1. GENS is the etymological root of gender, genus, genre, generations and gender. It specifically refers to a history of contradictions between male authority and female kinship ties. The flexibility of the term references our interest in the generative powers of capitalism.

2. Feminist approaches help us to:
   - Displace other models in which the world of the household, kinship, and “non-capitalist” institutions are basically different from the world of the market.
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3. We challenge the imagined “economic logic” that returns again and again as the driving force of capitalism. Instead of thinking capitalism as pure as we create our own “economic logic” and trajectory: we ask how social relations are generated out of everyday life relations more fragile and more intimate.

4. Class is generated within historically shifting dynamics to gender, race, sexuality, and kinship. We are interested in the contrast of kinship to capital accumulation and class relations. Inheritance from parents to children has played a crucial role in the unequal distribution of wealth.

5. Formal models emerge from diverse lifeworlds and are not simply manifestations of singular core economic logics. Conversion devices mediate, but do not determine sociality or human/non-human relations.

6. Financialization is the explicit application of particular financial market values to new domains, such as the household, corporations, or education. The far-reaching influence of finance is dependent upon cultural, material, political, and legal transformations.

7. The category of “material labour” creates a false binary that classifies forms of care as inferior. It obscures the communicative and affective dimensions of all human action.

8. The first wave of theories of medium: capitalism crafted of clothing, comforts and cozy space. But ethnographic analysis exposes a different reality. We have to analyze the heterogeneous forms of pacing, duration, waiting, pause, dislocation, and delay that also characterize the generative patterns of capitalism.