

# EASST *Review*

European Association for the Study of Science and Technology



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# EDITORIAL

# STS AS PARTICIPANT IN POLICY WORLDS

## WHAT HAPPENS WHEN STS SCHOLARS BECOME ACTIVE PARTICIPANTS IN THE EMERGENCE OF POLICY WORLDS?

Michaela Spencer

This question seems a natural corollary to the topic discussed in the last EASST Review editorial, where Andreas Kuznetsov (2019) suggested that there might be much that STS could offer when engaging with both science and social scientific research practices. It is also a question with which me and other STS colleagues working in a small regional university in northern Australia are frequently confronted with. This question worries in three directions. We worry about what happens to research and our responsibility to the academy, about what happens to policy and our responsibilities to members of government departments that we work with, and about what happens in the communities that the policies of those departments impact upon.

In our small regional university, research is intimately entangled with governance contexts. Much of our research funding is generated in partnerships with government and non-government organisations. It is also implicated in the policy challenges and problems that emerge when practices of Western governance and decision-making intersect with the vibrant and diverse sets of epistemic practices mobilised by Indigenous Australians, who are our close collaborators in urban and remote Indigenous communities.

In this aspect at least our situation seems to differ starkly from European contexts. But does it? Perhaps considering the situation of STS in policy worlds in places that grapple with the aftermath of several hundred years of European colonising on a day-to-day basis might be useful for Europeans struggling to recognise and do difference in European policy worlds.

When science was the focus of inquiry in the emerging field of science and technology studies, focusing on the embedded participation of scientific researchers helped to query standard stories of representation (Latour and Woogar, 1986; Haraway, 1997). Associated with this shift, there was an implied call for scientists to become more overt about their complex and difficult work, admitting their participation in the emergence of knowledge claims and their complex hinterlands. Working as policy researchers, the implicated positioning we inhabit seems both similar and interestingly different.

Recently, in the collaborative work negotiating how to evaluate government engagement in remote Aboriginal communities, we found subtle but significant controversies beginning to arise around the status of 'evidence' in our evidence-based policy research. We were involved with evaluating government policy practices around how government staff should engage cross-culturally (and in quite different epistemic conditions) in Aboriginal communities; places where Indigenous groups are collective landowners, and Indigenous forms of governance are recognised in Australian law. Our research contract assumed we would assess government engagement activities against processes and goals already identified as significant. However, the Indigenous co-researchers we were working with resisted this formation. They insisted instead, that it was the effective doing of engagement as partnership which itself evidences good engagement practices, and that it is this form of evidentiary practice that was appropriate for policy research and evaluation.

Around such seeming inconsistencies around what knowledge or evidence is, the whirring of gears around government policy implementation and evaluation seem



Fig. 1: People-place/policy landscape, Santa Teresa, Central Australia. Photo by Michaela Spencer

to suddenly start to grind and slow, and even halt. If there is no representational gap between policy making and policy practice, or policy implementation and policy evaluation, how might we proceed? Here the particular and unique sensitivities of STS, and its attention to differences in epistemic practices, seem crucial if social science research and policy practices are to accommodate more-than-singular worlds (de la Cadena and Blaser, 2018), and the accountabilities of government departments are not to obscure other accountabilities that are significant on the ground and in Indigenous communities.

'Back-then' when STS spoke to narratives of scientific objectivity, there was a generalised sphere of understanding and practice to which this work was directed. If STS researchers are currently involved as social scientists entangled in policy worlds in the making – where our work involves discerning difference and ontological tensions – perhaps our interventions need to be more specific. Working at nodes of seeming disconnection, where epistemic practices meet and abrade (even though difficult to discern), attending to our responsibilities in the academy, as well as to funders and within community life may involve finding ways to recognise and work generatively with these impasses. In such work, there is also a commitment to maintaining and even magnifying the multiplicities revealed within the doing of research practices, as an outcome of engaged ontological work—making difference more discernable. This is to insist on valuing multiplicity as a policy good, and on finding ways for STS to participate and intervene in good, and less bad, policy practices (Verran, 2016).

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STS MULTIPLE



# LABORATORY: ANTHROPOLOGY OF ENVIRONMENT | HUMAN RELATIONS

Writing and research collective for the ethnographic inquiry into ecologies, infrastructures, bodies and knowledges

## FROM THE COLLABORATORY SOCIAL ANTHROPOLOGY & LIFE SCIENCES TO THE LABORATORY: ANTHROPOLOGY OF ENVIRONMENT | HUMAN RELATIONS

The laboratory started in 2004, when Stefan Beck and Michi Knecht together with Jörg Niewöhner initiated the "Collaboratory Social Anthropology & Life Sciences" at the Institute of European Ethnology<sup>1</sup> at Humboldt-Universität zu Berlin. The notion of the Collaboratory was adopted from a group of anthropologists around Paul Rabinow in Berkeley (Stavrianakis 2009), with whom Stefan Beck had stayed as an assistant professor in 2000. The term is meant to signal a more epistemically focused relationship between ethnography and its interlocutors. "Damn, I also want to save lives!" Stefan Beck quipped back then and so we started to look for ways to elaborate the intersection of critical medical anthropology and science and technology studies beyond its established mode of deconstruction. This effort rested on three commitments: thinking and working across individual projects for the sake of developing empirically grounded middle-range concepts and methodologies; placing knowledge making practices of science and technology centre-stage in anthropological inquiry; and collaborating with members of the fields we explore. When the Collaboratory started, science and technology studies (STS) – though of course well established internationally – had arrived neither in the discipline(s) at large<sup>2</sup> nor in our department in particular.

One of the first efforts to establish a different relationship with biomedicine and the life sciences took shape through the research cluster "Preventive Self" funded by the German government. Here, social inquiry including history worked in close connection with general medicine to better understand cardiovascular risk, obesity and prevention efforts as a set of practices giving rise to a new form of self-care and self-management. Inspired by recent thinking on the multiplicity of the body (Mol 2002), we built on Foucauldian analyses of biopower and technologies of the self. Moving ethnographic analyses right into the heart of medical practices emphasized their ambivalences and contingencies and allowed us to address another politics of life as such (Fassin 2009). In this first phase (2004-2010), we tried to better understand the intricate entanglement of nature and culture as well as technology and 'the social', which led us to explore 'practice theory' and material semiotics. Building on Pierre Bourdieu, Sally Falk Moore, Anthony Giddens, and Tim Ingold, among others, we grappled in our ethnographic encounters and research puzzles with the insights feminist science studies and (post) actor-network theory had to offer. Connecting ethnographic research, practice theories and collaboration was our way of translating the shift from matters of critique to matters of concern (Latour 2004) into actual research practice (Environment and Relations 2019a, b). By that time, the lab was beginning to develop its format, which it retains until today: weekly meetings during term time to discuss our own ethnographic material, read about and debate theoretical concepts, write together, invite guests and host visitors.

This format quickly began to attract masters and graduate students as well as postdocs and staff from the Institute of European Ethnology as well as from other Berlin-based institutions and beyond. It began to succeed in bringing together researchers from different stages in their careers working on an increasingly wide range of topics in a work-in-progress format. In 2007, this format was adopted for the entire institute in order to create an institutional structure based less on professorships and status hierarchies. Laboratories became open and

<https://ethnoserver.hu-berlin.de/sts/>

1 For further discussions of the divided histories of an 'anthropology at home' (Volkskunde) and an 'anthropology abroad' (Völkerkunde) and subsequent institutional divides between 'European Ethnology' and 'Ethnology' in German academia see (Bierschenk, Krings, and Lentz 2016, Welz 2013)

2 In Germany, neither European Ethnology nor its sister discipline of Social and Cultural Anthropology had really taken note of the first two waves of STS with the notable exception of Richard Rottenburg and his group at the Max Planck Institute for Social Anthropology in Halle.





Heike Zappe. Published in  
Humboldt-Universität zu Berlin.  
May 2011. HU Wissen: Humboldts  
Forschungsmagazin / Humboldts  
Research Magazin.

experimental workspaces along particular perspectives, within which students, postdocs and staff engaged in order to develop a shared set of intellectual practices. The Collaboratory became the “Laboratory: Social Anthropology of Science and Technology”.

In its second phase (2008-2015), the Laboratory shaped its profile through a number of research projects that continued collaboration with the life sciences: particularly with molecular biology and the social and cultural neurosciences. In 2010, the lab implemented a specialization in Science and Technology Studies in our department’s Master program and published an edited introductory volume to the social anthropology of science and technology in German (Beck, Niewöhner, and Sørensen 2012). It also launched a very productive and extensive research collaboration with social psychiatry that continues until today shaped first and foremost by Stefan Beck, Martina Klausner, Milena Bister, Patrick Bieler, Christine Schmid, and Jörg Niewöhner as well as Sebastian von Peter and Manfred Zaumseil on the psychiatric / psychological side. It started off with the ethnographic project “The Production of Chronicity in Mental Healthcare and Research in Berlin” that was funded by the German research foundation despite having co-applicants from psychiatry on the proposal and thus breaking with the tradition of disciplinary social inquiry and critical distance. This research context quickly produced new collaborative formats that inspired conceptual work (choreography, doing presence, niching) and expanded ethnographic methods (longitudinal ethnographic work and mobile methods such as go-alongs). We started to discuss the specificities of collaboration with social psychiatry: How does it differ from general medicine, molecular biology and the neurosciences? Within social psychiatry, we did not exclusively collaborate with academic colleagues that had their own research interests and agendas, but additionally with professionals and practitioners who aimed at reflecting upon and intervening into existing treatment practices. Our research was constantly put to the test of whether or not it offered meaningful results to the places we explored (clinical wards, a day hospital, community care facilities). Hence our interpretations were incessantly challenged by established epistemic practices within the field. Without necessarily sharing goals and moral values with our collaboration partners, our anthropological analysis and ethnographic theorizing substantially benefited from the tensions that arose from engaging with (not appealing to!) different audiences and epistemic cultures. This research trajectory



Heike Zappe. Published in  
Humboldt-Universität zu Berlin.  
May 2011. HU Wissen: Humboldts  
Forschungsmagazin / Humboldts  
Research Magazin.

has culminated in conceptualizing our work as co-laborative (with the hyphen), i.e. “temporary, non-teleological, joint epistemic work aimed at producing disciplinary reflexivities, not interdisciplinary shared outcomes.” (Niewöhner 2016, 3) By doing so, we foreground that co-laboration differs from interdisciplinarity in significant ways: Co-laboration includes joint work with experts from various fields without limiting itself to collaboration with scientists or academics. It enables the partners to work jointly on the basis of shared objects of concern without necessarily aiming for a common goal. In a nutshell, co-laboration acknowledges the heterogeneity of existing knowledge practices. It draws on the generative potential that arises from reading different communities of practice through each other (diffraction), rather than reflecting on one from the standpoint of the other. Today, we are still enrolled in inventing formats of laboring together with partners in our current projects, which include participants within (mental) health care settings, but also reach beyond the medical field into areas of (urban) policy making, agricultural production, or business organizations, to give but a few examples. Involving respective community members in ethnographic inquiry while it is still unfolding significantly impacts the ways in which we approach and craft anthropological concepts and problematizations.

In spring 2015, the lab was forced to enter its current third phase under tragic circumstances. The unexpected and sudden death of Stefan Beck shook our group to the core. He left us in the midst of a number of projects, plans and ideas. In getting to grips with this loss, it became clear to us how deeply our thinking has been informed and challenged by Stefan’s way of doing ethnography – not in the sense of an academic ‘school’, but in the way he constantly confronted thought styles, which were at risk of becoming (too) settled, through making unorthodox connections. It took us a long time to find our way into a new rhythm and we continue to miss his most ‘irritating’ presence every day.

For the lab, this meant that Jörg Niewöhner stepped in as head and a handful of postdocs and PhD-students assisted in organizing our meetings and ensuring a continuity in discussion and planning. Continuing Stefan’s approach of a relational anthropology (Beck 2008), our group tied the last discussions with Stefan together to develop the notion of “phenomenography”, i.e. the ethnographic inquiry into ecologies of experience and expertise in relation to the material-semiotic practices that bring them about. (Niewöhner et al. 2016) We define phenomenography as an

inherently co-laborative research practice, which aims at curating concepts jointly and by doing so re-articulating reflexivity within anthropology. The fact that Jörg took over the chair in Social Anthropology of Human-Environment relations at the Institute of European Ethnology and became director of the Integrative Research Institute on Transformations of Human-Environment Systems (IRI THESys) at Humboldt-Universität zu Berlin, affirmed our group's ecological approach on anthropological, political, and geographical issues. Over time, the Lab also became home to scholars eager to explore the entanglements of social practices and material worlds in the Anthropocene. In these last three years, our department also attracted new staff with an explicit expertise in STS (e. g. Tahani Nadim, Ignacio Farias). This happy proliferation of STS inspired ethnographic research widened our scope beyond a single STS umbrella.

Hence in 2018, we marked the beginning of this new phase by giving our group its current name "Laboratory: Anthropology of Environment | Human Relations". Why such an awkward name, you may ask: Human-Environment relations or interactions is a term largely occupied with ecological and systemic thinking in the biological and human sciences. While we co-laborate with these thought styles, we are keen to explore ethnographically how these relations are enacted rather than assuming them within a particular epistemological position. We also want to emphasize the environment to avoid its reduction to symbol or metaphor. (Niewöhner and Lock 2018) The vertical bar '|' marks our inquiry into an open, dynamic as well as often ambivalent and excessive relationship. We take our cue here from Stefan Beck's inaugural lecture entitled "Nature | Culture: Thoughts on a relational anthropology" (Beck 2008). 'Relations' summons elective affinities including Gregory Bateson, Marilyn Strathern, Stefan Beck, Annemarie Mol, to name but a few with a lifelong interest in relentlessly relational research and thought. We see our approach within the broad and multi-faceted tradition of social and cultural anthropology, including its German-speaking strand of European Ethnology. We have dropped the 'social and cultural' to reference our background in science and technology studies, the material turn and our understanding of 'the social' as always already entangled with environments, artefacts, infrastructures and bodies.

Somewhat ironically for a contribution to the EASST review, 'science and technology studies' has disappeared from our group's name. This is not accidental and only partly explained through the institutional developments described above. While we remain deeply committed to the last 40 years of excellent scholarship in STS, we note that the success and growth of the inter-discipline also raises some important questions. Most importantly, perhaps, the question how STS can rekindle the productive friction with its disciplinary kin that has been key to its development.

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Laboratory: Anthropology of Environment | Human Relations

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# CURRENT WORK IN THE LABORATORY ANTHROPOLOGY OF ENVIRONMENT | HUMAN RELATIONS: DOING RESEARCH IN A MORE-THAN-THOUGHT COLLECTIVE

1 Current research projects in this area deal [transgenerational trauma in the context of medical practice and memory politics, professional peer support in psychiatric care, anti-discrimination law, dis/ability in the context of mental healthcare and palliative care, relations of mental distress, urban environments, healthcare infrastructures, and public administration, and non-invasive prenatal genetic diagnostics.](#)

2 These projects are about [the valorization of comparing by online platforms, emerging high-technologically driven economics and socialities, solidarity and sociality in a technological world, the human microbiome, and experimental practices in behavioural governance.](#)

3 Examples are projects on [renewable energy policies in Bosnia and Herzegovina, low-carbon energy transitions, rice ecologies in Burkina Faso, and food supply chains of bulk consumers.](#)

4 Such as projects on the [political ecology of mining conflicts and mining extractivism.](#)

5 See the projects on [modelling complex systems in the environmental sciences and the co-production of socio-ecological modelling and social order.](#)

Having shown how the lab has evolved over the course of 15 years since its foundation, it is now time to reflect on where we are and where we are going.

Our members' research falls, broadly speaking, into two fields: life sciences, medicine, medical technologies and psychiatry on the one hand – and on the other sustainability, global land use, the role of modelling in human-environment systems and political ecology. Despite the broad range of topics we tackle in around 20 individual Master, PhD and Postdoc projects – ranging from the interconnections between (shifting knowledge about) medical care and urban environments, digitalization and memory politics<sup>1</sup> and the subsequent changes in work systems/ecologies & governance<sup>2</sup> to transformations of food and energy systems<sup>3</sup> as well as resource socialities more broadly<sup>4</sup> and finally, knowledge produced about such phenomena for example by socio-ecological modelling groups<sup>5</sup> – and the geographical distribution of field-sites across Europe, the US, South America and West Africa we are committed to the idea of research as a collective endeavor. This is then our first point to make:

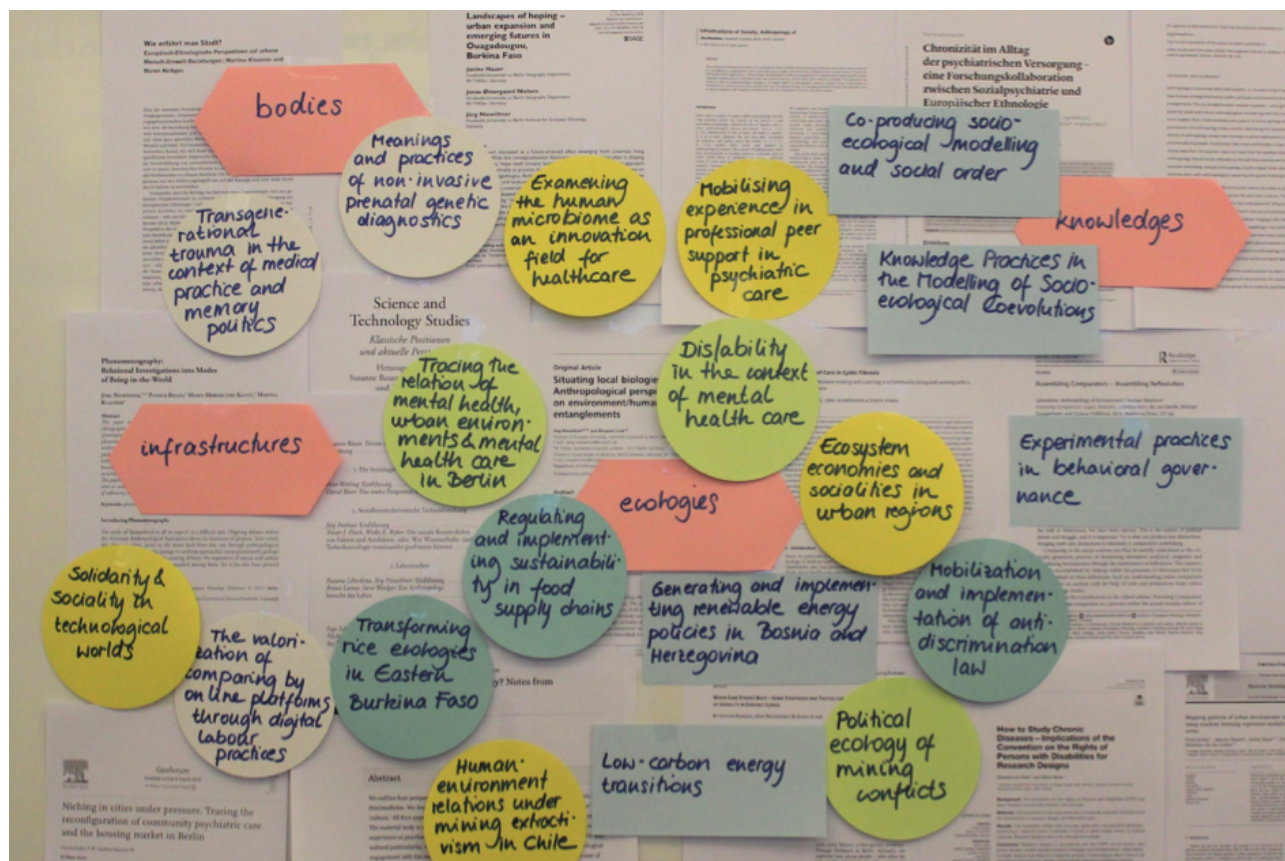
The Laboratory: Anthropology of Environment | Human Relations is more-than-project. Our self-understanding is more akin to what Ludwik Fleck has termed a thought collective:

“Although the thought collective consists of individuals, it is not simply the aggregate sum of them. [...] A thought collective exists wherever two or more people are actually exchanging thoughts. He is a poor observer who does not notice that a stimulating conversation between two persons soon creates a condition in which each utters thoughts he would not have been able to produce either by himself or in different company. A special mood arises, which would not otherwise affect either partner of the conversation but almost always returns whenever these persons meet again.” (Fleck 1979 [1935], 41-44)

We are dedicated to providing and generating space in which ideas that are not quite finished yet, as well as research-in-the-making, can be openly discussed. Yet, our thought collective exceeds Fleck's in that it is explicitly open for and actively seeking disconcertment. We seek to constantly oppose our own problematizations, approaches and findings, thereby seeking to expose their underlying assumptions and understandings to critique from within our collective as well as from the outside by welcoming guest researchers and discussing their works and comments to avoid becoming too comfortable. The lab is not a filter bubble.

Our commitment to work that is 'more-than-project' comes in different modes. Through constant reporting from our individual projects around our weekly meetings we establish contact points between projects, thereby fostering ideas, which exceed the individual members' projects and can then be taken to broader discussions in STS, anthropology and the respective disciplines that define the fields we study, e. g. discussing the concept of niching through different fields in a joint





paper (Bieler and Klausner 2019, see also below), working on the idea of situated modelling in a series of meetings together with the modelling<sup>6</sup> community (Klein, Niewöhner, Unverzagt) or discussing the effects of situated politics of context for rice production systems in Uruguay and Burkina Faso for a workshop presentation (Hauer, Liburkina) to name just a few examples.

The framework of situated modelling stems from longer-standing discussions at the IRI THESys and will be elaborated on the basis of fieldwork currently under way in the field of participatory modelling (Unverzagt) and social-ecological modelling (Klein). Rather than striving for the single most accurate simplification of complex events, situated modelling acknowledges the contingency of simplifications and tries to turn this insight productive. As a research framework, situated modeling relates positive, predictive and quantitative approaches to reflexive, contextualising and qualitative approaches. It does so in ways that move beyond integration and critique.

Thinking across two initially unrelated PhD projects – on land-use and livelihood dynamics in the course of the introduction of large-scale rice production through a development project in Burkina Faso (Hauer) and the role of grand notions such as responsibility, economic growth and sustainable transformation in two distinct food supply chains (Liburkina) – allowed us to experiment with analytical prisms ranging from system to assemblage thinking and asking how de/stabilization is achieved and challenged in practice, while simultaneously raising questions about the construction and comparability of cases. The latter concern is taken up by the group as a whole in a couple of reading sessions on the case as well as on comparison.

Moreover, we cherish concept work on a more daily basis, making it less 'quantifiable' but not less productive. In our weekly sessions, we attempt to link conceptual discussions that emerge in one field to other fields as well as to overarching questions in STS and anthropology: comparison, juxtaposition, diffraction. For

Our current research topics. Picture and Collage: Janine Hauer

<sup>6</sup> The models we are concerned with are numerical models, computer simulations based on mathematical models. For now we are interested in models that take socio-ecological phenomena as their object (on various scales and with different symmetries).

example, we've traced the parallels in the uses of the concepts of hope and experience in the anthropological records in order to circumvent the fallacy of adding another definition of the concepts instead of focusing on the work these concepts do in the world and their effects. Although, these discussions did not result in joint outputs, they enriched the research they accompanied (Hauer, Nielsen, and Niewöhner 2018, Schmid 2019). Paralleling our attempts to think through rather than within projects, we have ongoing discussions about how to empirically trace and conceptually frame relatedness, a question that connects many of our ongoing projects, whether they deal with supply chains, mental health care in urban space or the emerging rice market in Burkina Faso. Exchanging concepts from different fields, switching lenses and thought traditions and exploring what they might add to our own thinking is an inspiring exercise that helps us to strengthen our arguments and positions.

This brings us to our second point: what holds the lab together is **more-than-discipline**. STS has been, right from the start, an inter-disciplinary endeavor. Bringing it into an established discipline such as Social and Cultural Anthropology and European Ethnology, the challenge has been to make an argument for what our approach has to offer to that discipline. Today, lab members are no longer an exclusive group of anthropologists with an interest in STS thinking, rather the lab has assembled as well as produced researchers that transcend disciplinary boundaries coming from or working in anthropology, geography, sociology, medicine etc. We all share an interest in discussions beyond disciplinary boundaries. Yet we are all also eager to take these discussions back to the centers of their respective disciplinary discourses in order to foster friction rather than new comfort zones. By doing so, we are committed to upholding the critical potential we believe STS has so productively developed.

Accordingly, the Lab strongly believes in the importance of long-term co-laborative ethnographic projects carried out in research teams, taking initiatives such as the Matsutake Worlds Research Group or The Asthma Files as examples. So far, this has proved especially productive in the field of social psychiatry. Steady exchange between the projects has led us to a detailed exploration of the ecologies of psychiatric expertise. Starting with fieldwork on different psychiatric wards, our inquiry into the classification and phenomenon of chronicity reached out to the everyday of public community mental health care services, their public administration, and the lives people lived once released from inpatient care. Examining the links between mental distress and (the transformation of) urban environments beyond the psy complex, resulted in recent research on and with administrative agencies, political institutions and lobbying groups. Ongoing discussions with anthropologists, sociologists, psychiatrists, and geographers from Germany, the UK, and Switzerland, reinforced our approach of investigating the situated experiences of people with psychiatric diagnosis as socio-material practices co-constituted by and co-constitutive of knowledges, bodies/minds and (urban) environments. (Klausner 2015, Bister, Klausner, and Niewöhner 2016, Bister 2018, Bieler and Klausner 2019)

The lab pushes ethnographic inquiry and theorizing to be **more-than-deconstruction**. All lab researchers share the belief that our research needs to amount to more than critically deconstructing any sort of phenomenon or prevalent problematizations on and of the fields we research. We, therefore, aim at co-laborative and response-able research designs and at keeping the possibility open for situated interventions, feedback loops and generative critique. In two medical technology development projects, funded by the German Federal Ministry of Education and Research, for instance, we contrasted individualized approaches of compliance and technology use with our empirical analyses of daily health care practices and modes of living and working with medical devices. By doing so in regular project meetings together with partners from engineering and through a continuous ethnographic presence, we created space for irritating basic assumptions that were to be black-boxed in the technology under development (Klausner 2018). We do



not wish to overemphasize our impact on the way in which the projects developed nor on the general technical set-up of the technologies. Nevertheless, we insist that ethnographic co-laboration and intervention adds a dimension to established research on the ethical, legal and social aspects of technology development as well as user-centered design and design thinking (Seitz 2017).

Although our fields as well as modes of research differ considerably in how they allow for different degrees of co-laboration, we share a commitment to ethnographic research and theorizing not only of but also in, with and for the world as the ultimate vantage point.

So, as you can tell from this text, we are not only more-than-human, but super-human, really: critical and generative, engaged and reflexive, versed in disciplines but also transcending them. Above all, of course, we are **more-than-serious**, so get in touch and join our sessions if you are ever in Berlin or would like to visit us.

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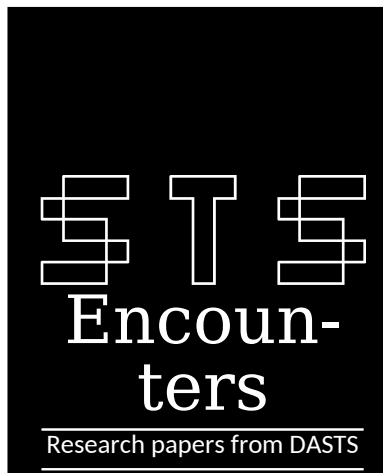
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*Laboratory: Anthropology of Environment | Human Relations*

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CHERISH, NOT PERISH



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## *STS Encounters*

### A genealogy of a journal

Peter Danholt

**DASTS** er en faglig forening for STS i Danmark med det formål at stimulere kvaliteten, bredden og samarbejdet inden for dansk STS-

forskning samt at markere dansk STS tydeligere i nationale og internationale sammenhænge.

## ***STS Encounters***

### **A genealogy of a journal**

Peter Danholt

#### **STS Encounters factsheet:**

The journal of the Danish Association for STS (DASTS) ([www.dasts.dk](http://www.dasts.dk))

Established in 2007

Objective: to support the dispersion of STS research and be an outlet for upcoming and established researchers.

Language: Danish and English

Articles and issues are published immediately after finished review process.

Publication online only

Peer review: Yes. Blinded and open review processes are optional.

Editorial board is the board of DASTS

Editors: Peter Danholt & Christopher Gad

BFI points (bibliometric score in the Nordic countries): 1

Website: [https://www.dasts.dk/?page\\_id=356](https://www.dasts.dk/?page_id=356)

This is an attempt at an account on the emergence and ongoing bringing into existence of something as abstract as a journal. The account is anthropological in the sense that it attempts to describe the journal as relation and relational. The intention is to give an adequate account of the journals partial, multifaceted existence. It is an account in which the journal is both cause and effect of relations. It realizes and is realized. It is parent and orphan. Its genealogy consists of ambitions, persons, platforms – digital and other –, financial means (or lack thereof) and layers of work.

Danholt, Peter: *STS Encounters: A genealogy of a journal*

*STS Encounters* is the journal of the Danish Association of STS ([www.dasts.dk](http://www.dasts.dk)). It is a digital journal only. It does not come out in print and hard copy and this is a central aspect of its existence. The journal is not a body without organs in the deleuzian sense as an un-organized assemblage of multiple parts. It is an organ of a partially or vaguely existing body. But still, its body consists of the digital and contrary to some writers, that suggests that the digital is pure essence and light as air (see for instance Brynjolfsson and McAfee 2014), we, as students of STS, have, if not a full *understanding*, then at least a well-developed *sense* of the fact that the digital indeed has a weight. We have a sense of the enormous amounts of energy, buildings, material and work required for the digital to be 'light as air'. But it is this layered and seemingly lightness of the digital that realizes *STS Encounters*.

The work and effort required for a paper journal to come into existence, the bundling of articles into issues, the many deadlines entailed in production, the work required in having enough, but not too many articles in the 'pipeline', and of course in the end, the paper and the ink, has been either 'cut away' or been redistributed to the digital in relation to *STS Encounters*. As a 'real' hard copy paper journal *STS Encounters* would not have lasted the first quarter. It would probably not even have made it into the printing press.

*STS Encounters* was not coined in a spirit of high ambitions and expectations. Rather it was conceived as a journal that should be inclusive and broad and be an accessible outlet for upcoming as well as established researchers. It was conceived in the spirit of the field of STS, namely as multifaceted and inclusive and where differences are welcomed and generative. Differences are invitations to think with and to be explored, instead of something to be policed. On the webpage of *STS Encounters* it is stated (and here reproduced in the same font):

“The aim of the journal is to stimulate quality and collaboration in Danish STS research as well as to make Danish STS more visible nationally and internationally. In this context STS is understood as a broad and interdisciplinary field. Encounters encourages submissions from all relevant fields and subfields of social and cultural inquiry dealing with scientific and technological matters. The editorial board emphasizes that the journal is to offer a broad and nuanced view of the Danish STS environment. This applies to theoretical and analytical frameworks, choice of method and substantive empirical areas.”

But STS Encounters is also an appendix. It is the journal of the Danish Association for STS (DASTS) which was founded in 2002. STS Encounters and DASTS are mutually parasitic and co-constitutive. As Bruno Latour argues, ontology is not binary and a matter of existence vs. non-existence, instead objects/subjects/actors/ *come into* existence and they may be partially existing or have fluctuating levels of existence (Latour, Bruno 2000). DASTS and *STS Encounters* gain existence through their mutual association. DASTS achieves existence as a national association by also having a journal and *STS Encounters* is not ‘only’ a journal, but *the* journal of the Danish Association for STS. The point being that different elements: an association with a board, a yearly conference, and a journal, are mutually co-constitutive community producing actors.

Going deeper into the genealogy of the journal thus implicates DASTS. DASTS was established as a platform for Danish STS research in the beginning of the 2000, at a point in time where STS was well established internationally, but still also a young and growing field. In Denmark at this point, STS research and teaching were scattered and took place only in corners of some of the universities in Denmark. There were no educational programs dedicated to STS. STS lived its life as subparts of programs taught and promoted by a

Danholt, Peter: *STS Encounters: A genealogy of a journal*



few teachers and researchers around the country. But then these few people started talking to each other and they convened and decided to make an association, DASTS. This was taking place in an academic and political climate in which alliances, visibility and research strategies was becoming increasingly important given that basic research founding was being replaced by neoliberal principles for delegating research funding. But it was also simply a consequence of an experience of being associated with a field that was forming and being articulated. In the 00' of the new millennium, people began to say and refer to STS in a somewhat monolithic sense and thus performatively articulate the field as well established and felt interpellated by others saying and doing "STS".

The founding people, according to this author, was a few tenured researchers from Aarhus University, University of Copenhagen and the Technical University of Denmark. Among others, these were: Randi Markussen, Finn Olesen, Peter Lauritsen, Lene Kock, Christian Clausen and Ulrik Jørgensen. These established researchers were flanked by a group of upcoming scholars: Torben Elgaard Jensen, Julie Sommerlund, Signe Vikkelsø, Maja Horst, Casper Bruun Jensen, Henriette Langstrup, Klaus Høyer, Brit Ross Winthereik, Kristian Hvidtfeldt Nielsen. And further on there was a group of students and aspiring scholars, which among others included the author of this account and the members of the board of DASTS today. Many others could be mentioned and the general experience to this day – for better and for worse – is that the Danish STS community may be best described as "a party of cousins".

In sum, DASTS and *STS Encounters* has grown out of an intellectual milieu and climate that can perhaps be described as a combination of the principle of the least effort, a strong sense of community and the will to - with no to little funding - build platforms that support a broad and inclusive, publicly engaging and intellectually stimulating research community of practice. As a consequence, the rate

and amount of publications has always been uneven, with quiet periods. *STS Encounters* is indeed a percolating outlet and not a steady stream of publications. But of course, this has over the years also entailed a continuous concern with submission activity

## **Examples of articles published in *STS Encounters***

### **Anna Tsing: *Alien vs. Predator***

“...Let me begin right away with my point. Researchers must love their material to produce good research. Science studies researchers must get inside the science, learning to appreciate it with the passion of an insider. This is the mainly unrealized gift of anthropology to science studies. Immersion produces insight. Reifying theory as a higher life form gets in the way of love. Theory is a tool kit. We need to love our tools as they help us make things, not for themselves.” (Excerpt from the introduction).

### **Winthereik, Lutz, Suchman & Verran: *Special issue on Attending to Screens and Screenness***

“..In the call for participation the ubiquity of screens was described as one of the reasons cultural/media studies, design studies, science and technology studies, information studies and anthropology ought to be interested in this topic empirically and analytically. It was suggested that screens play an increasingly central role in a wide range of human practices relating to work, play, travel, care, learning, planning, monitoring, designing, coordinating and much else.” (Excerpt from the introduction).

### **Svendsen, Mette N.: *The “ME” in the “WE”: Anthropological Engagements with the Personalized Medicine***

“...What has spurred discussion is the government’s suggested organizational and ethical framework for collecting, banking, and using genomes from the Danish people as part of its realization of personalized medicine in Danish health care. The framing of “stealing” and the articulation of this project as “high risk” points to the discussion’s central issue of how to treat and administer genomes as concomitantly part of the “me” of the person and the “we” of the welfare state.” (Excerpt from the introduction).

**Blok, Anders: *Scoping Endangered Futures: Rethinking the Political Aesthetics in of Climate Change in World Risk Society***

“... In this article, I engage a key claim of Ulrich Beck’s theorizing of global risks, to the effect that socio-political collectivities are currently being re-imagined through the anticipation of endangered long-term futures. Such dynamics of temporal reordering are visible, the article shows, in the imaginative politics of climatic projections.” (Excerpt from the abstract)

**Irina Papazu & Christian Elling Scheele: *(De-)Localising the Climate – The production of uncertain agencies through climate websites***

“...This article introduces a devicecentred approach to the concept of climate engagement through a qualitative analysis of two websites: [www.klimabevidst.dk](http://www.klimabevidst.dk) and [www.mapmyclimate.dk](http://www.mapmyclimate.dk). While [www.klimabevidst.dk](http://www.klimabevidst.dk) represents a down-to-earth take on individual engagement with the climate, providing users with hands-on guides to green home improvements, [www.mapmyclimate.dk](http://www.mapmyclimate.dk) seeks to increase the user’s awareness of the phenomenon of global climate change by demonstrating how the user’s actions impact the earth’s future.” (Excerpt from the abstract)

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# EASST ACTIVITIES

# STS-INFORMED APPROACHES TO BIOBANKING, MEDICAL TECHNOLOGIES AND BIOTECHNOLOGY: A WORKSHOP REVIEW

Constantinos Morfakis, Katerina Vlantoni

**THE RESEARCH WORKSHOP ON SCIENCE, TECHNOLOGY, SOCIETY (STS) / HISTORY, TECHNOLOGY, SOCIETY (HTS): BIOECONOMY, BIOTECHNOLOGY, MEDICAL TECHNOLOGIES, HELD IN ATHENS, GREECE (19-20TH APRIL 2018), PROVIDED A FORUM TO INTERESTED SCHOLARS TO DISCUSS EMPIRICAL APPROACHES AND RESEARCH FINDINGS REGARDING THE SHAPING OF AND THE COMPLEX PRACTICES INVOLVED IN MEDICAL TECHNOLOGIES AND BIOTECHNOLOGICAL INNOVATIONS, WITH A FOCUS ON UMBILICAL CORD BLOOD (UCB) BIOBANKING. THE WORKSHOP BROUGHT TOGETHER SCHOLARS, FROM DIFFERENT GEOGRAPHIC REGIONS, TO ENGAGE IN DIALOGS ABOUT THE EMERGING BIOECONOMIES.**

The two-day Research Workshop on Science, Technology, Society (STS) / History, Technology, Society (HTS): *Bioeconomy, Biotechnology, Medical Technologies* was held in Athens, Greece, on 19–20 April 2018.<sup>1</sup> It took place in the hospitable seminar room of the Historical Archive of the National and Kapodistrian University of Athens, located in the lively city centre. The organizers designed this workshop in the context of the ongoing research project “The public debate on umbilical cord blood banking in Greece: Approaches from the interdisciplinary field Science, Technology, Society (STS)”, funded by the Onassis Foundation (Special Grant and Support Program for Scholars’ Association Members) and hosted by the Department of History and Philosophy of Science, School of Science, National and Kapodistrian University of Athens).<sup>2</sup> An open call, specifying the aims of the workshop, was widely circulated in order to attract contributions by interested scholars. The additional funding secured through the European Association for the Study of Science and Technology – EASST Fund 2018 made travel grants to scholars from abroad possible, in order to facilitate their participation in the workshop and to promote the exchange of ideas.

The design of the workshop served the purpose of bringing together scholars working on umbilical cord blood (UCB) biobanking and the STS/HTS research community working on broader themes regarding biotechnology and medical technologies. The programme of the workshop was designed so as to provoke critical discussions about the theoretical frameworks and the methodologies employed in current STS research projects, in order to contribute to developing novel research questions in the respective empirical fields. The idea of the workshop was to cultivate dialogue, following the recent STS interest in the development and functioning of biobanking practices, among other developments in the technosciences, in the context of a growing bioeconomy (see, for instance, Pavone and Goven, 2017; Gardner and Webster, 2017; Birch, 2017). Consideration of biobanking practices as well as a range of biomedical technologies in modern society, through perspectives from the humanities and the social sciences, was the focus of the workshop, in order to open up discussions among the participants and the broader Greek STS/HTS research community. The sessions aimed to provoke detailed and wide-ranging discussion on concerted research efforts from diverse geographical sites and varied interdisciplinary foci. Indeed, the diverse thematic and geographic contributions (from Europe, North America, Africa and Asia) matched this scope. Furthermore, the programme of the workshop reflected this ambition.

This workshop was co-funded by the EASST Fund 2018.

<sup>1</sup> For the full programme, see: [http://www.phs.uoa.gr/hst/Projects/Project\\_Biobanks\\_Workshop.html](http://www.phs.uoa.gr/hst/Projects/Project_Biobanks_Workshop.html)

<sup>2</sup> The duration of the project has been from October 2016 up to September 2018. For more, see [http://www.phs.uoa.gr/hst/Projects/Project\\_Biobanks.html](http://www.phs.uoa.gr/hst/Projects/Project_Biobanks.html).

Fig. 1: The Workshop Poster



Apart from the four traditional sessions, the workshop included an invited speech and a session with stakeholders from the Greek biobanking sector. The audience and the faculty members chairing the sessions engaged in thought-provoking dialogue and proved the fruition of this initiative in the local research community.

The first session, *Appropriating STS/HTS concepts and perspectives in dissertation research about medical technologies*, provided the opportunity to elaborate on the methodological challenges of interdisciplinary research in biomedicine. Marilena Pateraki presented her ongoing research focusing on the ways to interpret the variation in body-technology relations in the case of Deep Brain Stimulation (DBS) for persons with Parkinson's disease in the Greek healthcare system. Her ethnographic research directs attention to theorizing the relations brought about by implanted technologies and to appropriating such technologies in a specific sociotechnical setting. Kostas Raptis addressed the historical encounters of digitalization efforts in medical diagnostics in relation to the conceptualization of death. His contribution emphasized the need to deal with the sociality of technologies in biomedicine, tracing the conceptualization of death in specific works. In her presentation, Aspasia Kandaraki focused on research practices, studied through video recordings, in order to analyse the embodied and experiential character of real-time work with digital technology in a medical imaging software development laboratory.

In the second session, *Trends in biotechnology policy and bioeconomy*, Yulie Foka-Kavaliaraki presented the initial results from her research on the attitudes of Greek citizens toward biotechnology. Then, Blessing Silaigwana directed attention to biobanking governance. Given the diverse regulatory options in European countries, Silaigwana he argued for the need to support ethical biobank research in the context of developing recommendations for biobanking practice in Africa.





Fig. 2: Blessing Silaigwana presentation in Session 2

In the third session, *Rethinking biovalues and the political economy of biobanking*, the presenters drew on case studies to highlight the relation of transnational developments and local characteristics in configurations related to novel biomedical technologies. Polina Vlasenko talked about the political economy of transnational ova provision, by analysing the processes of the generation and appropriation of the economic cycle of ova produced in Ukraine for exchange in the global reproductive market. She argued that the persistent non-recognition of egg donors as fully fledged workers (as well as mothers, persons, bodies) reinforces the invisibility of their labour and disposability of their bodies. Amishi Panwar discussed the market of cord blood stem cells in India. She juxtaposed traditional methods of storing the umbilical cord with the recent growth in biobanking practices, and stressed the importance of anthropological research to better capture the cultural and historical significance of storing cord blood. Constantinos Morfakis and Katerina Vlantoni examined the factors that accommodated the growth of private/family UCB banking in Greece, making Greece the 'El Dorado of private UCB banks', by paying attention to the processes of transforming UCB as a form of biological insurance and to the wider economics of the Greek health sector.

In the fourth session, *STS and Biobanks: Opening the "Black Box" of UCB biobanks*, Jennie Haw presented her research on the enrolment into allogeneic circulation of cord blood in the case of Canada's National Public Cord Blood Bank. Examining cord blood banking as manufacturing biologics, Haw suggested that it foregrounds the production of biovalue and biocapital in biological materials, and illustrates the tensions between manufacturing and clinical logics. In the following presentation, Lorenzo Beltrame discussed the biopolitics of UCB banking in Italy and the UK, by focusing on the way that the collection of cord blood units is organized and on the strategies to involve donors. He argued for paying attention to the participation of citizens/donors as it relates to the target of covering the human leukocyte antigen (HLA) variability in possible recipients. Astha Jaiswal

Fig. 3: Panel discussion in Session 3



shifted the focus on the dominant discourse (*choice, control and reassurance*) constructed by commercial UCB banks for banking UCB. Her findings suggested that the need for private/family banking has been created on the grounds of the responsibility of expectant parents to do the “best” for the child (choice), of not missing this “once in a life time opportunity”(control), and of avoiding the distress of a future illness (reassurance). Concluding this session, Pablo Santoro reflected on the changes undergone by UCB banking sectors during the last decade and on how recent STS-informed approaches to biobanking, encompassing a renewed attention to materiality, to processes of commodification, and to hybridity, can shed light on some of the current features of UCB banking in Spain.

The fifth, and last, session of the workshop had a different scope: to engage with stakeholders in the Greek UCB banking sectors. The rationale of the session *Engaging with stakeholders: Institutional arrangements and bioethical challenges in UCB biobanking*, was that given the research focus of the workshop participants, most of whom have conducted primary research on the topic in other national settings, the opportunity to interact with stakeholders from Greece would be stimulating. Each of the invited speakers (Takis Vidalis, scientific officer on the National Bioethics Commission, and Vassiliki Gkioka and Aggeliki Xagorari, both representing public UCB banks) made a short presentation about the institutional challenges that have arisen with the operation of UCB banks, their view in relation to the opposition between public and private/family biobanks for the future of the bioeconomy sector, and their opinion with regard to the emergence of this opposition in the case of Greece. The presentations were followed by a lively and stimulating discussion with the workshop participants, providing a basis for cross-national comparisons. Representatives from the private UCB banking sector were also invited (through contact with the Greek UCB Banks Association – EETOA), but, unfortunately, did not participate in the session despite their initial acceptance.



Fig. 4: Lorenzo Beltrame delivering the Invited Speech

On the evening of the first day of the workshop, Lorenzo Beltrame delivered a speech entitled “Cord Blood and the City: On the hybrid economies of international exchange of cord blood for transplantation”. A broad audience of about 60 people, including undergraduate students, attended the invited speech. Beltrame presented the ways the institutional boundaries between public and private UCB banking and the distinction between redistribution and market exchanges are blurred and decoupled. He convincingly argued that heterogeneous pressures co-shape private and public UCB banking; nonetheless, public banking, while not being a paradigm of redistributive economy, is neither one of market economy. He paid attention to the international exchange of a cord blood unit as a transplant and argued that it is “a particular form of market exchange coherent with the moral economy”. Beltrame further elaborated on his argument that public banks engage in cord blood exchange, a practice that “resembles the economy of the medieval city, based on redistribution supported by regulated market exchanges at set prices”.

The speech, in tandem with all the contributions to the workshop, shed light on a range of issues worth exploring regarding the shaping of and the complex practices involved in medical technologies and biotechnological innovations, on both the local and global scale. With regard to biobanking practices, the participants showed that case studies dealing with current practices in different national settings could offer more nuanced understanding of the processes of commercialization, commodification and biovalue production, together with a renewed attention to the materialities involved. Further perspectives could bring together the dynamics of cord blood bioeconomies with those of the political economy of healthcare.

Discussions flourished during the two days of the workshop, and continued during the social events, including lunch and dinner. During dinner, in a terrace under the shade of the Acropolis hill, the participants animatedly exchanged their ideas and discussed future opportunities to meet up again. As can be seen, EASST, through the allocation of travel grants, made possible an important forum for bringing together STS scholars, and gave impetus to the future publication of the workshop contributions.





Fig. 5: Workshop participants during lunch break

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Katerina Vlantoni is a postdoctoral fellow at the Department of History and Philosophy of Science, National and Kapodistrian University of Athens, and at the National Technical University of Athens (in EU HORIZON 2020 InsSciDE – Inventing a shared Science Diplomacy for Europe project). Her research focuses on the study of biomedical and technological risks, and of the development and use of new biomedical technologies. Currently, she is adjunct faculty at the Master's Program in "Science, Technology, Society—Science and Technology Studies", National and Kapodistrian University of Athens, at the Department of Biomedical Sciences, University of West Attica, and at the Hellenic Open University.

# STS EVENTS

# REPORT: 'STSing' – TOWARDS INCLUSIVE FORMS OF STS-IN-GERMANY

Julie Sascia Mewes

**WORKSHOP, FEBRUARY 20TH-21ST 2019 AT KASSEL UNIVERSITY  
THIS WORKSHOP, CONTINUING AN ONGOING DISCUSSION AFTER  
A FIRST MEETING HELD AT THE EASST 2018 CONFERENCE IN  
LANCASTER<sup>1</sup>, AIMED TO DISCUSS ALTERNATE FORMS OF ORGAN-  
IZING STS IN GERMANY AND ITS PRACTICALITIES. STS ALREADY  
OPERATES AS A MULTIDISCIPLINARY AND PROMISING FIELD AND IS  
GEOGRAPHICALLY AND INSTITUTIONALLY WIDESPREAD BUT FRAG-  
MENTED AND FORMED BY STRONG DISCIPLINARY ATTACHMENTS.  
UNDERLINING THE NECESSITY OF A NETWORK INCLUSIVE TO ALL  
STRANDS OF STS, MORE THAN 75 MOSTLY EARLY CAREER RE-  
SEARCHERS FOUND THEIR WAY TO THE WORKSHOP IN KASSEL IN  
ORDER TO DISCUSS AND DEFINE CORE AREAS AND FORMS OF 'STSI-  
NG'; OF DOING STS IN GERMANY.**

1 See a summary of the event  
by Jörg Niewöhner (2018) and a  
personal reflection by Tim Schütz  
(2018).

Due to the rising number of STS programs the first generation of STS trained alumni is about to emerge in Germany. This potential is not to be wasted due to loose integration, coordination and missing mutual support. STS needs more visibility within the German academic community and beyond and career paths for both junior and senior scientists still need to become an integral part of German research facilities.

The two STS related organizations in Germany (namely INSIST and GWTF) are only addressing particular strands of STS. This is why, a group of Germany based STS scientists from various institutions decided to enable an inclusive network for STS researchers of all academic career stages and theoretical, methodological and institutional backgrounds. A first German STS meeting was held at last years' EASST conference in Lancaster. Since over 100 researchers attended and many voiced interest for more networking, the workshop "STS in Germany – But how? An open workshop on possible organization forms of STS-in-Germany" took place at Kassel University from February 20th to 21st 2019 to further explore the shape this network could take.

The first evening started with an informal dinner and the possibility to get to know each other and network. The second day started with an introduction of the organizing team. Afterwards inputs by Göde Both, Stefanie Büchner, Max Liboiron, Michelle Murphy and Jutta Weber were given about inclusive and experimental ways of developing an academic organisational form. These varied inputs were all deriving from diverse geographical and disciplinary experiences.

The second part of the day was dedicated to seven discussion groups in which the attendees had the chance to debate institutional support, adisciplinarity, peer-support, STS training, international exchange, connecting and communicating, and infrastructure. Due to the young academic age, of most attendees and the fact, that STS itself is a relatively young discipline with its first generation of scholars who went to STS Master's and PhD programs still in the making in Germany (see report by STSing 2019), a focus was laid on ways of STS training, peer support and related issues.

In order to further facilitate the process, five working groups were established concerning: future events, a code of conduct for STS-in-Germany, a tool in order



to map the STS landscape in Germany, the creation of an infrastructure for formal ways of peer support, and a web platform and other communication devices to enable us to do so. These working groups resonate very well with the needs already voiced during the first meeting in Lancaster, asking for representation of STS to the outside world, online collaborative support, the organization of meetings and overall formats for “exchange, mutual inspiration and knowledge production” (Niewöhner 2018).

Two groups were added in posterity, one to address the need for funding future activities and another to explore the organizational form this network can take.

Each group nominated two to three people who will act as “access points” for these working groups. Anyone interested in joining one or more of the groups can do so by contacting the access points. These working groups will enable the next steps towards finding a working infrastructure until a founding conference planned for the first half of 2020.

As an attendee, I would argue for taking a step back and think through what STS actually is and which potential it has within the German academic discourse and institutional infrastructures. Rather than organizing a founding conference just yet, I believe a reflection and discussion on what it is that connects the different strands of doing STS, and how our multitude of epistemological and methodological interests and approaches might enrich each other more than in the past, is more necessary than stabilizing a network through classical venues such as a conference.

So far, it seems to be clear, that the existing structures do not represent STS in Germany in all its forms and shades. But in order to do so in the future, the “fragmented character” and “youthfulness” of German STS should be seen as its

<https://stsingermany2019.com>

Photo credits: Sophie Hässelbarth



strength and not its weakness when it is assured all voices are heard within the process of establishing an alternate network. When mapping the STS landscape in Germany, more qualitative data on the meanings and execution of STS in the individual institutions will help to outline this research 'rainbow'. The web platform therefore should enable all STS researchers in Germany (and its allies from everywhere else) to further reflect upon the question on what STS actually is to them, whether STS in Germany defines itself through common research topics, concepts, theories, methods or epistemic agendas. Finding a common ground will help to support a diverse and inclusive STS community and enable further connections and networks for the future.

Concluding with the words of the organizers: "[c]onsidering the fragmented character and experimental dynamics of actual STS activities in Germany, this and other outputs are a great step forward and a success for stsing." (Bogusz et al. 2019)

The organizers want to invite explicitly those who were not able to attend the workshop but are eager to engage with STS in Germany to get in touch and get involved. Please visit:

[www.stsingermany2019.com](http://www.stsingermany2019.com)

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# News

# SUMMER SCHOOL ANNOUNCEMENT: INTRODUCTION TO ANTHROPOLOGY OF OUTER SPACE

August 18-24, 2019, National Astronomy Observatory "Rozhen", Bulgaria

Anthropologists have always been interested in space exploration. Soon after the launch of Sputnik, on October 4, 1957, Margaret Mead headed a workshop to discuss the cultural significance of the human presence beyond Earth (Mead and Métraux 1957). The last several decades have brought a new perspective to the Anthropology of Outer Space. Thanks to the works of Lisa Messeri, David Valentine, Janet Vertesi, Sean T. Mitchell, Valerie Olson, and some others, outer space is now part of the very core of anthropology as fieldwork.

The Summer School aims at bringing the experience and inspiration of our American colleagues to the 'Old World' anthropology, especially to the young generation anthropologists and social scientists. During the week long program the participants will work through master classes and workshops on the following subjects:

- Theoretical frameworks for the study of outer space in anthropology, STS, and other social sciences;
- The key challenges of New Space economy;
- Identification of promising research problems and design of own research project

## **COURSE LEADERS (CONFIRMED)**

Lisa Messeri (Yale University, USA), Sean T. Mitchell (Rutgers University, New Jersey, USA), Ivan Tchalakov (University of Plovdiv, Bulgaria), two space entrepreneurs sharing their experience (to be announced)

More info at School web site: <http://outerspace.uni-plovdiv.net>

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