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NEWSLETTER 2023/1 MARCH

IN FOCUS

Anthropological Dialogues on Capitalisms and Fascisms

In spring, we'll launch a series of online events on the contemporary confluence of fascist tendencies and capitalist transformations. Conceived in collaboration with ANTHROFA, the EASA network on fascism, we partner with ENQA (European Network for Queer Anthropology), ARE (Anthropology of Race and Ethnicity), and the AOL (Anthropology of Labour) networks to explore how contemporary capitalisms shape and are shaped by fascist political movements. The series works by centering on themes such as gender and sexuality, racialization, and labour exploitation as entry points of comparative analysis. We plan two rounds of sessions, April – July and October – February. We'll keep you posted with info!

The Anthropology of Economy in Europe: The Map is Online

We are happy to share the map of [economic anthropology across Europe](#). This is a work in progress and we will periodically update it to include new institutions. If your department or association has an active research program related to economic anthropology and we haven't included it yet — we would like to know. Please email Ogrjen Kojanic (ogjenkojanic@gmail.com) to share relevant information.

Anthropologists of Economy in Europe: Share Your Profile With Us

We are updating the EASA website of our network and we invite all of you to fill out [this form](#) by March 15th. All the information will be used for the update [the EASA webpage](#).

PERSPECTIVES, NOTES AND QUERIES

Is There an Outside to Banking and Finance?

Money and finance pervade contemporary societies, implicated in where we live, in our relationships, our work and our consumption. While account ownership is uneven, it has been growing steadily over the last ten years and now encompasses 76 per cent of the global adult population, with North American and Western European countries reaching over 90 percent, according to the 2022 Global Findex database. Even so, banking and finance are not unalloyed goods, being repeatedly accused of creating speculative schemes and operating at the limits of legality in order to generate profit.

Economic anthropologists have, of course, attended to the paradoxes of money and finance, but there is still little research about what it means to live in an advanced capitalist economy while remaining partially or totally outside of conventional banking. At first sight, living outside of banking and finance looks like an impossibility or a misfortune to be remedied through the inclusion of the outsiders. But other than their being outside, what do we know of these people? What kinds of relational, dwelling, working and consuming habits go with being outside? To question the taken-for-granted nature of financial and banking relationships, we must look to those margins where excluded subjects thrive, in order to understand the role money plays in their lives and how they manage their cash and savings.

Among these subjects we may find traditional outcasts such as the incarcerated or the homeless. Being in such a situation entails reconfigurations of traditional dwelling and working obligations, as well as a distinct relationship to freedom, whether lost with detention or existing outside of an institution. To these one could add middle-class political refugees forced out of their homes, professions and countries, and likely having to cope with the outside of banking and finance before being incorporated into their host society. Ethnic communities who maintain a nomadic way of life, such as certain Roma groups or the Manouches, constitute another focus of interest, due to their mix of stubborn autonomy and segregation. Finally, and in a similar vein, there are emergent characters such as unbanked activists or co-operativists who voluntarily opt out of the banking system through local currency networks or novel fintech and cryptocurrency schemes, alongside alternative long-distance travelers such as trekkers, cyclists, hitchhikers, even couch surfers.

Significant ethnographic research has been conducted on most of these cases, though not always with an emphasis on financial issues. I believe that a comparative analysis would prompt unexpected reflections about the pervasiveness of banking and finance and the type of socio-economic inclusion they bring about.

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If you want to reply to this column, or if you want to write a column or have an idea for one, please communicate with James G. Carrier: jgcjcarrier@gmail.com

NEW RESEARCH PROJECTS

Post-pandemic Poverty: Debt and the Feminisation of Finance in Marginal Sites (2023-25)

In Latin America, a recent driver of inequality and economic deprivation is growing debt among low-income families who were previously excluded from formal sector consumer credit. This financialisation and targeting of women in particular for unsecured sub-prime lending is investigated through ethnographic research on women's struggles over credit access and debt payments, as well as the financial sector's credit assessment schemes based on algorithmic technologies. Focusing on Brazil and Chile, two countries with powerful credit industries, the project empirically analyses how the increased reliance on credit generates new conditions of poverty and gender inequality in the aftermath of the COVID-19 pandemic that continues to impact the region. Theoretically, the project expands the concept of extractivism to include finance, as the commodification of women's data and debt has become a new frontier of digital finance for capital accumulation in marginal sites. The project is funded by the Independent Research Fund Denmark. PI is [Marie Kolling](#), anthropologist and senior researcher.

CALLS FOR APPLICATIONS AND PAPERS

Workshop of the EASA Network Anthropology of Fascisms (ANTHROFA) and EASA Anthropology of Economy Network (AoE)

Date: July 3rd and 4th 2023
Venue: University of Cologne, Global South Studies Center (GSSC)
Convenors: Maddalena Gretel Cammelli, Michele Fontefrancesco, Ogrjen Kojanic, Juliane Müller, Ingo Schröder, Andreas Streinzer, Sabine Teryngel
Keynote: tba

Deadline for Applications: March 12th, 2023

Capitalism has produced ongoing environmental crises. Degradation, mass extinction, and violent conflict about resources dominate the relations between ecology, communities, and economy. While the signs of environmental collapse appear as floods, drought, and storms, capitalism as the dominant global economic model reigns mostly unquestioned. Often, green capitalism is seen as the only alternative in the fight against climate change. Around the world, resource-intensive lifestyles provide the blueprint for the aspirational dreams of many. Fascist movements and a political climate of authoritarianism seem to align with radicalised extractivism and a violent exacerbation of environmental destruction to sustain such lifestyles.

The academic community sees a rise in literature discussing "fossil fascism" (Zetkin Collective 2021) or "carbofascism" (Acker 2021). This literature suggests a connection worth exploring between, on the one hand, fascism as a political movement and, on the other, capitalist modernity and its process of human exploitation of the Earth's resources. Examining this connection in relation to capitalism and past and current economic crises is equally important.

To increase anthropological collaboration in the investigation of a decisive conjuncture for humankind, we propose to focus on the nexus between capitalisms and fascism through the prism of the environment. The sites where we locate the intersection are manifold and range from the preventive incarceration of climate activists in Germany, to the role of coal optimism in US politics, to ecofascist terrorist attacks in New Zealand and the US, to Hindu nationalism and its weaponization of "spiritual capital" in India, or to the destruction of indigenous livelihoods in Brazilian extractivism. Hence, the range of ethnographic entry points are manifold — whether as hopeful trajectories of green capitalism, the violent dispossession of some people's resources to fuel others' lifestyles, or how "nature" features in discourses of contemporary fascisms — and we are looking forward to the suggestions of anthropologists inspired by our call bringing together scholars from the Anthropology of Economy network with the Anthropology of Fascisms network.

The papers can touch on the following themes but are not limited to them:

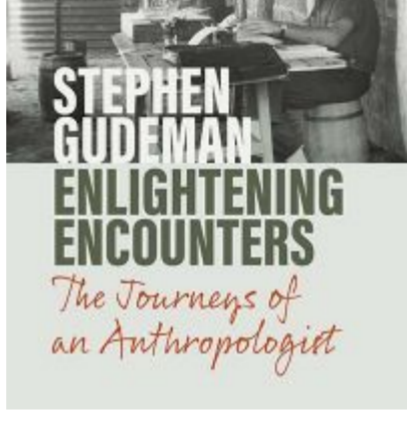
- fascist politics of resource extraction;
- authoritarian configurations of capitalist valorisation of the environment;
- seemingly paradox political effects, such as support for extractivist and fascist parties by people affected by environmental degradation and pollution;
- the relationship of far-right ideologies and actors with environmental politics and conservationism;
- the use of ecological issues/discourses by the far right to endorse or reject environmentalist demands;
- the politics of climate change denial or moral panic about climate refugees;
- renewable energy and fossil fuels, pro-extraction and anti-extraction movements, green policies and regulations;
- landscapes and cultural imagination;
- tales of belonging and (historical) politics of exclusion;
- discourses about endangered or keystone species and hunting.

Abstracts of 250 words should be sent to CapFashEnv@gmail.com by March 12th, 2023. Letters of acceptance will be sent out by March 31st.

The EASA has generously awarded some funding for travel and accommodation for EASA members' participation in the workshop. We are also applying for further support to fund the attendance of scholars from the Global South. Please let us know with your application whether you have your own travel funds or would need to make use of our budget to defray the cost of your participation. Please note that the convenors prioritise travel funding for precarious scholars without access to travel funding.

RECENT PUBLICATIONS

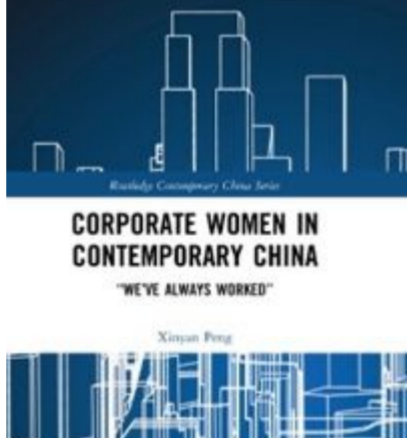
BOOKS AND SPECIAL ISSUES



Gudeman, S. (2022). *Enlightening encounters. The Journeys of an Anthropologist*. New York: Berghahn.

One of the world's top anthropologists recounts his formative experiences doing fieldwork in this accessible memoir ideal for anyone interested in anthropology. Drawing on his research in five Latin American countries, Steve Gudeman describes his anthropological fieldwork, bringing to life the excitement of gaining an understanding of the practices and ideas of others as well as the frustrations. He weaves into the text some of his findings as well as reflections on his own background that led to better fieldwork but also led him astray. This readable account, shorn of technical words, complicated concepts, and abstract ideas shows the reader what it is to be an anthropologist enquiring and responding to the unexpected.

ISBN 978-1-80073-606-1
<https://www.berghahnbooks.com/title/GudemanEnlightening>



Peng, X. (2022). *Corporate Women in Contemporary China: "We've Always Worked"*. London: Routledge

Based on extensive, multi-sited ethnographic research, this book focuses on the culture of work in today's urban China and on how it has permeated beyond the workplace to shape bodily training, family life, and kinship and social relationships among white-collar women in their twenties and thirties. Facing challenges to cope with the increasingly intensified dual burden of work and family, white-collar women are not turning their backs on their jobs but are turning their bodies and homes into work. In an era when the state and society heighten pressure on individual young women's productivity and reproductivity at the same time, the book examines how white-collar women seek to protect their right to work, embody a work ethic, and make their reproductive life a productive domain. Integrating studies of labor, the body, gender, and kinship, this book shows how the ethics and strictly defined discipline of hard work and overtime work are transposed from the office cubicle to the gym and home. It thereby demonstrates how the emergence, embodiment, and extension of a work culture perpetuate the hegemony of the work ethic, and how they have exerted a profound impact on women's bodies, selves, and lives.

ISBN 978-1-003138129
<https://www.taylorfrancis.com/books/mono/10.4324/9781003138129/corporate-women-contemporary-china-xinyan-peng>



Müller, Juliane (2022). *El comercio popular globalizado: Mercado, reciprocidad y acumulación en los Andes bolivianos* [Globalized Popular Trade: Market, reciprocity and accumulation in the Bolivian Andes]. La Paz/Bolivia: Plural Editores.

The book traces the expansion of the popular economy and commerce within and beyond Bolivia in the recent decades. Bolivian translocal trading worlds are based on moral principles, material transfers, social interactions and local institutions that are articulated with, but at the same time differ from, conventional mercantile mechanisms and hegemonic capitalist processes. The book offers an ethnographically situated reflection on the concepts of market, reciprocity and accumulation based on fieldwork in La Paz and Oruro (Bolivia), Iquique (Chile), and Yiwu and Guangzhou (China) between 2013 and 2018.

ISBN 978-9917-625-15-5



Lundy B., and Björklund Larsen, L. (eds.) (2023). "Rethinking redistribution and reciprocity through the lens of taxation". *Economic Anthropology*, 10.

The edited section investigates the role of taxes in shaping economic redistribution in modern states. It presents different ethnographic case-studies, including Austria, Georgia and Germany.

<https://anthrosource.online.library.wisc.edu/doi/10.1017/9781017022310.1>

OTHER PUBLICATIONS

Björklund Larsen, L., and Brøgger, B. (Forthcoming). "Tax Compliance Dancing: The Importance of Time and Space in Taxing Multinational Corporations". In E. Hirsch and W. Rollason (eds.) *Compliance: cultures and networks of accommodation*. Berghahn Books.

Milgram, B.L. (2021). "Social Entrepreneurship and Arabica Coffee Production in the Northern Philippines: Navigating Opportunities and Constraints". *Human Organization* 80 (1): 72-82. DOI: [10.1177/01493893209580177](https://doi.org/10.1177/01493893209580177)

Milgram, B.L., and Mendoza, L.C. (2021). "Repositioning the Edge: The Resilience of a Wholesale Vegetable Market in Benquet Northern Philippines". In C. Panella and W.E. Little (eds.) *Norms and Illegality: Intimate Ethnographies and Politics*, 137-160. Lanham, MD: Lexington Books.

Kojanic, O. (2023). "Micron engagements, macro histories: The agency of labor in a worker-owned company". *History and Anthropology*, ahead of print. DOI: [10.1080/02757206.2023.2172721](https://doi.org/10.1080/02757206.2023.2172721)

Streinzer, A. (2023). "Distributed Fiscal Relations and Their Imaginaries: Metaphors of Redistribution and Reciprocity in Struggles About Distributive Justice in Austria." *Economic Anthropology* 10 (1): 112–21. DOI: [10.1002/sea2.12266](https://doi.org/10.1002/sea2.12266)

Streinzer, A., and Terpe, S. (2023). "Productivist Fiscal Deservingness: Entangled Understandings of Reciprocity and Redistribution Among German Business Owners." *Economic Anthropology* 10 (1): 122–31. DOI: [10.1002/sea2.12275](https://doi.org/10.1002/sea2.12275)

Streinzer, A., and Tosic, J. (eds.) (2022). "Thinking with Gramsci Today: Gramscian Perspectives in Ethnographies of Europe." *Dialectical Anthropology* 46 (4): 385-94. DOI: [10.1007/s10624-022-09679-0](https://doi.org/10.1007/s10624-022-09679-0)

PODCAST

Milgram, B.L., Little, W.E. (2021) "Exploring Social Entrepreneurship Across Geographical Spaces: A Conversation with Dr. Walter Little & Dr. Lynne Milgram." *Mergers & Acquisitions: Crossings In and Beyond Economic Anthropology*. Society for Economic Anthropology. <https://podcast.econanthro.org/posts-and-podcasts/>

The Anthropology of Economy network was launched at the 2012 conference of the European Association of Social Anthropologists. The network unites EASA members who share an interest in the anthropology of economy. Further information on the AoE Network: <https://www.easaonline.org/network/economy/>

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AoE Network Newsletter 2023/1 was set by Ogrjen Kojanic.

