging abodes. Such duality reveals emptiness as a problem space that is necropolitical inasmuch as it is vitalist. To direct the further flow of life means to decide who can survive—and who is anyhow destined to expire.

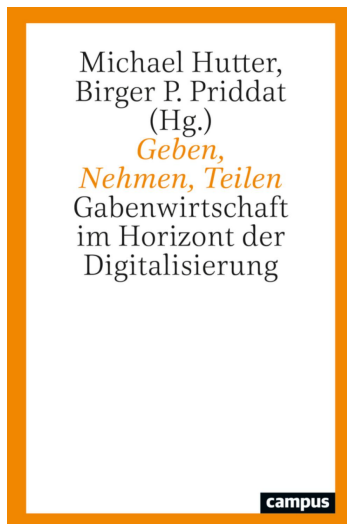
Erdmute Alber, David Warren Sabean, Simon Teuscher, and Tatjana Thelen (eds.): The Politics of Making Kinship. Historical and Anthropological Perspectives



Berghahn Books, 2023.

The long tradition of Western political thought included kinship in models of public order, but the social sciences excised it from theories of the state, public sphere, and democratic order. Kinship has, however, neither completely disappeared from the political cultures of the West nor played the determining social and political role ascribed to it elsewhere. Exploring the issues that arise once the divide between kinship and politics is no longer taken for granted, *The Politics of Making Kinship* demonstrates how political processes have shaped concepts of kinship over time and, conversely, how

political projects have been shaped by specific understandings, idioms and uses of kinship. Taking vantage points from the post-Roman era to early modernity, and from colonial imperialism to the fall of the Berlin Wall and beyond this international set of scholars place kinship centerstage and reintegrate it with political theory.



Tatjana Thelen: The gift as critique – a socialanthropological perspective (in German)

In: *Geben, Nehmen, Teilen. Gabenwirtschaft im Horizont der Digitalisierung*, edited by Michael Hutter and Birger P. Priddat. Campus Verlag, 65–78.

The gift figures prominently in popular and scientific discourses as critique. This chapter explores how the concept of the gift could develop this political effectiveness, and if under these circumstances it can be still theoretically productive. To do so I trace the origins and different

discursive delineations, to show their epistemological pitfalls. In a second step, I demonstrate the flaws of taking classic anthropological texts as (romanticized) alternatives to the capitalist societies. While this has been widely criticized within social anthropology, surprisingly little has changed in contemporary interdisciplinary and popular discourse. Ultimately, I argue that only a new reflexive approach – beyond self-reassurance– can lead to new insights into contemporary processes.

Letizia Bonanno and Cosmin Popan: Delivering precarity.

In: *Otherwise Magazine*.

The graphic piece draws on Cosmin Popan's ethnographic material a multi-sited fieldwork, which he undertook as part of his Leverhulme postdoctoral project *Doing gig work: Social implications of platform-based food deliveries*. The



research focuses on the platform-based gig economy and its reconfiguration of urban spaces, by investigating the management, solidarity and resistance of cycle couriers in three European cities: Manchester (UK), Cluj (RO) and Lyon (FR).

4 How to draw fieldnotes

Letizia Bonanno

Drawing is a mode of fieldnote taking in ethnography, an experiential and experimental mode of seeing without words; it defines a mode of encoding fieldwork experiences besides and beyond the verbal system. Drawing is a process of making sense that activates sight and memory, cognition and imagination. Drawing is ultimately a perceptive tool and an enabling device whose function and value are mostly contextual to the unfolding of ethnographic encounters. It proves to be an apt practice to capture the minutiae of fieldwork, those that often escape the rigour of academic arguments. Ethnography through drawing is a practice and a method that enables and enhances attentiveness and (self)reflexivity.

File card
Field device: Illustrated fieldnotes.
Mode of inquiry: Drawing ethnographic fieldnotes.
Geographical location(s): Athens, Greece.
Duration: 2015–2017.
Ethnographic counterparts: Volunteers in grassroots solidarity initiatives, packs of various medications, residents in a southern neighbourhood of Athens.
Resources: Funding for fieldwork, fieldwork permission, a notebook and ballpens.
Substantive output: Of Athens, medicine and other crises (2022) American Anthropologist.
Degree of difficulty: low – it is the process that matters, not the aesthetics of the drawings you produce.

I have not drawn fieldnotes in a while because I have not done fieldwork for a few years now and writing about how to draw fieldnotes does not feel like the easiest task I can embark on at the moment. Furthermore, there seems to be a looming paradox in the very idea of writing about drawing: drawing has the capacity to free the ethnographer from the burden of writing, from the disciplinary power of words. Given the temporal and spatial lag that separates me from my fieldwork and field-site, writing about drawing fieldnotes in its aftermath configures an ethnographic exploration in its own right. As such, what follows is a meta-ethnographic tale about methods and methodologies. It is both auto-ethnographic, as it traces and retraces how drawing has become a valuable field device, and methodological, as it wants

DOI: 10.4324/9781003253709-6

Letizia Bonanno: How to draw fieldnotes

In: *An Ethnographic Inventory. Field devices for anthropological inquiry*, edited by Tomás Sánchez and Adolfo Estalella. Routledge, 52–61.

Drawing is a mode of fieldnote taking in ethnography, an experiential and experimental mode of seeing without words; it defines a mode of encoding fieldwork experiences besides and beyond the verbal system. Drawing is a process of making sense that activates sight and memory, cognition and imagination. Drawing is ultimately a perceptive tool and an enabling device whose

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Values—whether financial profit or moral and social values such as justice and sustainability—often appear as abstract and intangible. Infrastructure allows us to explore the materiality of seemingly immaterial value.

Christof Lammer and André Thiemann (eds.): Special Issue "Infrastructures of Value in Agriculture"

= Special Issue *Ethnos*.

The special issue shows how infrastructures and practices of infrastructuring shape value of

agricultural matter. Ethnographic studies from Australia, China, Moldova, Serbia and Italy examine land's financialization, terroir wine and its bottles, eco-certification and alternative food networks as well as the interaction between agronomics and cold chains. As material networks, infrastructures facilitate, channel, or hinder circulation—the metamorphoses as well as movement of objects, people, non-human beings and ideas. In doing so, they mediate value: they give actions and their products importance and relevance by materially integrating them into larger wholes. Thereby, this approach brings attention to materiality to David Graeber's theory of value. The exploration of infrastructures

of value thus offers new perspectives for thinking about the production, appropriation and distribution of material wealth.

Video abstract

OUTREACH



Whose crisis is this crisis?

written by Letizia Bonanno
May, 2023

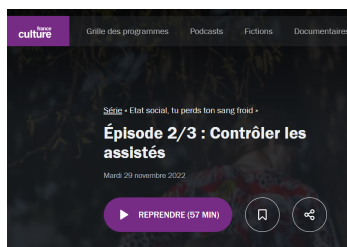


This post is part of our *Encountering Precarities* series. The thematic thread engages with the multiple and asymmetrical forms of precarisation and vulnerabilisation involving both ethnographers and their interlocutors in and beyond the field.

Whose crisis is this crisis?

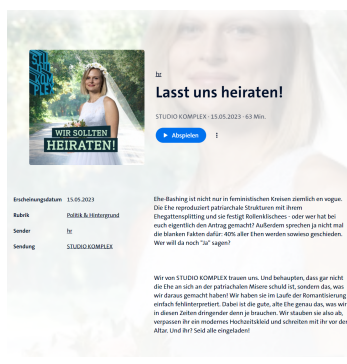
In: *AllegraLab – Anthropology for Radical Optimism*

Whose crisis is this crisis? is a short ethno-graphic reflection by [Letizia Bonanno](#) on how conflicting, shifting imaginaries of the Greek crisis have shaped the ethnography fieldwork she carried out in Athens between 2015 and 2017.



Radio France: Entendez-vous l'éco? "Contrôler les assistés"

The recent announcement by the French government of a new program to fight welfare fraud confirms the analysis presented in *Contrôler les assistés*: the coercive turn towards welfare recipients is a never-ending story. In this interview, [Vincent Dubois](#) comments on this new initiative and sets it in perspective.



Podcast episode with Tatjana Thelen

[Tatjana Thelen](#) was a guest on the German podcast *Studio Komplex* and discussed about marriage and its connection to the state.



Infrastructuring Gens: Materiality, Marx and More-Than-Capitalist Value

In their contribution to the *boasblog* "Researching Capitalism", [Christof Lammer](#) and [André Thiemann](#) argue that exploring "infrastructures of value" and "kinship measurements" advances the analytical and political aims of the Gens Manifesto.

