

Translate

RSS 3

Dimitra Kofti, Detelina Tocheva and Martin Fotta have been network convenors for four years. Since this is the time limit according to **EASA Network Rules**, they will step down at the next AoE Network Meeting in Lisbon.

We are therefore looking for candidates to join Charlotte Bruckermann, to complete the board and to co-convene the Network in the period from July

2020 to July 2022.*

Call for Network Convenors (2020 – 2022)

Candidates must be paid-up EASA members (of any category). **Convenors' Tasks:** EASA Network Rules specify the following core tasks:

 To attend meetings of EASA networks convenors (normally during the biannual conference) To update network webpage within the EASA website To send information about the Network for the EASA Newsletter

throughout the year To send an annual report giving information on network activities to the

three times a year.

- **EASA** conference
- Other tasks as they have evolved over the years include:
 - To edit and circulate the Network Newsletter. The Newsletter is published
 - 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 <u>Member Profiles</u> of "active members" of the Network

It is up to the board of conveners to decide how they divide the tasks. The new

on the Network EASA subpage (at least every two years)

• To facilitate activities in years between EASA conferences. Conveners

- board is also encouraged to build on existing Network activities and functions to expand them, transform them or to develop new ones – and to re-define
- The new board is expected to present their plans at the Network meeting in

If you are interested (or if you have any questions) please email Martin Fotta at

* Note: In case we have more than three candidates, we will organise

IN FOCUS Essay prize winners: Tijo Salverda (University of Vienna) and Florian Willems (University of Cologne)

present is riddled with moral disquiet about a lack of sharing, egoism, greed, hubris, "unearned" wealth, and many other qualities associated with unequal advantages. Nonetheless, there seems surprisingly little discussion about the (historical) workings and logics underlying these seemingly pervasive moral concerns.

That said, yet less developed in the essay, there are also many examples of

moral objections to equality, such as expressed in the virtue of hard work. In

fact, in probably every society moral concerns about (material) inequality and

investigating how wealthy elite actors, in order to maintain their privileges, aim

equality simultaneously exist. What I am now particularly interested in is

https://transition.uni-koeln.de/31789.html

Florian Willems works at the University of Cologne's Regional Computing

PERSPECTIVES, NOTES AND QUERIES

Social anthropologists do not like to generalise. The diversity that we see in our research means that it is almost always possible to challenge a

We can't generalise – Or can we?

Centre (RRZK).

other people's lives. That made our work more reflexive, but it also made us sceptical of our ability to create wide-ranging insights. At the same time, without general statements we could not develop theory or even communicate among ourselves. Our unease with generalisation becomes most evident when we present our

research to audiences from other disciplines, who often challenge the data we

present as being 'anecdotal' or simply 'not representative'. Usually, these

critiques do not question the validity of our data or interpretations, but the

acknowledge the general nature of our theorising and to make explicit the

applicability of what we say to wider a field. In this, they challenge us to

means by which we come to theoretical conclusions.

value chains, companies or corporate forms.

generalisation with the point that other people do things differently. Moreover,

Recent attempts to deal with this problem include multi-sited fieldwork and following objects and ideas as part of studying their 'social lives'. These enable us to focus on economic totalities, whether they are place-bound or spread across the globe. They also allow us to observe the misunderstandings and cultural re-appropriations that occur in extended value chains. However, rather than solving the problem of generalisation, these approaches have shifted it from one kind of entity to another. We still lack an explicit theory of knowledge and method, which we need if we want to see what our field work tells us about

We may therefore want to ask ourselves a series of questions regarding the

nature and general applicability of anthropological knowledge. What are the

epistemic affordances and limitations of qualitative data based on field work?

Could it in fact be more widely applicable than quantitative surveys? After all,

immersion in a field site floods researchers with unforeseen information that

economic trends? If so, should we study groups that reflect these trends or

may challenge our assumptions. Should our choice of field site relate to wider

Felix Stein University of Edinburgh and University of Cambridge Fs343@cam.ac.uk 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.demon.co.uk RECENT PUBLICATIONS BOOKS, EDITED VOLUMES, AND SPECIAL ISSUES

(published in December 2019). Special issue Changing Economies ETHO ETHNO AHTPORO ANTHROPO and Changing Societies in the Age 3YM ZOOM of Global Capitalism: Post-Socialist annual on ego, of publications Case Studies. EthnoAnthropoZoom 17. 177 2018 http://etno.pmf.ukim.mk/index.php/ea z/issue/view/19

Electronic Press. DOI: 10.3384/cu.2000.1525.191134 Open Access Journal http://www.cultureunbound.ep.liu.se/ contents.asp? doi=10.3384/cu.2000.1525.191134

Visser, Oane, Stefan Dorondel, Petr Development Jehlička and Max Spoor (eds.). d'études du 2019. Special section *Post-socialist* développement smallholders: silence, resistance and alternatives. Canadian Journal of Development Studies / Revue

European Association of Social Anthropologists. The Network unites EASA members

 To keep in regular contact with the Networks Liaison Officer Networks Liaison Officer for the EASA newsletter and website To select panel proposal(s) to be submitted as Network panel(s) to an

their vision of the Network in accordance with its basic mission. Lisbon and to discuss them with the Network members.

Fotta@em.uni-frankfurt.de by 30 April 2020.

elections.

By Tijo Salverda Recently, we won the essay prize competition "What is the Future of Inequality Among People, and how can it be Changed by Social and Cultural Practice?"

organised by the University of Cologne. In our essay Tales of Inequality: What

Piketty, Rousseau, Scrooge McDuck, and the Devil May Have in Common we

It starts from asking whether all kinds of religious principles, popular tales, and

real and mythical figures like Scrooge McDuck, Martin Luther, Jean-Jacques

Rousseau, Thomas Piketty, and Robin Hood have more in common than

meets the eye, namely that they express(ed), or are expressions of, moral

concerns about inequality. They appear indicative of the fact that our past and

present a thought I have started to develop last year, and to which the co-

author Florian Willems provided some valuable historical examples.

to "reconcile" tensions between these moral concerns. Tijo Salverda is <u>University-Professor of Social and Cultural Anthropology at the</u> University of Vienna, and an associated member of the University of Cologne's Global South Studies Center (GSSC).

anthropology has found few answers to the 'crisis of representation', which showed us the pitfalls in seeking to represent, much less generalise about,

The tension between a reluctance to generalise and the impossibility of avoiding it is particularly problematic for economic anthropologists. For one thing, our field observations are minute compared to the vast and complex relations and structures of the global economy. Moreover, we often present our views as an alternative to that of neoclassical economists, who tend to arrive at confident general statements based on axioms (e.g. everyone tries to maximise utility) as well as on the philosophies and methods of statistics.

should we look at assumed 'outsiders', which may unveil hidden social dynamics? And if we agree with Durkheim that our individual lives are profoundly social in nature, should we teach our students how to compile and interpret quantitative data, as well as some philosophy of statistics? Confronting these questions promises to make economic anthropology more relevant and more interesting.

Elźbieta Drężkiewicz

INSTITUTIONALISED

DREAMS

The Art of Managing Foreign Aid.

York: Berghahn Books. https://berghahnbooks.com/title/Vent Punks & Skins <u>selPunks</u>

Drążkiewicz, Elżbieta. 2020.

/DrazkiewiczInstitutionalised

Berghahn Books.

Institutionalised Dreams: The Art of

https://www.berghahnbooks.com/title

Ventsel, Aimar. Forthcoming August

Identity, Class and the Economics of

an Eastern German Subculture. New

2020. Punks and Skins United:

Kojanic, Ognjen and Ana Flavia

Series Creative Destruction -

Destructive Creation.

https://www.at-

destruction/

Badeu (eds.) 2020. Special Debate

Anthropological Theory Commons.

commons.com/debates/creative-

Monova, Miladina (ed.). 2018

Rajković, Ivan (ed.). 2020.

Theorizing the Contemporary

Others. Fieldsights - Cultural

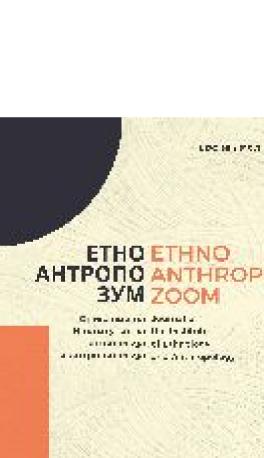
Anthropology.

series Green Capitalism and Its

https://culanth.org/fieldsights/series/

green-capitalism-and-its-others

Managing Foreign Aid. New York:



United

German Suboulture

Anthropological

Theory

Commons

Podkalicka, Aneta and Alexa Färber (eds.). 2019. Special issue Thrift, Culture Unbound Dwelling, and TV. Culture Unbound 11 (3–4). Linköping University



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who share an interest in the anthropology of economy. **Further information on the AoE** Network: https://www.easaonline.org/networks/economy/

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développement 40 (4). https://www.tandfonline.com/toc/rcjd 20/40/4?nav=tocList The Anthropology of Economy network was launched at the 2012 conference of the

Detelina Tocheva, tocheva.detelina@gmail.com