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NEWSLETTER 2022/1 MARCH

IN FOCUS

Call for Network Convenor (2022 – 2024)

Charlotte Bruckermann has been network convenor for four years. Since this is the time limit according to EASA Network Rules, she will step down at the next AoE Network Meeting in Belfast. The network will miss her enthusiasm and great work in building the community of Economic Anthropology in Europe!

We are therefore looking for candidates to join Michele Filippo Fontefrancesco, Juliane Müller, and Andreas Streinzer to complete the board and to co-convene the Network in the period from July 2022 to July 2024*.

The tasks of the convenors include:

- To be in regular contact with the Networks Liaison Officer;
- To attend meetings of EASA networks convenors (normally during the biennial conference);
- To update the network webpage within the EASA website;
- To send information about the Network for the EASA Newsletter throughout the year;

- To select panel proposal(s) to be submitted as Network panel(s) to an EASA conference;
- To edit and circulate the Network Newsletter. The Newsletter is published four times a year;
- To facilitate activities in years between EASA conferences. Conveners select one event for possible EASA funding and are responsible for submitting the application to EASA;
- To administer AoE Network Facebook page;
- To regularly update Member Profiles of “active members” of the Network on the Network EASA subpage (at least every two years).

The work will be organized among the Convenors in order to facilitate the tasks and make the Network expand its reach and include new members. In this respect, it is important the candidates are interested in mapping economic anthropology in Europe in order to give a factual contribution to the future activities of the network.

Candidates must be paid-up EASA members (of any category).

If you are interested (or if you have any questions) please email: Michele F. Fontefrancesco at m.fontefrancesco@unisg.it by 30 April 2022.

*In case of more than one candidate we will organize elections.

PERSPECTIVES, NOTES AND QUERIES

Effacing the Caribbean Farmer from Fairtrade Bananas

In redefining exchange as a relationship of solidarity between producers and consumers, both the Fairtrade organisation and supermarkets that sell Fairtrade produce draw on images of small-scale farmers who grow ethically traded commodities. These were deployed extensively after the 1998 ruling by the World Trade Organization that ended trade preferences for Caribbean bananas in the UK, which arguably gave birth to the Fairtrade banana market there. UK retailers exhorted consumers to purchase sustainably-grown fruit from the former British Windward Islands. Their marketing included promotional tours by Caribbean farmers, whose stories were also prominently featured on company websites. Island farmers became known, often by name, as the face of Fairtrade, the embodiment of an ethical challenge to corporate

By 2005, about a quarter of all bananas sold in the UK were Fairtrade certified, almost all of them from the Windward Islands of St Lucia, Dominica and St Vincent, and the Fairtrade market now accounts for about a third of all sales. When shopping for ethical bananas, British consumers encounter what appears to be a fairly homogeneous product, yet the outwardly similar labels of Fairtrade bananas mask very different costs of production. Fairtrade International (FLO) establishes producer prices that reflect local agricultural conditions and transportation, labour and input costs, all of which vary greatly by region. Producer prices range from US \$9.30 per box in Ecuador to \$12.75 in St Lucia, the highest in the world.

These price differences play out in a retail market marked by relentless competition, ultimately driven by the price of conventional bananas. Supermarkets must reconcile their embrace of Fairtrade with downward price pressure from other retailers who stock cheaper, but decidedly less fair, bananas from Chiquita and Dole. For most, the solution has been to get their Fairtrade fruit from South America and the Dominican Republic, which supermarkets can buy at prices a third lower than those of Caribbean farms. By 2018, all UK retailers had abandoned their former growers on Dominica and St Vincent; St Lucian bananas are now sold only by Sainsbury's and Waitrose, middle and high end supermarkets, and in far smaller quantities than formerly.

What happens, then, when retailers get Fairtrade products from new, lower-cost regions? By 2015, the website of Fairtrade's UK banana campaign began featuring Alfonso 'Foncho' Cantillo, a Colombian farmer who beckoned consumers to learn more about the benefits of Fairtrade to his community. Shoppers were encouraged to 'stick with Foncho' in selecting Fairtrade bananas. Long gone were the images of Caribbean farmers and communities whose plight inspired Fairtrade to begin with. Like other higher cost producers, they have been mostly abandoned in a relentless race to the bottom. Competing in a retail market dominated by corporate agribusiness, Fairtrade is hard-pressed to sustain the lasting relationships that it promotes in advertising.

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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:
jgc.jgcarrier@gmail.com

Scott Cook (1937-2022): Seven decades at the forefront of economic anthropology.

The passing of Scott Cook on 5th February 2022 might be said to mark the end of an era in economic anthropology. His 1966 article in *American Anthropologist* on "The obsolete 'anti-market' mentality" remains to this day one of the most frequently cited 'formalist' contributions to the foundational debate of the sub-discipline. Trained initially economics, Cook soon proceeded to reject the neoclassical paradigm in favour of a neo-Marxist approach. In several collaborative projects and solo in monographs such as *Zapotec Stoneworkers* (1982) and in the synthetic analysis of *Understanding Commodity Cultures* (2004), Cook was always concerned to connect the transformations of (petty) capitalism in Mexico to larger questions of theory in economic anthropology. Shortly before he fell ill, he revisited his core themes in a rich memoir. *Exploring Commodities. An Anthropologist on the Trails of Malinowski and Traven in Mexico* (Peter Lang, 2021) is eminently readable as a scholarly autobiography, without sacrificing the rigor that characterized all of Cook's work in six previous decades.

Chris Hann

Max Planck Institute for Social Anthropology

FORTHCOMING EVENTS

CALL FOR PAPERS for EASA2022, Belfast 26-29 July.

Panel: "Paper dreams: traces of unrealised projects as archaeology of collective futures [AnthEcon]"

Convenors: Jon Schubert and Luisa Arango

The current ecological, health, political, and socio-economic crises have forced the postponement or shelving of projects at various levels. What kind of traces do unrealised projects leave, and how can we ethnographically explore these? And what possible common futures can be gleaned from these?

Long abstract is available here:

<https://nomadit.co.uk/conference/easa2022/p/11335>.

and hope in contemporary capitalism"

Convenors: Andreas Streinzer, Patrícia Alves de Matos, and Antonio Maria Pusceddu.

Discussant: Verónica Gago

This panel seeks to investigate the contradictions of social reproduction through the lens of violence. We, therefore, welcome ethnographic contributions that address and conceptualize the entanglement between multiple articulations of violence and the everyday practices of social reproduction.

Long abstract is available here:

<https://nomadit.co.uk/conference/easa2022/p/11512>.

CALLS FOR APPLICATIONS

Training School and Research Seminar on "Urban Ethnography and Theory"

Montecatini Terme, Tuscany, Italy, 18-26 July 2022

This eight-day Field Training School and Research Seminar is addressed to postgraduate and doctoral students, and to postdoctoral researchers, professionals and practitioners who are interested in ethnographic research and empirically-grounded analysis. The School will offer an interactive learning environment and opportunities to discuss the rationale and practices of traditional and new research methods and mainstream debates. It will include Teaching Seminars, Field Trips and Research Seminars, giving students the opportunity to present their own research and receive feedback from leading scholars; and to engage in teamwork and networking. Teaching will be in English.

The Teaching Seminars will benefit from senior scholars' wide range of ethnographic, methodological and theoretical expertise to address topical issues, including: urban diversity, migration; informality; legitimacy and legitimation; governance, stereotype and stigma; sport mega-events; crisis, emergency and conflict; public space, vernacular landscape, heritage, identity. Students will be given the opportunity to revise their Research Seminar papers to be considered for publications in the open-access, peer-reviewed journal Urbanities-Journal of Urban Ethnography.

[school/.](#)

Professorship in Social Anthropology (100%), at the Institute for Social Anthropology, University of Bern.

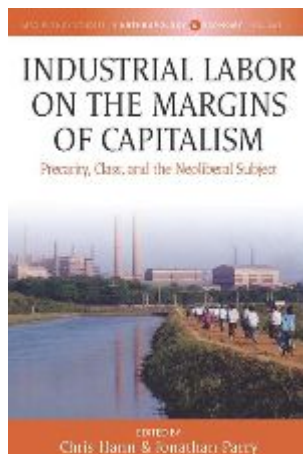
The future holder of the professorship will have a research focus on economic anthropology and will represent the discipline in its entirety in teaching.

Applications including a letter of motivation, curriculum vitae, list of publications, information on previous teaching activities, list of third-party funds raised, and information on previous activities and participation in academic committees should be uploaded via the following link:

https://www.philhist.unibe.ch/about_us/now_happening/call_for_applications_social_anthropology/index_eng.html by April 30, 2022. Publications are to be submitted only upon special request.

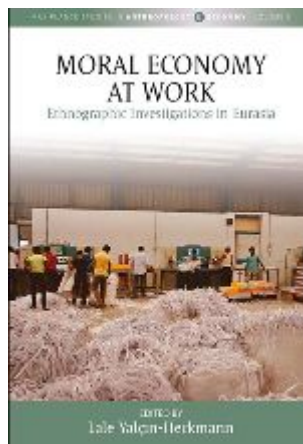
RECENT PUBLICATIONS

BOOKS, EDITED VOLUMES, AND SPECIAL ISSUES



Hann, C., Parry, J. (eds.) (2018). *Industrial Labor on the Margins of Capitalism*. New York: Berghahn.

The central theme of this volume is intensifying precarity in labour markets that are both "peripheral" and yet central to the global dynamics of contemporary capitalism. Particular attention is paid to the casualization of workforces, changing worker-management relations, and the decline of unions. Through fieldwork-based case studies from all over the world (with South Asia and post-socialist Eurasia particularly prominent), authors question definitions of class and the hegemony of neoliberal ideology.



(2022).

<https://www.berghahnbooks.com/title/hannindustrial>

Yalçın-Heckmann, L. (ed.) (2021). *Moral Economy at Work. Ethnographic Investigations in Eurasia*. New York: Berghahn.

The idea of a moral economy has been explored and assessed in numerous disciplines. The anthropological studies in this volume provide a new perspective to this idea by showing how the relations of workers, employees and employers, and of firms, families and households are interwoven with local notions of moralities. From concepts of individual autonomy, kinship obligations, to ways of expressing mutuality or creativity, moral values exert an unrealized influence, and these often produce more consent than resistance or outrage.

<https://www.berghahnbooks.com/title/Yalcin-HeckmannMoral>

ARTICLES AND BOOK CHAPTERS

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: [10.17730/1938-3525-80.1.72](https://doi.org/10.17730/1938-3525-80.1.72).

Müller, J. (2022). “Urban Mining” in Bolivia: Global Value Chains of Local Electronic Waste. *Etnofoor* 33 (2): 41-56.

Pusceddu, A., Loperfido, G., & Narotzky, S. (2021): Everyday States of Austerity: Politics and Livelihoods in Europe. *Antropologia* 8 (3).
<https://www.ledijournals.com/ojs/index.php/antropologia/issue/view/127>

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653-674. DOI: [10.1017/asr.2021.65](https://doi.org/10.1017/asr.2021.65)

Schuster, C. & Sohini K. (2021). Subprime Empire: On the In-Betweenness of Finance. [with comments by Kristin Doughty, Martin Fotta, Julia Qermezi Huang, Deborah James, Jovan Scott Lewis, Susana Narotzky, Gustav Peebles, and Ariel Wilkis]. *Current Anthropology* 62 (4): 389-411.

DOI: [10.1086/716066](https://doi.org/10.1086/716066)

Streinzer, A. (2021): Kinship, activism, and public health as interdependent modalities of care provision under Greek austerity. *EthnoAntropologia* 9 (1), 101–118.

<http://rivisteclub.it/riviste/index.php/etnoantropologia/article/view/359/579>

Streinzer, A. (2021): Common senses of distribution – Un/deservingness as conceptual tool for understanding inequality. In: Mikel Aramburu Otazu und Sílvia Bofill-Poch (Hg.), *Sentidos de injusticia, sentidos de crisis: tensiones conceptuales y aproximaciones etnográficas*. Barcelona, Edicions UB.

Zocchi, DM. et al. (2021): Recognising, Safeguarding, and Promoting Food Heritage: Challenges and Prospects for the Future of Sustainable Food Systems. *Sustainability* 13 (17): 9510. DOI: [10.3390/su13179510](https://doi.org/10.3390/su13179510)

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/networks/economy/>

Contact for Newsletter inquiries and submissions:

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AoE Network Newsletter 2022/1 was set by Ognjen Kojanić.



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