

Zusammenleben, zum Staat, zu Wissenschaft, Krankheit und Tod. Auch in Deutschland ist eine lebendige und sich ständig verändernde Protestbewegung entstanden, die von der Öffentlichkeit meist als eine diffuse Mischung aus rechten und esoterischen Gruppen wahrgenommen wird, tatsächlich aber viel heterogener ist. Auffällig ist die selbst für viele Protestierende verwirrende Collage aus linken und rechten Positionen, Akteuren und Zielen. Auf der Grundlage ethnographischer Feldforschung unter Mitgliedern dieser Bewegung stellt dieser Text Binnenperspektiven von Protestierenden hinsichtlich ihres Oszillierens zwischen verschiedenen Utopien und Dys-

topien dar und analysiert diese Bewegung als Teil einer bereits existierenden "Verschwörungskultur" mit einer spezifischen Kombination von Diskursen und einer spezifischen Geschichte von Stigmatisierung und Gegen-Stigmatisierung. Die Beschreibungen konzentrieren sich hauptsächlich auf Beispiele aus meinem Wohnort Leipzig. Da es in dieser Region viele Menschen gibt, die sich mit der aktuellen Situation vor dem Hintergrund ihrer Sozialisation in der ehemaligen DDR auseinandersetzen, ist dieser Text nicht nur ein Kommentar zum Pandemiejahr 2020, sondern zugleich zum 30. Jahrestag der deutschen Wiedervereinigung.

**Schlagwörter** SARS-CoV-2 – soziale Bewegung – Konspirationskultur – Stigmatisierung – Deutsche Wiedervereinigung

## Article Abstracts of *Curare* 43 (2020) 1–4

Curare Corona Diaries I

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**JULIANA BEECHER, LEE BRANDO, VAIDA NORVILAITĖ & SONIA YUHUI ZHANG: Writing Ourselves Out. Collaborative Autoethnography from the Epicenter of a Pandemic** pp. 17–86, written in English

The text is the product of a collaborative writing group, who took up *Curare's* call for coronavirus diaries in the Malinowskian style. As the United States became the epicenter of COVID-19 in March 2020, nine academics (graduate students and a professor from The New School for Social Research) trained their observation skills and recorded their introspections about their experiences from within. Though various social distancing measures stymied their previously mobile lifestyles, writing and meeting digitally took on cathartic resonance and provided a means for connection. In this text, a subset of four diarists present a few salient aspects of life during the pandemic, as the recursivity of writing and reading together not only pushed us beyond our interior spaces but also diffused our singular perspectives into a layered text that interrogates boundary formation, main-

tenance, and negotiation. Each section has a different author but includes ethnographic "data" from other diarists. The first piece is a metacognitive reflection on the methodology of diary writing and anthropologists navigating their positions as remote observers. The following sections localize globally pertinent topics on the meanings and materialities of mask-wearing; the challenges and dilemmas that emerged from a tepid social distancing policy; and the imaginaries of multispecies interactions opened up by hygiene/cleaning practices around COVID-19. This text represents reflexive and collaborative work. The ethnographers themselves move between subject/object positions. Scope, scale, and temporality are unfixed, lending a sense of dynamic collectivities and new possibilities that are evident in content and method.

**Keywords** autoethnography – collaboration – COVID-19 – diary – boundary-maintenance/negotiation – masks – hygiene – social contract

**EHLER VOSS: Capitalism is the Virus. Witnessing Voices from Leipzig Opposing the German Corona Policy** pp. 95–148, written in English

The proclamation of the SARS-CoV-2 pandemic has created a kind of asymmetrical duel situation internationally between supporters and critics of the various state-imposed measures. It has become a dramatic situation, a matter of life and physical as well as social death that puts work and family relationships as well as friendships to the test and sometimes even causes them to break. Many even see it as a threat to social cohesion, because behind the heated controversy over the question of how dangerous the virus is and what the best and most socially balanced way of reacting to it is, fundamental issues are quickly at stake: attitudes toward life and community, toward the state, science, disease, healing, and death. In Germany, too, a vivid and continually changing protest movement has emerged that the public mainly perceives as a diffuse mixture of right-wing and esoteric groups, but is actually much more heterogeneous.

What is striking is the collage of left-wing and right-wing attitudes, actors, and goals, which is also confusing for many protesters themselves. Based on ethnographic fieldwork among members of this movement, this text presents the “natives’ points of view” in regard to their oscillation between different utopias and dystopias and analyzes this movement as part of a preexisting “conspiracy culture” with a specific combination of discourses and a specific history of stigmatization and counter-stigmatization. The descriptions focus mainly on examples from my city of residence, Leipzig. Since there are a lot of people in this region who explore the current situation against the background of their socialization in the German Democratic Republic, this text becomes not only a commentary on the pandemic year 2020, but at the same time one on the 30th anniversary of German reunification.

**Keywords** SARS-CoV-2 – social movement – conspiracy culture – stigmatization – German reunification

## Résumés des articles de Curare 43 (2020) 1–4

Les journaux covid de Curare I

SOUS LA DIRECTION DE KATRIN AMELANG, CLEMENS EISENMANN, JANINA KEHR, HELMAR KURZ, MIRKO UHLIG & EHLER VOSS

**JULIANA BEECHER, LEE BRANDO, VAIDA NORVILAITĖ & SONIA YUHUI ZHANG: S'écrire soi-même. Une auto-ethnographie collective depuis l'épicentre de la pandémie** p. 17–86, rédigé en anglais

Le texte qui suit est le produit d'un exercice d'écriture collective motivé par l'appel à carnets du coronavirus dans le style malinowskien lancé par Curare. Alors que les États-Unis devenaient l'épicentre de la pandémie de Covid-19 en mars 2020, neuf universitaires (étudiants de second cycle accompagnés d'un professeur de la New School for Social Research) ont affûté leurs techniques d'observation et documenté leurs expériences de l'intérieur. Bien que leurs vies new-yorkaises aient été bouleversées par diverses mesures de distanciation sociale, les rendez-vous d'écriture en ligne ont offert une forme de catharsis et l'opportunité de créer du lien. Dans ce texte, quatre diaristes présentent certains aspects marquants de la vie en temps de pandémie. Lire et écrire ensemble nous a fait sortir de nos espaces personnels et a

permis la diffusion de nos perspectives singulières dans un texte qui interroge la formation, la conservation et la négociation des limites. Chaque section a été composée par une auteure différente mais présentent des données ethnographiques issues d'autres carnets. Le premier essai est une réflexion métacognitive sur la méthodologie du genre diariste et sur le positionnement de l'anthropologue en tant qu'observateur. Les sections suivantes abordent tour à tour les significations et matérialités du port du masque; les défis et dilemmes générés par une politique de distanciation sociale tiède; et les imaginaires d'interactions multi-espèces rendus possibles par les pratiques d'hygiène/nettoyage déployées autour du Covid-19. Ce texte est issu de travaux d'introspection et de collaboration. Les ethnographes se positionnent