

Edinburgh Anthropology Showcase

Number 7 | Spring 2023

A showcase of new writing and more from Social Anthropology staff, students, and visitors at the University of Edinburgh

We are delighted to share this bumper Spring 2023 edition of the Edinburgh Anthropology Showcase, featuring recent monographs, book chapters and articles, as well as documentary films, edited collections, blog posts, and websites created by colleagues and students (and their collaborators) working in and with a vast range of topics, regions, disciplinary lenses, and communicative media, for audiences within and beyond academia. In this issue, themes and approaches include (but are not limited to): kinship and relatedness; religion; development and humanitarianism; ecology and economy; health and illness; life and death; violence and non-violence; cultural heritage; visual media; and the politics of knowledge and intervention. We hope you enjoy exploring the excerpts and links within.

In this issue

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Cover image by Agustin Diz.
A Guaraní house under construction.

Curated by
Sophie Haines &
Resto Cruz

Against the Run of Play: Masculine Fantasies and the Game of Football in the Gran Chaco

Social Analysis 66(1): 1-20 (2022)

Agustin Diz



In Argentina's Gran Chaco, indigenous Guaraní men play football assiduously. This article explores how the game articulates with their sense of masculinity. Historical engagements in the Chaco's extractive labor markets have shaped understandings of masculinity that emphasize strength, courage, and provision. However, the decline of the region's extractive industries has made these forms of masculinity unattainable for young men. Games of football, including betting and drinking off the pitch, create bounded and embodied experiences that allow young men to experience fantasies of productivity and collectivity while disavowing everyday experiences of unemployment. These fantasies are particularly striking because they misrecognize women's growing role as providers even as they sustain an illusion of autonomous masculine politics that elides ties of kinship and dependency.

Introducing 'Resonance': Revisioning the Relationship Between Youth and Later Life in Women Born 1939–52

Penny Tinkler, Laura Fenton, & **Resto Cruz**

The Sociological Review (Online First)

This article proposes 'resonance' as a fruitful way of conceptualising the relationship between youth and later life and reflecting on its significance: resonance is how a person's 'youth' is lived with in the present of their later life. Resonance revisions youth, engaging with the complexity of its presence in the lifecourse. Relinquishing a preoccupation with continuity and linearity, youth seen from the vantage point of later life contributes fresh insights into what matters for people and how. This conceptualisation emerged from a qualitative study of women born 1939–52 which revealed that experiences attributed to the teens and early twenties have a presence in a person's later life in ways unrecognised in established approaches, namely longitudinal life-course studies and socio-cultural approaches. These resonances are often historically inflected such that some cohorts may live with their youth in later life in ways that distinguish them from their predecessors and successors.



Women's Desire for Priests

Political Theology (2022)

Maya Mayblin



Reflections on a Catholic 'gender paradox': When womens' desire for priests drives the Church's 'passionate machine'

> The priest is a figure who, by virtue of his celibate image or "silent homosexuality," challenges the heteronormative structure and generates an alternative collective imagination among women. Celibacy combined with silent homosexuality generates desire and suggests alternative possibilities for womens' relations with male power, even if those possibilities struggle to be fully realised.

Part of a *Political Theology* blog symposium also organised by Maya Mayblin: On the Catholicity of Desire

Stigma and Strategy in Pakistan's HIV Prevention Sector

Ayaz Qureshi

Journal of the Royal Anthropological Institute (N.S.) 28(4): 1177-91 (2022)

NGOs often portray commercial sex workers, injecting drug users, transgender people (hijrae), and homosexual men as quasi-legal persons who are locked in a policing-criminality relationship with the state, and who therefore need them to mediate this relationship. By advancing such portrayals, NGOs in Pakistan's HIV prevention sector capitalize upon the presumed cultural difference of the so-called risk groups of HIV. They appropriate stigma against these groups as a strategy to access funds and to fortify their own position as brokers in the unstable donor-dominated funding landscape of HIV prevention. In doing so, the NGO leaders and members end up stabilizing stigma and reinforcing its attendant inequalities in the socially conservative environment of Pakistan. The discriminatory legal framework that criminalizes sex outside marriage and non-therapeutic use of drugs goes unchallenged by NGOs, despite their apparent support for universal human rights, partly because the status quo stabilizes these organizations' position as brokers between state and donor agencies and the so-called risk groups of HIV.



The Kinship of Bioinformation: Relations in an Evolving Archive

In: *Bioinformation Worlds and Futures*, edited by EJ Gonzalez-Polledo & Silvia Posocco (Routledge, 2021)

Resto Cruz, Penny Tinkler, & Laura Fenton



Taking as our starting point Parry and Greenhough's (2018: 7) description of bioinformational data as 'always relational', we examine the long-term significance of kinship for how bioinformational data is generated and analysed, and how long-running cohort studies are maintained. We focus on the UK's National Survey of Health and Development (NSHD), which tracks participants born in March 1946. Kinship, we suggest, is consequential for bioinformation, shaping both member participation and scientific analyses. Although dominant understandings of relatedness are significant, kinship exceeds such ideals: it entails complexity and difficulties. Archives, such as that of the NSHD, illuminate the open-endedness and situatedness of scientific practices and data, and register the vitality and vicissitudes of kinship.

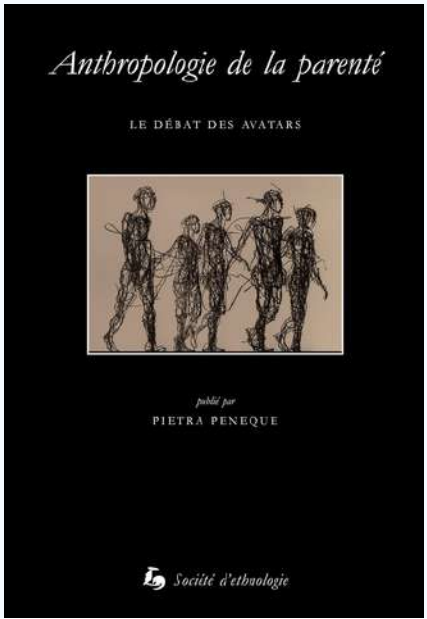
Anthropologie de la Parenté - Le Débat des Avatars

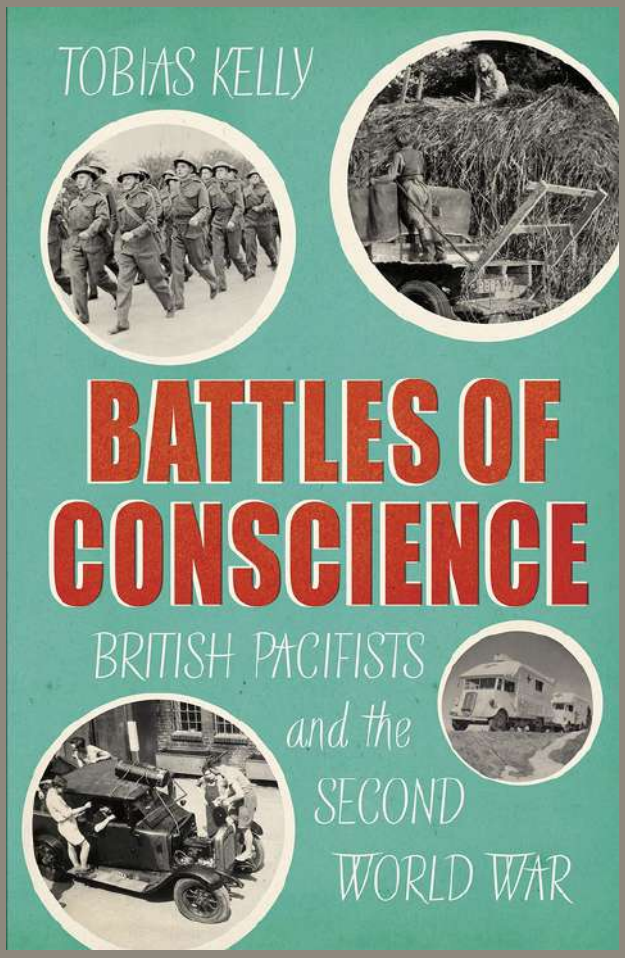
Terrain: Revue d'Ethnologie de l'Europe (Rubriques En Ligne: Lectures et Débats) (2022)

Pietra Peneque, with contribution from **Juliana Caruso**

This special issue proposes a series of new perspectives on kinship in its relationship with procreation, the subject of one of the oldest controversies in anthropology. In order to restore the complexity of this question, we propose an experimental approach that highlights debate as a technique of collective reflection: the protagonists of the debate are not human authors but avatars embodying theoretical perspectives.

The debate was also published as a book by the Société d'ethnologie in December 2022.





Toby Kelly's *Battle of Conscience: British Pacifists and the Second World War* was published in May 2022 by Chatto & Windus.



Accounts of the Second World War usually involve tales of bravery in battle, or stoicism on the home front, as the British public stood together against Fascism. However, the war looks very different when seen through the eyes of the 60,000 conscientious objectors who refused to take up arms and whose stories, unlike those of the First World War, have been almost entirely forgotten.

Tobias Kelly invites us to spend the war five of these individuals: Roy Ridgway, a factory clerk from Liverpool; Tom Burns, a teacher from east London; Stella St John, who trained as a vet and ended up in jail; Ronald Duncan, who set up a collective farm; and Fred Urquhart, a working-class Scottish socialist and writer. We meet many more objectors along the way -- people both determined and torn -- and travel from Finland to Syria, India to rural England, Edinburgh to Trinidad.

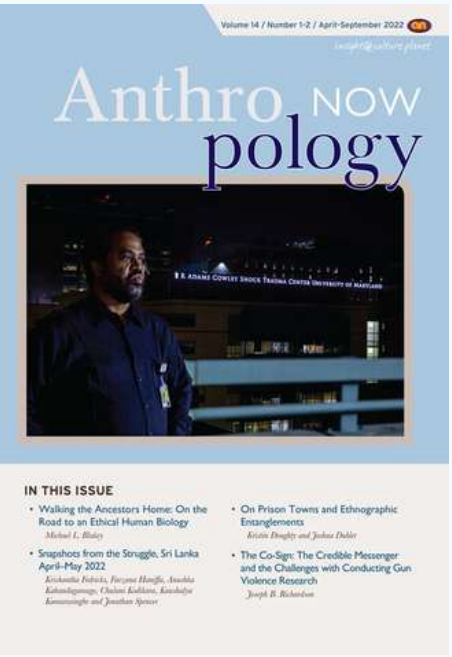
Although conscientious objectors were often criticised and scorned, figures such as Winston Churchill and the Archbishop of Canterbury supported their right to object, at least in principle, suggesting that liberty of conscience was one of the freedoms the nation was fighting for. And their rich cultural and moral legacy -- of humanitarianism and human rights, from Amnesty International and Oxfam to the US civil rights movement -- can still be felt all around us.

The personal and political struggles carefully and vividly collected in this book tell us a great deal about personal and collective freedom, conviction and faith, war and peace, and pose questions just as relevant today: Does conscience make us free? Where does it take us? And what are the costs of going there?

Snapshots from the Struggle, Sri Lanka April–May 2022

Anthropology Now 14 (1-2): 21-38 (2022)

Krishantha Fedricks, Farzana Haniffa, Anushka Kahandagamage, **Chulani Kodikara**, Kaushalya Kumarasinghe, & **Jonathan Spencer**



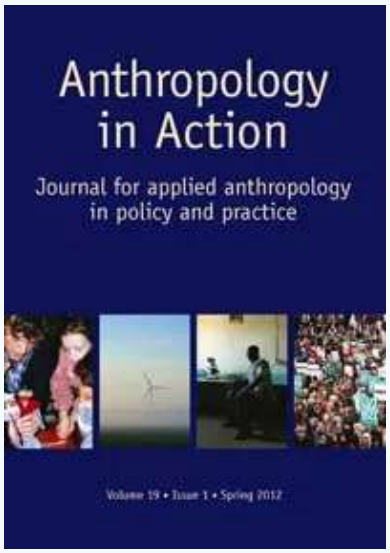
This article is a brief set of reflections by Sri Lankan anthropologists on the protests that took place in Sri Lanka calling for the resignation of former President Gotabaya Rajapaksa, in the wake of the financial crisis that unfolded in early 2022. Following an introduction by Jonathan Spencer and Fara Haniffa, Kaushalaya Kumarasinghe sets the scene with an account of the role of social media, and especially humor, in turning an authoritarian, and once-feared, figure into an object of near-universal ridicule. Krishantha Fedricks follows with an analysis of the government's attempt to shield itself from the sound of the protests through the deployment of Buddhist protective chanting (pirit). Chulani Kodikara situates these protests in the longer history of protest in Sri Lanka, especially the protests by women relatives of those who "disappeared" in the final stages of the country's civil war. Finally, Anushka Kahandagamage directs our attention to the counter-political ethos of the protests, evinced in a determination to be all things the Rajapaksas are not.

Valuing Care: Community Workers and Bureaucratic Violence in Global Health

Ayaz Qureshi

Anthropology in Action 29(2): 35-43 (2022)

In this article, I explore the contradictory demands of 'participation' and 'bureaucratisation' in Pakistan's HIV sector. Local models of relatedness, personhood and informal networks, and the particular social and emotional skills of development workers were co-opted under the rubric of 'participation' while rolling-out projects for community care, yet the affect, relations of trust and confidence built by community workers during their work were not translated into templates for reporting-up project impact. Technologically less equipped workers were either forced to extend their roles into report-writing, template-filling and indicator-measuring or driven out of the HIV sector altogether during the process of scaling-up. This, I ague, is a form of bureaucratic violence that undermines community care. It draws attention to moving beyond the metrics-driven data determinism of global health.



The Politics of Pakistan's COVID-19 Response: A State-in-Society Approach

Ayaz Qureshi *Pacific Affairs* 95(4): 731-756 (2022)



This paper takes a "state-in society" approach to understanding the evolution of Pakistan's COVID-19 response, which was laid claim to and contested by multiple agencies within and adjacent to the state, and by multiple levels of government. The capacity of the health system of Pakistan was already overstretched by the needs of its population but in recent years it has been hamstrung by ongoing protests by the medical community concerning the privatization of public-sector hospitals, to which were added protests over the lack of personal protective equipment in the public sector. These protests resulted in frequent closures of outpatient departments at major hospitals. When the government announced a relief package to mitigate the effects of COVID-19, traders and big businesses lobbied the government to obtain the lion's share in the form of concessions such as loan deferments and tax refunds. The government touted the unconditional cash grants program but the cash for the poor could not be disbursed effectively due to the absence of local governments at the grassroots level. As an appropriate response to the pandemic, especially in relation to the lockdown policies, was contested and negotiated among multiple actors in the Pakistani state and society, the Pakistani military emerged as a dominant force in this "field of power." In this paper, I present an account of Pakistan's response to COVID-19 as it evolved in 2020 and discuss the implications for democratic culture in Pakistan.

Rishabh Raghavan, Capucine Tournilhac, & **Magnus Course** have a new documentary called *Santi Migranti*

documentary, 24 mins. (2022)



Drawing a parallel between the lives of saints and the lives of contemporary migrants, Massimo Pastore's public art photography project, *Santi Migranti* proposes a visual challenge to growing anti-migrant sentiment. The walls of many Italian and European cities now bear evocative images of patron saints wearing the gold, isothermal blankets used in maritime rescues. Even saints were migrants: Saint Patricia, shipwrecked at Megaride in Naples where she became a beloved saint, and Saint Brigit of Sweden who left her homeland to work and died in Italy. The film traces the origins and impact of these images from the perspective of the artist and the contemporary migrants who are portrayed wearing the garments of saints.



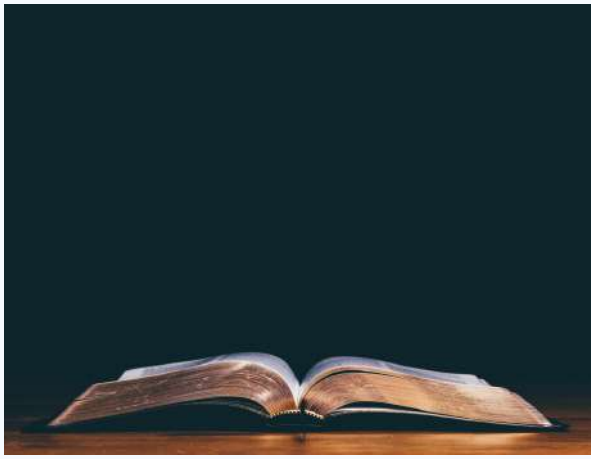
Santi Migranti was screened as part of artecinema 2022, an international film festival of documentaries

Presidents, Priests, and Prophets: Covenantal Christian Nationalism and the Challenge of Biblical Analogy

Naomi Haynes

Journal of the Royal Anthropological Institute (N.S.) 29(1):85-102 (2023)

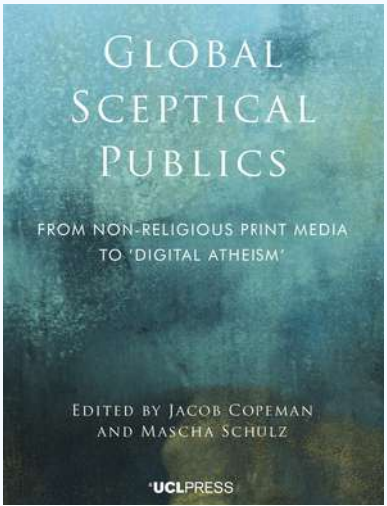
This article explores the elaboration and application of the Old Testament idea of 'covenant' among Zambian church leaders who are Christian nationalist activists. In this framework, Zambia serves as an analogue of biblical Israel, while contemporary government and church leaders are the analogues of Old Testament kings, priests, and prophets. This covenantal approach presents challenges. On the one hand, government support for Christian nationalism encourages the compliance of church leaders with state-led religious projects; on the other hand, however, the analogical reading of the biblical text on which this support depends casts the church in a prophetic role, which in turn opens the door for criticism of the government. Christian nationalist activists in Zambia therefore find themselves caught in a double-bind that simultaneously encourages submission and critique. An analysis of this process contributes an important non-Western perspective to contemporary discussions of Christian nationalism. It also complicates easy interpretations of Christian nationalism as abetting state power by demonstrating its critical possibilities.



Ungodly Visuals: Confrontations, Religion and Affect in the Everyday Lives of Atheists in India

Neelabh Gupta

In: *Global sceptical publics: From non religious print media to 'digital atheism'*, edited by Jacob Copeman & Mascha Schulz (UCL Press, 2022)



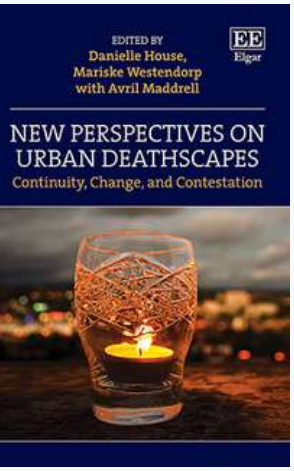
How do media provide spaces for talking about non-religious convictions, including through the sharing of memes or jokes, and thus generate an (imagined) community for religion-sceptics, rationalists, and atheists?

Global Sceptical Publics is the first major study of the significance of different media for the (re)production of non-religious publics and publicity.

Between Life, Death and Modernity at Bukit Brown Cemetery

In: *New Perspectives on Urban Deathscapes: Continuity, Change and Contestation*, edited by Danielle House & Mariske Westendorp (Edward Elgar, 2023)

See Mieng Tan & Benedict J.W. Yeo



Since the Singapore government's announcement of the partial clearance of Bukit Brown Chinese Municipal Cemetery in late 2011 for the construction of Lornie Highway, ground synergies have emerged, advocating for the preservation of this century-old cemetery based on the broad reasons of heritage, history, and habitat. Our chapter presents an interdisciplinary lens to understand how Bukit Brown emerged as a contested space. Using non-representational theory, we show how the politics of nature, heritage, and kinship are being produced in Bukit Brown. We also show that such politics are micropolitical, and it is through these micropolitics that the government's narrative on space in Singapore is contested. Consequently, we suggest that despite land being scarce in the city-state of Singapore, Bukit Brown Cemetery might ironically be a space that is worth conserving due to its multiplicity of experiences - experiences which simultaneously move between life, death, and modernity.

How We Mourn Project

Maya Mayblin & Miranda Hutton

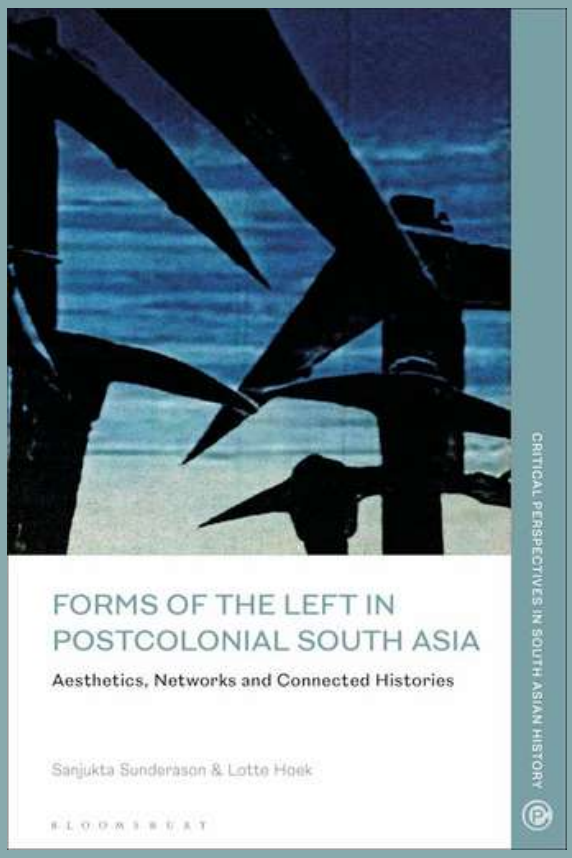
www.howwemournproject.co.uk (2021)

This collaborative project explores British practices of mourning through ordinary objects and everyday spaces of memorialisation. Focusing on subtle and everyday aesthetic arrangements – from the photographs we treasure, to the objects we keep, and the way we edit and display them – this project concerns mourning aesthetics in contemporary, secular, British culture. At a time when funerals are becoming shorter, more personalised, and more private than ever, expressions of mourning beyond the funeral often seem absent. Indeed, many of the practices and visual arrangements we explore are not ones which people themselves necessarily perceive as 'aesthetic' or as having to do with 'death' or 'commemoration', yet insofar as they communicate that a loss has occurred and a grief journey is unfolding, they have to do with mourning.



The How We Mourn project is centred on collaboration and exchange. This website is both a platform for sharing our emergent findings, and a space for others to join us in the exploration of material cultures of mourning and grief.

Sanjukta Sunderason and **Lotte Hoek**'s edited volume, *Forms of the Left in Postcolonial South Asia: Aesthetics, Networks and Connected Histories* was published in January 2022 by Bloomsbury Academic



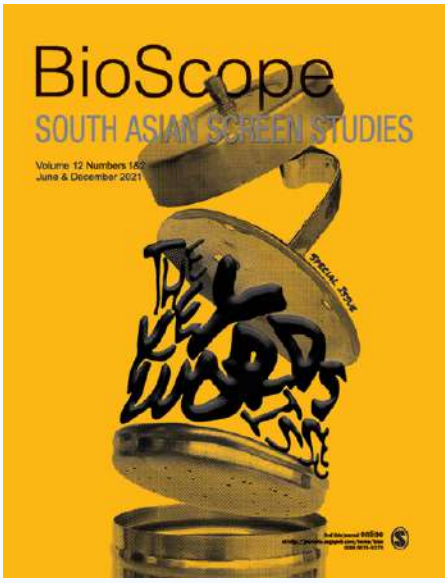
This book explores the aesthetic forms of the political left across the borders of post-colonial, post-partition South Asia. Spanning India, Sri Lanka, Pakistan and Bangladesh, the contributors study art, film, literature, poetry and cultural discourse to illuminate the ways in which political commitment has been given aesthetic form and artistic value by artists and by cultural and political activists in postcolonial South Asia. With a focused conceptualization this volume asks: Does the political left in South Asia have a recognizable aesthetic form? And if so, what political effects do left-wing artistic movements and aesthetic artefacts have in shaping movements against inequality and injustice? Reframing political aesthetics within a postcolonial and decolonised framework, the contributors detail the trajectories and transformations of left-wing cultural formations and affiliations and focus on connections and continuities across post-1947/8 India, Pakistan, Sri Lanka and Bangladesh.



The Keywords Issue

Ravi Vasudevan, Rosie Thomas, SV Srinivas, Debashree Mukherjee, & **Lotte Hoek** (eds)

BioScope: South Asian Screen Studies 12(1-2) (2021)



Celebrating 10 years of the journal *BioScope: South Asian Screen Studies*, 'The Keywords Issue' brings you 45 newly written short and sparky introductions to key ideas and debates in South Asian Film and Media Studies. Written by some of the most exciting voices within the field, this double special issue brings together 47 authors and 6 editors across generations and approaches within a lively field of scholarship. Entries range from 'Intermediality' and 'Double' to 'Darshan' and 'Bollywood'. It is a great compendium for anyone with an interest in the debates within media scholarship and excellent for teaching with.

"This is Not a Film": Industrial Expectations and Film Criticism as Censorship at the Bangladesh Film Censor Board

Lotte Hoek

In: *Anthropology, Film Industries, Modularity*, edited by Ramyar D. Rossoukh & Steven C. Caton (Duke University Press, 2021)



What sort of judgment is it by which officials tasked with executing film certification in Bangladesh reject a film on the basis of the incompetence or madness of a filmmaker? In this chapter, I take up two cases where the Bangladesh Film Censor Board has refused to certify films and has cited incompetence and inadequacy as reasons for their refusal. I show that the tussle between filmmakers and the Censor Board hinged on a comparative film criticism and practice of film appreciation that became part of the films' production processes.

Films in the Diplomatic Bag: Sovereignty, Censorship and the Foreign Mission Film in East Pakistan & Bangladesh

Lotte Hoek

In: *Media and the Constitution of the Political: South Asia and Beyond*, edited by Ravi Vasudevan (SAGE, 2022)



In this volume aimed at theorising the role of media in constituting the political in South Asia, I theorise the 'diplomatic bag' as the vehicle by which certain cinematic objects and all that's associated with them (from foreign funding to aesthetic forms; from narratives to cameras) can move across territories outwith the control of sovereign governments of these territories. I describe the the tussles within the East Pakistan/Bangladesh Ministry of Information about films imported by foreign missions and screened within its premises, such as the USIA libraries that sprung up in the 1950s or the French cultural institutes in the 1980s.

This chapter can be read in conjunction with this conversation:

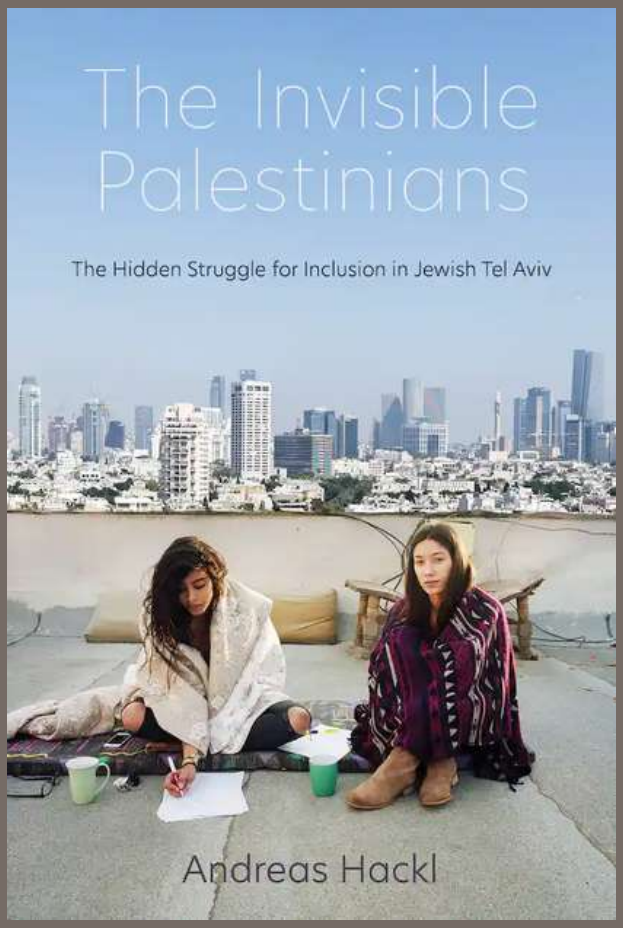
On the Margins of the USIS Archive in South Asia: Histories of Media and Politics

Layla Udin & **Lotte Hoek**

Journal of e-Media Studies 5(1) (2022)

"To connect through the figure of the USIS in staging our political and media historical research requires collaboration. Collaboration allows stray archival fragments to become visible and meaningful. The tour diary of a political officer illuminates exhibition practice; the photo opportunity in a popular film studio connects to diplomatic efforts. The visual image can tell us something about the political moment that's not available in the archive. Simultaneously, the political archive tells us something about media history that is not available in the image and media archive alone."





Andreas Hackl's *The Invisible Palestinians: The Hidden Struggle for Inclusion in Jewish Tel Aviv* was published in June 2022 by Indiana University Press.



Within the heart of the Jewish city of Tel Aviv, there is a hidden reality—Palestinians who work, study, and live as an unseen minority without access to equal urban citizenship.

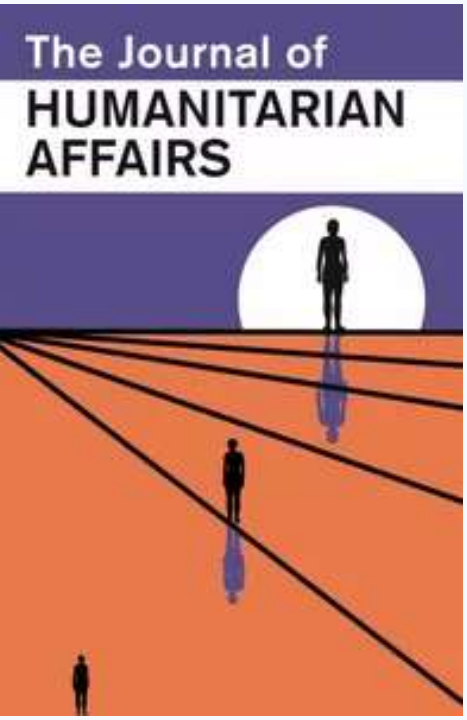
Grounded in the everyday lives of Palestinians in Tel Aviv, *The Invisible Palestinians* offers an ethnographic critique of the city's self-proclaimed openness and liberalism. Andreas Hackl reveals that Palestinians' access to the social and economic opportunities afforded in Tel Aviv depends on keeping a low profile, which not only disrupts opportunities for true urban citizenship but also draws opposition from other Palestinians. By looking at the city from the perspective of this hidden urban minority, Hackl uncovers a critical opportunity to imagine and build a more inclusive and just future for Tel Aviv.

An important read, *The Invisible Palestinians* explores the marginalized urban presence of both Palestinian citizens of Israel and Palestinian laborers from the West Bank in this quintessential Jewish Israeli city. Hackl reveals a highly diverse Palestinian population that includes young people, manual workers and middle-class professionals, residents and commuters, students, artists, and activists, as well as members of an underground Palestinian LGBT community who carefully navigate their place in a city that refuses to recognize them.

Refugees in the Digital Economy: The Future of Work among the Forcibly Displaced (Special Issue)

Journal of Humanitarian Affairs 4(3) (2023)

Evan Easton-Calabria & **Andreas Hackl** (eds)



The current scale and duration of displacement prompts renewed urgency about livelihoods prospects for displaced people and the role of humanitarian organisations in fostering them. This special issue focuses on how aid organisations, together with the private sector and other actors, have worked to include refugees in new forms of online work within the web-based digital economy. Building on comparative analysis and a comprehensive review of the field of digital livelihoods among the forcibly displaced, in this introductory article we argue that including refugees in this digital economy is currently neither a sustainable form of humanitarian relief nor is it a development solution that provides large-scale decent work. We show how digital livelihoods approaches have gained a special footing in the middle ground between short-term economic relief and long-term development. Indeed, digital economies seemingly offer a variety of 'quick-fix' solutions at the transition from humanitarian emergency towards long-term development efforts. While digital economies harbour significant potential, this cannot be fully realised unless current efforts to include refugees in digital economies are complemented by efforts to address digital divides, uphold refugees' rights, and ensure more decent working conditions.

Syrians' Only option – Rethinking Unfree Labour Through the Study of Displaced Agricultural Workers in the Middle East

Ann-Christin Zuntz et al.

Journal of Modern Slavery 7(2): 10-32 (2022)

This article revisits the notion of "unfree labour" through the study of displaced Syrians working informally in Middle Eastern agriculture, drawing on interviews with Syrian agricultural workers and their intermediaries in Turkey, Lebanon, Jordan, and Syria. By taking a political economy perspective, we argue that the International Labour Organization's definition of "forced labour" does not capture Syrians' experience of "unfreedom", born out of the interplay between restrictive asylum policies in Middle Eastern host countries and globalised food systems requiring cheap, mobile labour. Our ethnographic approach also reveals that Syrian refugees are recruited into global supply chains through kinship networks.



Syrian Refugee Labour and Food Insecurity in Middle Eastern Agriculture During the Early COVID-19 Pandemic

Ann-Christin Zuntz et al. *International Labour Review* 161(2): 245-266 (2021)

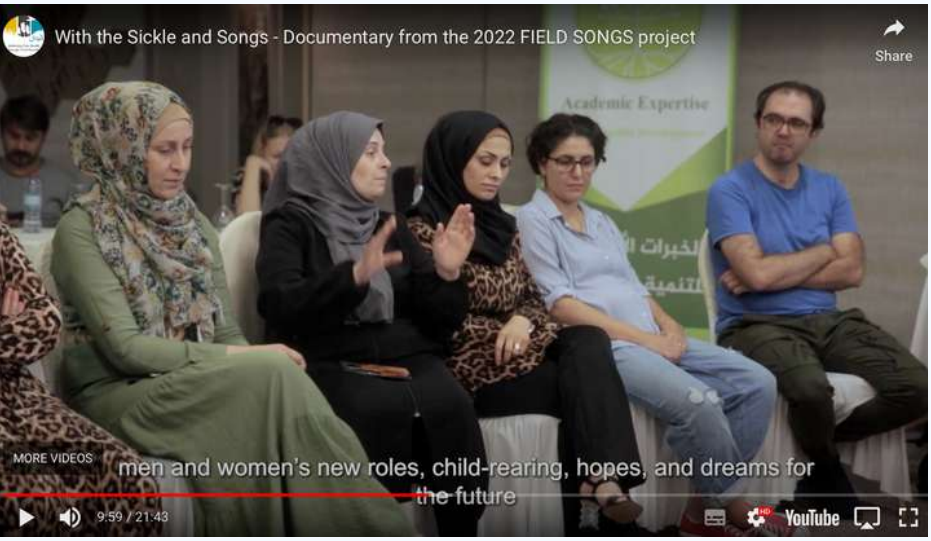
Drawing on ethnographic data from the 2019 SyrianFoodFutures and the 2020 From the FIELD projects, this article provides insights into the early effects of the COVID-19 pandemic on refugee labour in agriculture in Iraq, Jordan, Lebanon, Syria and Turkey. In spring 2020, movement restrictions and supply chain disruptions caused displaced Syrian farmworkers to lose their jobs and face increased food insecurity. The authors situate their findings in the context of host countries' use of legal ambiguity in governing refugees, Middle Eastern agriculture's reliance on migrant labour, and the region's long-standing food insecurity. They conclude that formalizing refugee labour cannot alone address exploitation.



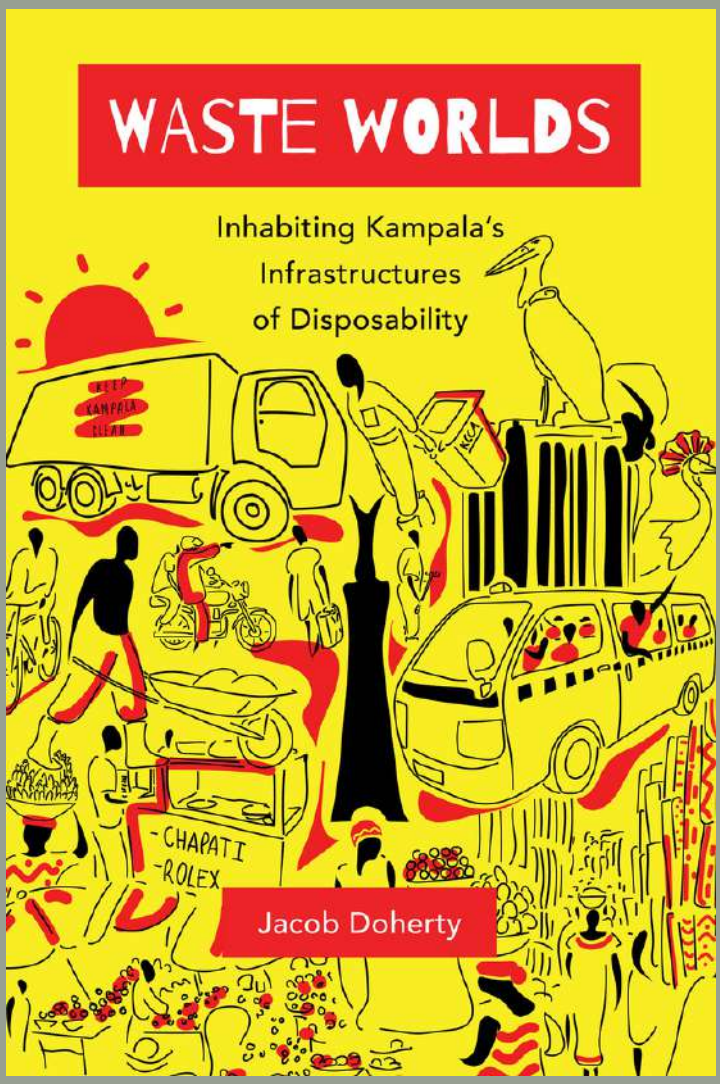
With the Sickle and Songs

Ann-Christin Zuntz & the FIELD SONGS Team

https://onehealthfieldnetwork.com/field-songs (2022)



How can the intangible cultural heritage of displaced Syrian agricultural communities, notably traditional harvesting songs, become the basis of collective actions for an innovative approach to sustainable development in Middle Eastern host countries and Syria? Drawing on fieldwork and workshops with Syrian farmers in Turkey and northern Syria in 2022, this documentary portrays the ongoing relevance of (agri)cultural heritage for Syrian refugees in Turkey, and for the future of sustainable agriculture in the Middle East. The documentary is free to watch.



Jacob Doherty's *Waste Worlds: Inhabiting Kampala's Infrastructures of Disposability* (2021, University of California Press) received the 2022 Julian Steward Award from the Anthropology and Environment Society.



Uganda's capital, Kampala, is undergoing dramatic urban transformations as its new technocratic government seeks to clean and green the city. Waste Worlds tracks the dynamics of development and disposability unfolding amid struggles over who and what belong in the new Kampala. Garbage materializes these struggles. In the densely inhabited social infrastructures in and around the city's waste streams, people, places, and things become disposable but conditions of disposability are also challenged and undone. Drawing on years of ethnographic research, Jacob Doherty illustrates how waste makes worlds, offering the key intervention that disposability is best understood not existentially, as a condition of social exclusion, but infrastructurally, as a form of injurious social inclusion.

Climate change reception studies in anthropology

Sara de Wit &
Sophie Haines

Wiley Interdisciplinary Reviews: Climate Change 13(1):e742 (2021)



The past decade has seen increased anthropological attention to understandings of climate change not only as a biophysical phenomenon but also as a discourse that is traveling from international policy making platforms to the rest of the planet. The analysis of the uptake of climate change discourse falls under the emergent subfield of climate change reception studies. A few anthropological investigations identify themselves explicitly as reception studies; others only mention the term with little explanation. Our review discusses a fuller range of anthropological studies and ethnographies from related disciplines that treat climate change as a discursive reality, which is not independent from how it is intimated through close observations of the environment. The following themes emerged: language and expertise; place and vulnerability; modernity, morality, and temporality; alterity and refusal. The review suggests that the interaction of observation and reception is still not well understood, and that there is scope for more systematic methodological and theoretical synthesis, taking lessons into account from geographies of reading and empirical hermeneutics. By exploring the hermeneutical problem of upholding scientific integrity while being open to other ways of knowing, climate change reception studies' emancipatory potential lie in opening up knowledge spaces for multi-directional and democratic approaches to living (with) climate change. In closing, we propose an interdisciplinary research agenda highlighting the potential generativity of translation as an idiom for theory and praxis relating to how people come to know climate (change)—through both perceptual engagement with the natural world and interpretations of discursive manifestations.

Encountering the Climate Regime: 'Useful' Climate Knowledge and the Work of Forecasts

Sophie Haines

BLOG Hot Spots, *Fieldsights* (2022)

Use is not only an activity but a relation (Ahmed 2019, 23). Thinking about it critically directs us to the work that goes into climate projections and their reception in, around, and beyond UNFCCC processes: from what uses "count" to what these relations tell us about social and political worlds in times of environmental change. Along with the outputs of computational models, climate services carry a range of epistemic and moral judgments concerning development, hope, uncertainty, and responsibility. Negotiations of their usefulness, usability, and use are arenas where people with diverse experiences and claims to expertise encounter the global climate regime, national institutions, and each other; where priorities and expectations are set and managed but also questioned and contested.



Climate Change, Displacement and Disease

Ayaz Qureshi & the
Health and Migration
Research Network

EdCMA website (2022)

The Health and Migration Research Network of EdCMA organised a two-day international workshop on 'Climate Change, Displacement and Disease' at Quaid-i-Azam University (QAU) Islamabad, Pakistan, on 19-20 December 2022. This workshop was organized to bring together anthropologists, social scientists and other experts of climate change, disaster, displacement, and health, in the backdrop of the emerging climate change related challenges such as the recent floods in Pakistan which caused displacement of millions of people and widespread problems of health

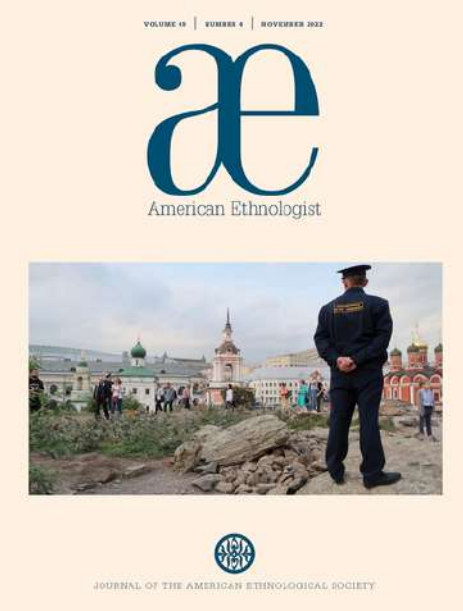


Remaking the Value of Work: The Emergence of Grassroots Philanthropy in China

Jiazhi Fengjiang

American Ethnologist 49(4):536-548 (2022)

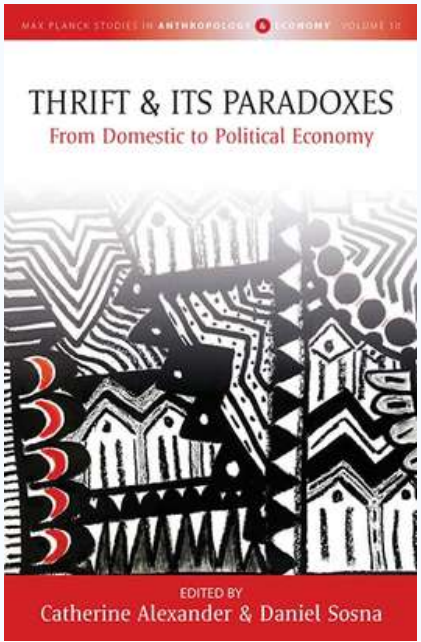
In recent decades China has seen a rise in grassroots "philanthropy" (gongyi), or charity and volunteerism that is not directed by the state. Much of the discussion on this phenomenon suggests that it is a response to a perceived "moral crisis." But the emergence of grassroots philanthropy is also—and perhaps more centrally—a response to people's changing valuation of work in a time of economic restructuring, especially among people who find their labor at risk of becoming surplus. This development profoundly challenges their sense of self-worth. As a result, many ordinary people—primarily men with a relatively low social standing—are engaging in philanthropy as a form of "work," even though this work is frequently in tension with their familial obligations. In doing so, they cocreate alternative social arenas in which the value of their work may be realized. Nonetheless, the question whether doing philanthropy is proper work remains open, ambiguous, and subject to continual negotiation.



Wages, Patronage and Welfare: Thrift and its Limits in the Argentine Gran Chaco

Agustin Diz

In: *Thrift and its Paradoxes: From Domestic to Political Economy*, edited by Catherine Alexander & Daniel Sosna (Berghahn, 2022)



In Argentina's Gran Chaco, Indigenous Guaraní households ensure their subsistence through the skillful management of wages, patronage, and welfare. This chapter explores the extent to which thrift and anti-thrift characterize Guaraní engagements with resource flows. In a context marked by unemployment and a dwindling frontier economy, the chapter shows the gendered social relations through which resources are elicited, sourced, managed and spent. The Guaraní case demonstrates how the boundaries between thrift and anti-thrift are blurred in everyday life and illustrates how the different scales and temporalities of resource flows articulate households, settlements, extractive economies, and democratic politics.

The Desire to Help: Vernacular Humanitarian Imaginaries in China

Social Anthropology 31(1): 30-47 (2023)

Jiazhi Fengjiang

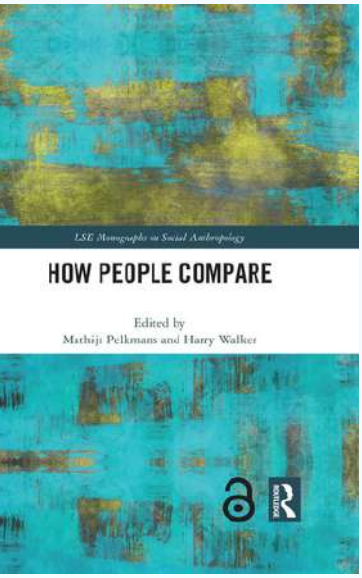
The tremendous growth in search and rescue volunteerism in China of the past decade marks a shift from state monopoly to growing social participation in emergency governance related to disasters and various other forms of emergency. In some respects, the Chinese case can be contextualised in the global rise of 'vernacular humanitarianism'. This article joins recent anthropologists' and historians' attempts to de-centre and pluralise humanitarianism, which has so far been dominated by the paradigms of Northern-led and highly institutionalised international regimes. Drawing on ethnographic research in southeast China, it suggests that the lens of vernacular imaginaries and desire is particularly fruitful for articulating how people act across various social and cultural spheres that go beyond the dichotomous scholarly paradigms of state-centric interpellation and individual compassions/resistance in the Chinese context. It also allows us to rescue the plural political potentials of humanitarianism from cynicisms regarding the major paradigms of humanitarianism.



Uncomfortable Comparisons: Anthropology, Development and Mixed Feelings

Katy Gardner & **Juli Huang**

In *How People Compare*, edited by Mathijs Pelkmans & Harry Walker (Routledge, 2022)



Development (as a field of action) and anthropology (as a field of knowledge) involve incommensurate objectives which rest on radically different techniques of comparison and result in contrasting states of affect. Whilst development is based on models that float free of context and are expected to travel across space, anthropological knowledge is gained from located ethnographic research which primarily generates context-specific knowledge. And whilst qualitative ethnographic material is used in anthropology to generate theoretical insights, in development, quantitative data or 'indicators' are compared in order to measure relative success or failure at the end of an intervention. Crucially, whilst anthropological comparison generates critical theory that is often used to critique development by politically engaged anthropologists, development's lack of engagement with difference generates 'travelling tales' which are deliberately free floating. This allows ideas and practices to move across space without challenge, engaging an appreciative audience and telling a convincing story. From this, we suggest that in comparing development and anthropology, an important though as yet little discussed difference is that of the 'affect' generated by these different comparative techniques: whilst development stories generate (naïve) hope, anthropology's critique generates anger/cynicism. This makes the anthropology of development an inherently uncomfortable field of study and casts new light on Ferguson's (1997) assertion that development is anthropology's 'evil twin'. The chapter is based around two examples of development tales: gender training and 'the female entrepreneur'.

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