

## **Pozvánka**

Česká asociace pro sociální antropologii  
a  
Masarykova česká sociologická společnost  
ve spolupráci  
s  
Etnologickým ústavem AV ČR, v.v.i.

Vás srdečně zvou na

### **147. GELLNEROVSKÝ SEMINÁŘ**

*Gellnerovský seminář založen Jiřím Musilem a Petrem Skalníkem v roce 1998*

**který se bude konat**

**ve čtvrtek 11. prosince 2014 od 16:30 hod**  
**v místnosti Havel (Richter), vedlejší budova New York University v Praze**  
**Malé náměstí 11, Praha 1 - Staré Město (1. posch., vchod z pasáže)**

Promluví

# **Daniel Münster**

## **Heidelberg University**

### **Research Group "Agrarian Alternatives"**

Na téma

## **Spiritual Farming and the Demons of the Market: Agrarian Crisis and the Cultural Politics of Food Sovereignty in South India**

K pozvánce přikládáme teze přednášky; po přednášce předpokládáme předvánoční posezení

Zdeněk UHEREK, v.r., Alena MILTOVÁ, v.r., Luděk BROŽ, v.r., Daniela PĚNIČKOVÁ, v.r.

## **Teze přednášky: Spiritual Farming and the Demons of the Market: Agrarian Crisis and the Cultural Politics of Food Sovereignty in South India**

In critical nature-society studies, food sovereignty movements, such as La Vía Campesina, are among the more hopeful movements towards a global agro-ecological transition. Based on ethnographic fieldwork among the "zero budget spiritual farming" movement in Kerala, this paper demonstrate how this food sovereignty movement represents a novel metabolic relationships between humans, soils and livestock. Emerging in the context of a protracted agrarian crisis and an epidemic of farmers' suicides the zero budget spiritual farming movement embodies hope by drawing on three registers: Firstly, it builds on the affective labor of restoring soil fertility and intimacy in human non-human relations by utilizing an innovative technology, putatively built on Vedic knowledge, of fermenting urine and dung of native cow breeds. Secondly, the movement aims at building alternative economic rationalities by insulating farmers from the market by avoiding certain substances such as hybrid cows, hybrid seeds and chemical biocides, and relations, such as loans, that are rendered demonic as well as by propagating a renunciation of consumerism. Thirdly, the movement rests on a self-reflective critique of science, in particular the agronomy of the Green revolution. Presenting the case of zero budget spiritual farming this paper argues for a perspective in agrarian nature-society studies that combines insights into the hybrid natures of agriculture and emerging affective politics in agroecology with a political economy perspective. This movement gains as much of its force from being situated in the context of a neoliberal political- ecological crisis and its critique as it does from its emerging ontologies produced by practices of care and affect.

Dr. Daniel Münster

Leader of Junior Research Group C 15 "Agrarian Alternatives: Agrarian Crisis, Global Concerns and the Contested Agro-Ecological Futures in South Asia"