**ANT 4266 Economic Anthropology** /- (3 Credits)

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Office Hours **Tues/Thurs 3-7 and by appointment**

Course Description and Objectives

 Economic Anthropology is a major subfield of cultural anthropology that is primarily concerned with the cross-cultural comparison of economic systems and focuses on the way that communities reproduce their way of life. Although we all now live in a global system where all economies are strongly intertwined, this evolutionary outcome is a relatively new phenomenon. It can be traced to the beginnings of industrialization circa 1500-1700 or so. Before that, for most of the 15,000 years that humans have lived in settled communities on Earth, people have lived in a variety of cultural and economic formations, the most common begin hunters and gatherers (called band societies) with a social organization that emphasized egalitarianism (sometimes spelled equalitarianism) -- characterized by equality between the sexes and among the people of the community. The only significant differences in the division of labor were based on age and sex, for obvious reasons (men cannot bear children, children do not have the knowledge to perform complex tasks).

 Most economists study the economy of the dominant system we live in today, the capitalist mode of production. Anthropologists, however, study other types of systems, which broadens our understanding of how we got to the way we now live. Economic anthropology is a field of inquiry that involves both the comparative study of economies and the examination of the social and cultural bases of economic activity. It explores the ways in which communities and societies become part of, interact and transform themselves and the environment by the production, exchange, distribution and consumption of material and symbolic goods.

 Western Anthropologists understand that most descriptions of economies are based on the familiar western economies that we experience on a day-to-day basis. Anthropologists start with the understanding that modern economics is more than the way it is embedded in western culture. For example, we show that by studying other societies, it is often difficult to isolate the category of the ‘economic’, which is a native notion of western societies, with other aspects of a culture that may not even have a name for the economic sphere. Therefore, economic anthropologists understand that the economy has to be understood in its social and cultural context. For example, Malinowski, in his many descriptions of the Kula Ring of the Trobriand Islands, described how the economic resources needed by the chiefs were provided through a network of kinship. According to these kinship regulations, every married man periodically receives a donation from his brother-in-law. The chief and other individuals of higher rank are allowed to have many wives, In doing so, the donations received by his numerous brothers-in-law is the source of his income. His power is sustained by his wealth and importantly, he is obligated to finance all community enterprises, such as large rituals and ceremonies. This is one example of the economic as integrated within kinship, and shows that it is not possible to understand how the economy works without acknowledging its cultural context.

 There are many such examples and this course will use examples and case studies to explore subjects such as the origins of inequality, stratification and the division of labor. A semester course can only cover the beginnings of such an enterprise, but hopefully you will leave with a better understanding of how the economy we now live in evolved and how it qualitatively differs from other economies that came before it.

**READINGS**

Articles, discussion and topics will be posted to Blackboard as much as it is possible, but students should not depend on Blackboard for the readings. Posting the readings is a convenience, but will not always be possible. Others will be available through electronic. But you will find that you must go to the library. As much as it is possible, books will also be put on reserve. You are responsible for all of the readings that are listed on the syllabus. In the interest of budgets, I have not ordered all of the books listed on the syllabus. They should be on reserve in the library. Readings may change depending on the interest of the students in the class and the direction of our analyses. It is the student’s responsibility to attend and keep up with class discussion, changes and requirements.

Each week, one of the sessions will be a lecture on the topic designated in the syllabus, and the following session will be composed of students in small groups discussing the readings. Each of these small groups will change their leaders/organizers each week, and will produce a summary of the discussion for the class, written by that week’s leader/discussion organizer. Some time may be put aside for reading, if necessary. The grade for the summary will be the same for all students (generally a pass, with a letter grade at the end for the totality of the work) excepting students who are not in attendance, and the group must let the instructor know if there are missing group members, if the designated leader is not present or is unprepared to act as the discussion leader/summary writer. Groups that do not produce summaries of the discussion will receive a failing grade for that week, which will influence the final grade in that category. Students in small groups will also be required to pick a case study to research, and to present the case study at the end of the semester. You may, for example, compare and contrast two or more ethnographies, or discuss and analyze the role of women in a particular ethnography or society. All students in the group will receive the same grade for the presentation. Case studies must be approved by the instructor.

**Course Objectives**

Students will read, analyze and discuss current issues outlined in the description of the course and complete the course with a project and/or paper that demonstrates an understanding of course topics as outlined in the description and in the weekly topic headings.

**Preparation of your presentations, midterm and final exam:**

Please note that your presentations, along with your exam papers, should go beyond a simply summary of the material. The idea is to gain practice in synthesizing diverse sources into your own voice and point of view. To do this, make sure that you prepare your presentation before class, keeping in mind that for all of your oral and written work, you will need to (a) develop a theme, a thesis or set of theses, argument or other structure for your argument, b) demonstrate your understanding of the material; c) in most cases, integrate material from multiple authors and topic areas and d) prepare your oral presentation or written paper clearly and cogently. If you are having trouble making sense of your initial drafts, read them out loud to yourself—I have always found that a useful method for noting where unclear areas are situated. All opinions MUST be backed up by references. While your point of view is welcomed, it must be documented with readings from the syllabus and/or outside readings.

All communications and e-mails about the course will also originate from Blackboard. Your student username is your FAUNET ID. If you do not know your FAUNET ID, see <https://secure.fau.ed.adaccount>. You will need to enter your social security number and PIN in order to obtain your FAUNET ID. Your initial password for Blackboard is you PIN (PINS are by default set to 2 zeros followed by the 2-digit DAY and 2-digit YEAR of birth. Your e-mail address in Blackboard is set as your FAU email address (to forward email to another account you should go to MyFAU and select “auto forward.”

**Grading**

***Participation in discussion and attendance will account for at least 15% of final grade. More may be assigned at the discretion of the instructor. More than two unexcused absences will require an official and documented reason for the absence, or will lower the course grade by one full grade for EACH absence.***

Group Summaries and Presentation 30%

Midterm Exam (in class) 20%

Final Exam (in class) 35%

*Please note that grades notated in Blackboard are not official grades. Only grades entered into the FAU system are official, along with grades noted on papers.*

**IMPORTANT NOTE:** When providing source material for class assignments or exams, **WIKIPEDIA** and other un-reviewed network citations **WILL NOT BE ACCEPTED.** These sites provide no proof that they are providing correct information and provide no context for their statements. In general, Internet citations will not be given the same weight as sources provided in the syllabus and in the bibliography at the end of the syllabus. *Students are expected to use the library and the sources provided. Note that many of the articles are available either on Blackboard or in electronic form via the University catalogue.*

**Classroom etiquette policy**

*Students disrupting normal classroom operations will be asked to leave and will be marked absent for the week. Computers may be used* ***ONLY*** *for note-taking. Students using their computers or other electronic equipment for other reasons, such as checking their e-mail and/or messages will also be asked to leave the class and will be marked absent for the week. If students are asked to leave the class more than once they will automatically fail the course.*

**Disability policy statement**

*In compliance with the Americans with Disabilities Act (ADA), students who, due to a disability, require special accommodation to properly execute course work must register with the Office for Students with Disabilities (OSD) -- in Boca Raton, SU 133 (561-297-3880); in Davie, LA 240 (954-236-1222); in Jupiter, SR 110 (561-799-8010) -- and follow all OSD procedures.*

**Code of Academic Integrity policy statement**

*Students at Florida Atlantic University are expected to maintain the highest ethical standards. Academic dishonesty is considered a serious breach of these ethical standards, because it interferes with the University mission to provide a high quality education in which no student enjoys an unfair advantage over any other. Academic dishonesty is also destructive of the University community, which is grounded in a system of mutual trust and places high value on personal integrity and individual responsibility. Harsh penalties are associated with academic dishonesty. For more information, see the Code of Academic Integrity in the University Regulations at* [*http://www.fau.edu/regulations/chapter4/4.001\_Code\_of\_Academic\_Integrity.pdf*](http://www.fau.edu/regulations/chapter4/4.001_Code_of_Academic_Integrity.pdf)

**Important Books – Library Reserve -- \*Required sources**

\*Stephen Gudeman. The Anthropology of Economy (Malden, MA: Blackwell, 2001) Paper

\*Richard Wilk. Economies and Cultures: The Foundations of Economic Anthropology. Boulder, CO: Westview, 1996

\*Karl Polanyi, The Great Transformation: the Political and Economic Origins of Our Time, (Boston, MA: Beacon Press, 1944),

J.K. Gibson-Graham, A Post-capitalist Politics, (Minneapolis, MN: University of Minnesota Press, 2006).

Annette Weiner, Inalienable Possessions: The Paradox of Keeping-While-Giving, (Berkeley, CA: University of California Press, 1992).

Marx, Karl (Various Editions) CAPITAL, with an introduction by Ernst Mandel. New York: Penquin.

Frederic Engels. The Origin of the Family, Private Property and the State, with an Introduction by Eleanor Leacock. New York, Monthly Review, 1972.

Carrier, J. A Handbook of Economic Anthropology (Cheltenham, UK, Edward Elgar, 2005—Electronic Resource

\*Wolf, E. Europe and the People Without History (Berkeley, University of California Press, 1982)

\*Wolf, E. Envisioning Power: Ideologies of Dominance and Power (Berkeley, University of California Press, 1999)

Rustow, W.W. The Stages of Economic Growth (Cambridge University Press, 1971[1960]).

Max Kirsch, Inclusion and Exclusion in the Global Arena (London: Routledge), 2006

Max Kirsch, In the Wake of the Giant, (Albany: SUNY Press), 1998.

Morton Fried, The Evolution of Political Society. New York: Random House, 1967.

Kirsch, Max ,The Way We Live Now (London and New York: Routledge, 2012) Chapters on Blackboard.

Nash, June and Maria Fernandez Kelley, Women, Men, and the International Division of Labor. Albany: State University of New York Press, 1983.

Leacock, Eleanor, 1972. Myths of Male Dominance. New York: Monthly Review

**Class Schedule**

## NOTE: The syllabus is subject to change during the course of the semester, including test and assignment dates.

1. **January 10-12: Class Introduction, discussion of Syllabus**
2. **Jan 17-19: Beginnings**

**Readings:**

Kirsch, Max “What Is Anthropology” (BlackBoard)

Kirsch, Max, “What is Ethnography” (BlackBoard)

Stephen Gudeman, The Anthropology of Economy, Introduction and Excerpts

Richard Wilk, Economies and Cultures: The Foundations of Economic Anthropology, Boulder, CO, 2001, Introduction and Excerpts

1. **Jan 24-26: What is Development?**

**Readings**

Polanyi, Karl The Great Transformation. Introduction and Excerpts

Kirsch, Max, Inclusion and Exclusion in the Global Arena, Introduction (Blackboard)

“Anthropology and Development” in J.A. Carrier, A Handbook of Economic Anthropology, Electronic Reference

George Dalton, “Economic Theory and Primitive Society” *American Anthropologist* 63:1-25, 1961 (Available through JSTOR).

Walter Rostow, “Introduction,” “The Five Stages of Growth—Summary” “The Preconditions for Take-Off,” and “The Take-Off (first four pages) The Stages of Economic Growth, (Cambridge University Press, 1971 [1960]. 1-40.

Andre Gundar Frank, “The Development of Underdevelopment” in Dependence and Underdevelopment Latin America’s Political Development, ed. By James Cockcroft, et.al. New York: Anchor Books, 1972), 3-18.

June Nash, 2006. “Development Strategies, The Exclusion of Women, and Indigenous Alternatives” in Kirsch, Max, Inclusion and Exclusion in the Global Arena.

1. **Jan 31/February 2: Origins of Inequality and Stratification/The Division of Labor**

Kirsch, Max, “Inequality, Stratification and Power” (Blackboard)

Eleanor Leacock, Introduction, Engels, Origin of the Family, Private Property and the State.

Morton Fried, The Evolution of Political Society, Introduction and Excerpts

1. **Feb 7-9: Modes of Production**

**Readings**

Eric Wolf**,** Europe and the People Without History, Introduction, 2) Contestations, and 3) Modes of Production

Mandel, Ernst, Introduction to Karl Marx, Capital.

1. **Feb 14-16: Power**

**Readings**

Leacock, Eleanor, 1972, “Women in Egalitarian Society” in *Current Anthropology (Available through JSTOR)*

Wolf, Eric, 1999. Envisioning Power, Chapters: Introduction, Contested Concepts, The Kwakiutl and National Socialist Germany

Kirsch, Max “Inequality, Stratification and Power” (on Blackboard)

1. **Feb 21-23: Formalist/Substantivist Debate**

**Readings**

Halperin, Rhoda H. "New and Old in Economic Anthropology" American Anthropologist 84(2): 339-349. 1982 (Available on JSTOR)

Polanyi, Karl, Polanyi, K. “The Economy as Instituted Process”. in Economic Anthropology E. LeClair, H Schneider (eds) New York: Holt, Rinehart and Winston, 1968

Wilk, R. (1996). *Economies and Cultures: Foundations of Economic Anthropology*. (Parts on Formalist/Substantivist Debate).

Orlove, B. S. (1986). "Barter and Cash Sale on Lake Titicaca: A Test of Competing Approaches". *Current Anthropology* 27 (2): 85–106 (Available on JSTOR).

1. **Feb 28-March 1: Economic Anthropology and Gender**

**Readings**

Leacock, Eleanor, 1972, “Women in Egalitarian Society” in *Current Anthropology (Available through JSTOR),* Reprinted in her Myths of Male Dominance.

June Nash and Maria Fernandez Kelley, Women, Men and the International Division of Labor, Albany: SUNY Press, 1983, “Introduction” and “Excerpts”

Carrier, J. “Gender” in Handbook of Economic Anthropology- Electronic Reference

Weiner, Annette, Women of Value, Men of Renown: New Perspectives on Trobriand Exchange. Austin: University of Texas Press, 1976

1. **March 6-8: Spring Break, No Class**
2. **March 13-15: Local Manifestations, Transformations**

**Readings**

See Sample at end of syllabus and choose two to compare, written after 1990. I discussion, compare with earlier examples of ethnographic work.

1. **March 20-22: Globalization and its Theorists**

**Readings**

Nash, June, 2006. Practicing Ethnography in a Globalizing World, An Anthropological Odyssey. Alta Vista.

Nash, June, 2001. Mayan Visions: The Quest for Autonomy in an Age of Globalization. New York: Routledge.

Kirsch, Max ed, 2006. Inclusion and Exclusion in the Global Arena, London and New York: Routledge.

Nash, June 1981. “Ethnographic Aspects of the World Capitalist System” in Annual Reviews in Anthropology, Stanford, 1981.

Inda, Jonathan Xavier and Renato Rosaldo, The Anthropology of Globalization, A Reader. Malden, MA, Blackwell, 2002

Grunwald, Michael, 2006. The Swamp. The Everglades, Florida, and the Politics of Paradise. New York: Simon and Schuster.`

TBA

1. **March 28-April 1: Future Directions**

**Readings**

J.K. Gibson-Graham, *A Postcapitalist Politics*, (Minneapolis, MN: University of Minnesota Press, 2006).

Caitlin Zaloom's Out of the Pits: Traders and Technology from Chicago to London. Chicago, University of Chicago Press, 2009

Johan Fisher [*Proper Islamic Consumption: Shopping Among the Malays in Modern Mal...*](http://www.amazon.com/Proper-Islamic-Consumption-Simultaneous-Nias-Nordic/dp/8776940322)Nordic Institute of Asian Studies, 2008

Michael Albert, *Parecon: Life after Capitalism*, (New York: Verso, 2003), excerpts.

Julie Nelson, “Abstraction, Reality and the Gender of ‘Economic Man,’ in *Virtualism: A New Political Economy*, edited by J. Carrier and D. Miller, (Oxford: Berg, 1998), 75-94.

Daniel Miller, “Conclusion: A Theory of Virtualism,” in *Virtualism: A New Political Economy*, edited by J. Carrier and D. Miller, (Oxford: Berg, 1998), 161-186.

Veronika Bennholdt-Thomsen and Maria Mies, *The Subsistence Perspective*, (London: Zed Books, 1999).

**April 3-5: No Class, TBS**

1. **April 10-12: Presentations**
2. **April 17-19: Presentations**
3. **April 24-26: Presentations**

**Papers Due on April 26. Late Papers Cannot Be Accepted**

**SAMPLE ETHNOGRAPHIES**

A. Moors, *Women, Property, and Islam: Palestinian Experiences, 1920-1990*, (New York: Cambridge University Press, 1995).

Anna Tsing, *Friction: An Ethnography of Global Connection*, (Princeton, NJ: Princeton University Press, 2005).

Ara Wilson, *The Intimate Economies of Bangkok: Tomboys, Tycoons, and Avon Ladies in the Global City*, (Berkeley: University of California Press, 2004).

Bronislaw Malinowski, *Argonauts of the Western Pacific*, (Prospect Heights, IL: Waveland Press, 1984 [1922]).

Caitlin Zaloom's [*Out of the Pits: Traders and Technology from Chicago to London*](http://www.press.uchicago.edu/News/0611zaloomprs.html), Chicago, University of Chicago Press, 2010

Claude Meillassoux, *Maidens, Meal and Money: Capitalism and the Domestic Community*, (Cambridge, UK: Cambridge University Press, 1981).

Clifford Geertz, *Peddlers and Princes: Social Development and Economic Change in Two Indonesian Towns*, (Chicago: University of Chicago Press, 1963).

Daniel Miller, “Conclusion: A Theory of Virtualism,” in *Virtualism: A New Political Economy*, edited by J. Carrier and D. Miller, (Oxford: Berg, 1998), 161-186.

Dimitra Doukas, *Worked Over: The Corporate Sabotage of an American Community*, (Ithaca, NY: Cornell U Press, 2003).

Ellen Hertz, *The Trading Crowd: An Ethnography of the Shanghai Stock Market*, (Cambridge, UK: Cambridge University Press, 1998).

Gavin Fridell, “The Fair Trade Network in Historical Perspective,” *Canadian Journal of Development Studies*, 25, (2004), 411-428.

James Ferguson, *The Anti-Politics Machine: ‘Development,’ Depoliticization, and Bureaucratic Power in Lesotho*, (Minneapolis, MN: University of Minnesota Press, 1994 [1990]).

Johan Fisher [*Proper Islamic Consumption: Shopping Among the Malays in Modern Mal...*](http://www.amazon.com/Proper-Islamic-Consumption-Simultaneous-Nias-Nordic/dp/8776940322)Nordic Institute of Asian Studies, 2008

Julie Nelson, “Abstraction, Reality and the Gender of ‘Economic Man,’ in *Virtualism: A New Political Economy*, edited by J. Carrier and D. Miller, (Oxford: Berg, 1998), 75-94.

June Nash, *From Tank Town to High Tech: The Clash of Community and Industrial Cycles*, (Albany, NY: SUNY Press, 1989).

June Nash, [We Eat the Mines and the Mines Eat Us: Dependency and Exploitation in Bolivian Tin Mines](http://www.amazon.com/We-Eat-Mines-Dependency-Exploitation/dp/0231080514/ref%3Dsr_1_1?s=books&ie=UTF8&qid=1326146191&sr=1-1&tag=acleint-20), Columbia University Press,1993

Kalman Applbaum, *The Marketing Era: From Professional Practice to Global Provisioning*, (New York: Routledge, 2003).

Katherine Verdery, *The Vanishing Hectare: Property and Value in Postsocialist Transylvania*, (Ithaca, NY: Cornell University Press, 2003).

Manning Nash, *Machine Age Maya: The Industrialization of a Guatemalan Community*, (Chicago: University of Chicago Press, 1967, [1958]).

Marilyn Strathern, *The Gender in the Gift: Problems with Women and Problems with Society in Melanesia*, (Berkeley, CA: University of California Press, 1988).

Mark LeClair, “Fighting the Tide: Alternative Trade Organizations in the Era of Global Free Trade,” *World Development*, 30:6, (2002).

Mary Beth Mills, *Thai Women in the Global Labor Force: Consuming Desires, Contested Selves*, (New Brunswick, NJ: Rutgers University Press, 1999).

Mary Litrell and Marsha Dickson, “Alternative Trading Organizations: Shifting Paradigm in a Culture of Social Responsibility," *Human Organization*, 56, (1997).

Kirsch, Max, *In the Wake of the Giant: Multinational Restructuring and Uneven Development in a New England Community.* Albany, NY: State University of New York, Series in the Anthropology of Work.

Maurice Godelier, *The Making of Great Men*, (Cambridge, UK: Cambridge University Press, 1988).

Mayfair Yang, *Gifts, Favors, Banquets: The Art of Social Relationships in China*, (Ithaca, NY: Cornell University Press, 1994).

Mayfair Yang, *Gifts, Favors, Banquets: The Art of Social Relationships in China*, (Ithaca, NY: Cornell University Press, 1994).

Michael Albert, *Parecon: Life after Capitalism*, (New York: Verso, 2003), excerpts.

Michael Blim, *Small-Scale Industrialization and Its Consequences*, (New York: Praeger, 1990).

Paul Stoller, *Money Has No Smell: The Africanization of New York City*, (Philadephia, PA: University of Pennsylvania Press, 2002).

Paul Stoller, *Money Has No Smell: The Africanization of New York City*, (Philadephia, PA: University of Pennsylvania Press, 2002).

Sutti Ortiz, *Harvesting Coffee, Bargaining Wages: Rural Labor Markets in Colombia, 1975-1990*, (Ann Arbor, MI: University of Michigan Press, 1999.

Sylvia Yanagisako, *Producing Culture and Capital: Family Firms in Italy*, (Princeton: Princeton University Press, 2002).

Sylvia Yangisako, *Producing Culture and Capital: Family Firms in Italy*, (Princeton: Princeton University Press, 2002).

Timothy Burke, *Lifebuoy Men, Lux Women: Commodification, Consumption, and Cleanliness in Modern Zimbabwe*, (Durham, NC: Duke University Press, 1996).

Veronika Bennholdt-Thomsen and Maria Mies, *The Subsistence Perspective*, (London: Zed Books, 1999).

William Fisher, “Doing Good: the Politics and Antipolitics of NGO Practices,” *Annual Review of Anthropology*, 26, (1997), 439-64.