

DEPARTMENT of ANTHROPOLOGY
UNIVERSITY of KENT

ECONOMIC SYSTEMS
SE544
Autumn Term 2006

Course Convenor: Dr Melissa Demian
Room: 63 Marlowe Building
Telephone Extn. 3537
E-mail: md226@kent.ac.uk
Office hours: Tuesday 14.00-16.00

Course Web Page:
<http://www.kent.ac.uk/anthropology/courses/undergrad/SE544/index.html>

GENERAL INFORMATION

WEEKLY TIMETABLE

Lectures: Monday 12.00-13.00 in KLT5

Seminars:

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| Group 1 | Monday 15.00-16.00 in CNWSem9 |
| Group 2 | Tuesday 11.00-12.00 in GS8 |
| Group 3 | Tuesday 12.00-13.00 in GS8 |
| Group 4 | Tuesday 15.00-16.00 in E.Peter Bird Room |
| Group 5 | Monday 16.00-17.00 in CNWSem9 |

Seminar Group Allocation:

Allocation to seminars for this course is done automatically. If you need to change seminar group please notify the course convenor before changing groups. Whilst every effort will be made to allow people to change seminar group if they want to, there needs to be a balanced number of students in each seminar group, so it is possible that you may not be able to change into the group that you want to.

ATTENDANCE RULE

Please note that attendance at lectures and seminars is compulsory. A register of attendance at seminars is kept and students who fail to attend regularly are subject to university sanctions.

LEARNING OUTCOMES

This course is designed to introduce students to the subject of social and cultural anthropology through the use of a diverse range of selected topics in anthropological research. Though it is impossible to state exactly what students will know at the end of this course because it is not designed in such a way that students simply have to remember a given set of facts and acquire a specified set of assessable skills, students who do well on this course should have:

- a degree of familiarity with concepts and theoretical approaches in economic anthropology
- an ability to analyse and communicate their understanding of anthropological texts in written and spoken contexts
- an ability to construct coherent and logical arguments, particularly in written form, which combine general theoretical writings with the discussion of ethnographic data

KEY SKILLS

Among the key skills which students should acquire in the course of this module and which students are encouraged to acquire through formal and independent learning are:

1. Communication – levels 4-5
2. Information Technology – levels 4-5
3. Improving One's Own Learning and Performance – levels 4-5
4. Problem Solving – levels 4-5

Students who wish to know what any of this means should consult the University's *Key Skills Starter Pack*, produced by the UELT. Undertaking this exercise will doubtless enhance a number of their key skills.

OUTCOMES OF STUDENT EVALUATION

This course has been consistently well received over the past few years. Students regularly commend the course for being about the 'real world' and frequently state that they find it more interesting and enjoyable than they thought they would. Should any students wish to see past Module Evaluations for this course they should do so by approaching the module convenor.

Module Last Revised: June 2006

OVERVIEW

Economic anthropology involves both the comparative study of economy and the examination of the social and cultural bases of economic activity. Focusing on a number of areas central to economic anthropology, this course explores systems of production, distribution, exchange and consumption in both local and global contexts, and looks at such things as the modeling of subsistence economies, market systems, the significance of property in capitalism and other modes of production, and meanings attributed to money, commodities and the market. These substantive topics are explored ethnographically and in relation to theoretical trends within economic anthropology. The course aims to give students a better understanding of both different types of economic systems and processes, as well as the relevance

of economic anthropology to an understanding the contemporary global economy.

COURSE ORGANISATION

This course covers some of the theoretical debates prompted by the four main approaches in economic anthropology (formalism, substantivism, Marxism, and cultural economics) and combines these with a look at some of economic anthropology's fundamental concerns and concepts, such as systems of production, exchange and consumption. Following an introductory set of lectures dealing with some of the fundamental concepts of economics and economic anthropology (weeks 1-2), the second part of the course (weeks 3-6) looks at some of the debates within economic anthropology about differences between capitalism as an economic system and other kinds of economies, focusing on property, markets and the household. In the third part of the course (weeks 7-11) we build on the issues already raised and look at ways in which non-capitalist economies have been affected by the global expansion of capitalism and the ways in which people so affected have responded to the changing economic situations they have faced. We do this by looking at issues concerning the expansion of the capitalist 'world system', money, commoditisation, consumption and people's perceptions of the bases of economic inequality. We end this part of the course by emphasising the importance of looking at the cultural context of economic activity, which helps us make sense of consumption patterns in many different contexts, and helps explain why it is in some contemporary societies that there is a sense that contemporary economic inequalities are understandable in terms of the mechanics of witchcraft.

Although the course is divided into discrete topics, a number of themes run throughout the course and students should try to make connections for themselves between topics. These linking themes include: (i) the relationship between economics and economic anthropology; (ii) the relevance of economics to the subject matter of anthropology; (iii) the relationship between culture, morality and economy; (iv) the relationship between models of economy and economic behaviour and the cultural contexts from which they emerge; (v) the effects of the global on local economies and economic activity; (vi) the ways in which economic forces shape people's lives, and how, despite inequalities of power, people try to shape and refashion these forces in the process of making a meaningful life.

COURSE OUTLINE

Autumn Term

PART 1: ORIENTATIONS

1. Introductory Meeting (no seminar)
2. Anthropology, Economy and Economics

PART TWO: CAPITALISM AND OTHER ECONOMIC SYSTEMS

3. Economies with Markets and Economies without
4. Property and Economic Systems: Capitalism versus Hunting and Gathering
5. Household Economies: The Domestic Mode of Production
6. *Reading Week* (no lecture, no seminar)

PART THREE: CAPITALISM, CULTURE AND THE GLOBAL ECONOMY

7. The World System and Globalisation
8. Close Reading Seminar: Marshall Sahlins, 'Cosmologies of Capitalism' (no lecture)
9. *Essay Discussion Workshop* (no lecture)
10. Consumption
11. Cultural Economics and Occult Economies
12. *Essay Completion Week* (no lecture, no seminar)

LECTURES AND SEMINARS

Lectures mainly focus on the theoretical literature relating to a given topic, whereas the aim of seminars is to contextualise theoretical issues through the reading of ethnographic case studies.

SEMINAR PARTICIPATION

Each topic listed has a list of 'issues for discussion'. These will form the basis of seminar discussions, and it is expected that you will come to seminars having already thought through some of these issues and prepared responses to them. These issues are to be answered with reference to seminar readings, so it is incumbent on you *always to make sure that you have read at least one of the seminar readings* when you come to a seminar.

ASSESSMENT

The course is assessed by examination (50%) and coursework (50%).

Coursework

Coursework comprises one analytic note (worth 20% overall) and one essay (worth 30%). Note that marks awarded for coursework remain provisional and are subject to possible alteration by the external

examiner. Also note that the plagiarism statement (see below) applies to *all* coursework for this module.

Analytic Notes

Analytic notes are designed to make you think analytically about a piece of reading; that is, they ask you to focus on specific aspects of a piece of writing rather than simply summarise it. The exercise is intended to be useful on a number of fronts. Firstly, it gives you a chance to explore a particular piece of writing in depth, and bring the understanding you gain from this to seminars and your written work. Secondly, because the exercise asks you to discuss the argument put forward by the author of a particular text, it should also make you think about how to construct arguments in your own written work.

You must choose for your analytic note an item listed as 'seminar reading' on the reading list. Apart from this requirement, you are free to make your own choice of reading, but note that because you are asked to link the reading to an essay question you should choose a reading relevant to the essay question you are intending to answer.

Your Analytic Note should be typed, double-spaced and must not exceed 1000 words (marks will be deducted for submissions which exceed the word limit). These Notes are marked using a 10-point scale, with marks awarded for each different section (see below). Your Note should take the following format:

- *Cover page* – stating your name, full reference details of all the articles and books read and analysed, and the number of words used (correctly formatted bibliographic details: *1/2 point*).
- *Argument* – Summarise as succinctly as possible the central argument of the text, and if necessary show how the argument is illustrated by the data presented. Be sure to include both what the author is arguing for, and what he or she is arguing against (*2 points*).
- *Quotation* – A quotation (phrase, sentence, or longer passage) which you think is central to the author's argument. Note: the quotation must be clearly related to the Argument section, such that the latter explains the relevance of the former (*1 point*).
- *Contextualisation* – Here you must make connections between this text and others you have read, either on this or another course, pointing to similarities or differences in arguments or conclusions reached. You might, for example, compare the article you have chosen with another seminar reading or contextualise your chosen article with reference to a relevant lecture text (*2 points*).
- *Critique* – Critically assess the argument put forward. How can the article be used to evaluate the writings of others, or, what criticisms might be leveled against the article itself? What questions do you think it fails to address but are relevant to the issues it raises? What do you think are the strengths and weaknesses of the author's argument? Be sure to make clear which are your own views and which are those of the author(s) you are discussing (*2 points*).
- *Relevance* – State in no more than 400 words the relevance of the reading to the essay question you intend to answer (*2 1/2 points*).

As points will be awarded for each of these sections, make sure you organise your Analytic Note as advised and do not miss out any of the sections required.

Essays

Essay questions can be found on the last page. Essays must be 2000-2500 words in length (excluding bibliography), typed and double-spaced; you must also submit two copies of your essay. The front page of the essay must state your name, the essay question number and title, and the length of the essay in words.

In your essay you should display a command of the relevant theoretical writings on the subject in question and show an ability to relate theory to ethnography. As well as using material on the reading list, it is expected that you will use other texts, such as those found on the list of further reading (see below). A good essay will display a command of a range of primary reference material and should go well beyond the discussion of this material in the lectures. Though there is no absolute limit to the number of items contained in a bibliography, a well-researched essay will likely contain upwards of 8-10 references; a poorly-researched essay, on the other hand, is one which demonstrates little reading (or displays little understanding of or makes little use of items contained in the bibliography) and draws heavily on secondary sources (such as encyclopaedia entries and textbooks).

When writing your essay, you should take note of the following points. Assessing a piece of written work is not something which can be reduced to a standardised formula, but you should be aware that when marking an essay an examiner looks at a number of factors, such as: the overall organisation of the essay; the structure of the argument; the clarity, quality and originality of the discussion, analysis and interpretation; use of relevant literature; and the quality of the writing (including grammar, spelling and punctuation); attention is also paid to whether or not the citations and bibliography follow an accepted format. A document setting out a number of advisory guidelines on essay writing is included in the department's Undergraduate Handbook, which is available electronically at:

<http://www.kent.ac.uk/anthropology/handbook/notes/pdf>

Coursework Deadlines

All coursework must be handed in to Reception in the Department of Anthropology in the Marlowe Building by 12.00 noon – you MUST ensure when you submit your essay that you receive a receipt of

submission.

| | |
|---------------|------------------------|
| Analytic Note | Friday 3 November 2006 |
| Essay | Friday 1 December 2006 |

Essays submitted after this deadline will be given a mark of zero. (For details of concessionary appeals see the statement in the departmental red book, on the Departmental web-site and at the end of this outline.)

Examination

The examination will take place during Summer term. The paper will last two hours and candidates will be required to answer 2 from a total of 8 essay questions. Past papers are available at:

<http://library.kent.ac.uk/library/exampapers/>

Plagiarism

A full statement of the university's definition of plagiarism and how it is treated within the university can be found of the Departmental website which students are encouraged to visit:

<http://www.kent.ac.uk/anthropology/handbook/anthandbk.doc>

Note that the Department of Anthropology's policy on plagiarism ranges from the award of a zero for a piece of a coursework to being asked to withdraw from the university. It is of the utmost importance that students constantly bear in mind the requirement that all material and arguments which they are using in the course of their essays and writing assignments are fully and properly acknowledged in the course of their writing. It is not, for example, sufficient simply to list items in a final bibliography without making use of citations in the text of an essay: that would not be considered to constitute adequate acknowledgement of sources. Full acknowledgement of sources requires that you refer not only to direct quotations but also to summaries and paraphrases. You must also include references to websites as well as any hard-copy written sources, articles, books, unpublished theses and dissertations, handouts and reports.

READINGS

All the material listed in this course document should be available in the university library (though some may still be on order towards the beginning of the term). By using the reading list in conjunction with the list of further reading available on the course website, a great deal of material is listed for each topic. This should ensure, among other things, that no one should be able to attend a seminar and say 'I couldn't find anything in the library...'

Main reading: The lectures will be based on the main readings; key texts among these are marked with an asterisk (*).

Seminar readings: All students should come to seminars having read at least two of the seminar readings. If you are unable to find a copy of any of the seminar readings (many of which are either available online, held in duplicate and/or available in the short loan collection), then you should choose items to substitute for them from either the list of main readings or the section of further readings.

Online resources: A number of articles and books used on this course are available online, and are indicated by the following symbols:

(e) Online Journals: To access online journals, go to the Library Homepage > from the menu click on Online Resources > then click on On-Line Journal Resources > then click on Alphabetic Listing of Journal Titles > then click on the initial letter of the title of the journal you require > then scroll down the alphabetical list of journals until you find the journal you are searching for > once you have the journal you want, click on the webpage link to access the journal's server.

(eCD) ASA Monographs available on Networked CD-ROM: As well as being held in hard copy, the first ten volumes of the Association of Social Anthropologists Monographs are available in both hard copy and networked CD-ROM forms. To access an electronic version of an article, go to the Templeman Library homepage and click on Other Collections > under the Multimedia heading, click on CD-ROMs > then click on Alphabetical Listings > from here, scroll down to find ASA Monographs > click on ASA Monographs, which will join you to the CD-ROM and then bring up the ASA logo. Next, click on the link Start ASA, which will bring up list of Monograph titles > then click on the title you require > then scroll down from the title page to the contents list > then click on the article you wish to read.

(SLC) Short loan collection: Additional copies of some of the journal articles on the reading list have been made and these are available in the short loan collection; these are marked (SLC).

FURTHER READING

A list of further reading for this course, which tends to cover publications over the last twenty years or so, is available on the course website at:

<http://www.kent.ac.uk/anthropology/courses/undergrad/SE544/index.html>

This list (along with the texts listed in the main reading list) is intended for use as a bibliographic starting point for gathering relevant material for your essays. You should also make use of it for purposes of revision for your exam, and, when necessary, seminar preparation. The main reading list and the list of further reading, however, are by no means exhaustive, and you should note the following points.

By and large, many of the 'classic' and canonical texts in economic anthropology have been omitted from these lists, and I leave it to you to dig and delve into the past and re-earth books which, while old, contain valuable ethnographic descriptions and theoretical discussions that you may find it interesting to re-analyse from a contemporary standpoint.

You should also aim to familiarise yourself with the whereabouts of material relevant to this course by following up on the bibliographies of the articles cited in the reading list and exploring the range of material catalogued as 'economic anthropology' in the library (starting at classmark HK 448). In addition, you should also utilise the library's collection of periodicals: as well as the usual anthropology journals you are advised to make use of the kinds of work published in such places as *Comparative Studies in Society and History*, *Economy and Society*, *Journal of Peasant Studies*, *Public Culture*, and *Research in Economic Anthropology*. Wilk (1996, pp. 157-163) also provides a useful appendix on where to look for literature on economic anthropology.

To get a sense of changes in economic anthropology over the past 30 years or so you could profit by looking through the *Annual Review of Anthropology* (1972-), which contains numerous review articles in the field. The entire run of this journal is available in the library and online (through the JSTOR electronic archive and the Annual Reviews website, depending on year and volume number).

KEY TEXTS

The following three books are used at various points throughout the course. The bookshop has been asked to stock them and you may find it useful to purchase one or more of them:

Wilk, R (1996) *Economies and Cultures: Foundations of Economic Anthropology* (Westview)

Mauss, M (2000 [1925]) *The Gift* (Routledge)

Wolf, E (1982) *Europe and the People Without History* (California)

Though it is not referred to in the reading list, a general text which you may find it useful to consult is:

Narotzky, S (1997) *New Directions in Economic Anthropology* (Pluto)

Finally, to situate issues in economic anthropology within the context of broader changes in anthropology, see:

Ortner, S (1984) 'Theory in anthropology since the sixties,' *Comparative Studies in Society and History* 26: 126-166 (e); reprinted in Dirks et al (eds) (1994) *Culture/Power/History*, pp. 372-411

READING LIST

Abbreviations

* key lecture text

(e) item available online via the Templeman Library On-line Resources gateway

(SLC) an extra copy of this item can be found in the Short Loan Collection

(eCD) item available online via the Templeman Library Other Collections Gateway

PART I: ORIENTATIONS

Week 1 INTRODUCTORY MEETING

ISSUES: an explanation of the course, course organisation, mode of assessment, the reading list, and so forth.

Week 2 ANTHROPOLOGY, ECONOMY AND ECONOMICS

ISSUES: definitional issues; typologies of economic systems; the four main approaches in economic anthropology (substantivism, formalism, marxism, cultural economics); the cyclical process of production/circulation/consumption; the relationship between economics and economic anthropology.

main readings:

- * Gregory, C & J Altman (1989) *Observing the Economy*, pp. 1-9 and 20-41
- * Gudeman, S (1996) 'Economic anthropology,' in Barnard & Spencer (eds) *Encyclopedia of Social and Cultural Anthropology*, pp. 172-178
- Plattner, S (1989) 'Introduction,' in Plattner (ed) *Economic Anthropology*, pp. 1-20
- Terray, E (1974) 'Classes and class-consciousness in the Abnon kingdom of Gyaman,' in Bloch (ed) *Marxist Analyses and Social Anthropology*, pp. 85-135
- * Wilk, R (1996) *Economies and Cultures*, chapters 1-3

seminar readings:

- Piot, C (1992) 'Wealth production, ritual consumption and center/periphery relations in a West African regional system,' *American Ethnologist* 19: 34-52 (e)
- Thomas, N (1992) 'The cultural dynamics of peripheral exchange,' in Humphrey & Hugh-Jones (eds) *Barter, Exchange and Value*, pp. 21-41 (SLC)

issues for discussion:

- identifying production, circulation, and consumption and related issues
- mapping the cyclical process of production, exchange and consumption
- is the economy separable from kinship, politics and religion? if not, how is it related to these domains?

PART II: CAPITALISM AND OTHER ECONOMIC SYSTEMS

Week 3 ECONOMIES WITH MARKETS AND ECONOMIES WITHOUT

ISSUES: the formalist/substantivist debate; the concept of the 'embedded' economy; market place versus market principle; 'gift' versus 'commodity' economies; underlying assumptions in formalist and substantivist positions.

main readings:

- * Mauss, M (1925) *The Gift: The Form and Reason for Exchange in Archaic Societies*
- * Cook, S (1966) 'The obsolete "anti-market" mentality: a critique of the substantive approach to economic anthropology,' *American Anthropologist* 68: 323-345 (e); reprinted in Leclair & Schneider (eds) *Economic Anthropology*, pp. 208-228
- * Polanyi, K (1958) 'The economy as instituted process,' in Polanyi et al (eds) *Trade and Markets in the Early Empires*, pp. 243-270; reprinted in Leclair & Schneider (eds) *Economic Anthropology*, pp. 122-143
- * Wilk, R (1996) *Economies and Cultures*, pp. 3-13, 34-41, and chapter 3

seminar readings:

- Gregory, C (1980), 'Gifts to men and gifts to God: gift exchange and capital accumulation in contemporary Papua,' *Man* 15: 626-652 (e)
- Hutchinson, S (1992) 'The cattle of money and the cattle of girls among the Nuer, 1930-83,' *American Ethnologist* 19: 294-316 (e)
- Ortiz, S (1967) 'Colombian rural market organisation: an exploratory model,' *Man* 2: 394-414 (e)
- Parry, J (1986) 'The gift, the Indian gift and the "Indian gift,"' *Man* 21: 453-473 (e)

issues for discussion:

- identify the contexts in which Polanyi's three 'modes of transaction' (reciprocity, redistribution, exchange) operate, and compare with Mauss' typology of economies
- can you identify different 'spheres of exchange' in the economy? what is exchanged within these spheres? what 'mode of transaction' operates?
- what aspects of the economy operate as part of the market, and what aspects function separately from the market?
- in what ways are the local economies described in the readings integrated into larger economic regions through markets?
- what contexts can you identify where economic actors are likely to have to make decisions between different possible courses of action?

Week 4 PROPERTY AND ECONOMIC SYSTEMS: CAPITALISM VERSUS HUNTING AND GATHERING

ISSUES: The concept of mode of production; capitalism as a mode of production; hunting and gathering as a mode of production; property systems and economic systems.

main readings:

- Bloch, M (1983) *Marxism and Anthropology*, chapters 1-2

- * Engels, F (1884) *Origin of the Family, Private Property and the State*, chapters 2 and 9
- MacPherson, C (ed) (1978) *Property: Mainstream and Critical Positions*, excerpts from works by Locke, Rousseau, and Marx, chapters 2, 3 and 5
- * Meillassoux, C (1973) 'On the mode of production of the hunting band,' in Alexandre (ed) *French Perspectives in African Studies*, pp. 187-203
- * Wilk, R (1996) *Economies and Cultures*, pp. 83-90
- * Wolf, E (1982) *Europe and the People Without History*, pp. 73-79
- Woodburn, J (1982) 'Egalitarian societies,' *Man* 17: 431-451 (e)

seminar readings: hunter-gatherer economies

- Bird-David, N (1992) 'Beyond the "hunting and gathering mode of subsistence": culture-sensitive observations on the Nayaka and other modern hunter-gatherers,' *Man* 27: 19-44 (e)
- Myers, F (1988) 'Burning the truck and holding the country: property, time and the negotiation of identity among Pintupi Aborigines,' in Ingold et al (eds) *Hunters and Gatherers, Volume 2: Property, Power and Ideology*, pp. 52-74
- Nugent, D (1993) 'Property relations, production relations and inequality: anthropology, political economy, and the Blackfeet,' *American Ethnologist* 20: 336-362 (e)
- Renshaw, J (1988) 'Property, resources and equality among the Indians of the Paraguayan Chaco,' *Man* 23: 334-352 (e)
- Woodburn, J (1998) "'Sharing is not a form of exchange": an analysis of property sharing in immediate-return hunter-gatherer societies,' in Hann (ed) *Property Relations*, pp. 48-63

issues for discussion:

- to what extent is there an ethos of sharing and/or equality in the society described?
- what are the bases of inequality in the society, and in what relations can social inequality be seen?
- in ways are property relations and other aspects of the economy being changed by the integration of the societies described into market economies?
- are there significant differences between hunting and gathering economies that mean it is not sensible to treat them as a unitary phenomenon based on their system of production?
- to what extent do the societies described fit with the models of hunter-gatherer economies put forward by Meillassoux and Woodburn?

Week 5 HOUSEHOLD ECONOMIES: THE DOMESTIC MODE OF PRODUCTION

ISSUES: Sahlins' model of the DMP: the household as an analytic concept; the sexual division of labour; underproductivity; Chayanov's rule; production for use versus production for exchange; the DMP as an anti-surplus system; pooling of products and resources; social and economic relations within and beyond households.

main reading:

- * Sahlins, M (1972) 'The domestic mode of production,' in his *Stone Age Economics*, pp. 41-148

seminar readings:

- Collins, J (1986) 'The household and relations of production in southern Peru,' *Comparative Studies in Society and History* 28: 651-671 (e)
- Donham, D (1981) 'Beyond the domestic mode of production,' *Man* 16: 515-541 (e)
- Gudeman, S (1978) *The Demise of a Rural Economy: From Subsistence to Capitalism in a Latin American Village*, chapters 3-4
- Reyna, S (1994) 'Sometimes to be less than brilliant is brilliant: an accumulation of labour approach to the domestic mode of production,' *Man* 29: 161-180 (e)
- Stier, F (1982) 'Domestic economy: land, labor and wealth in San Blas,' *American Ethnologist* 12: 519-537 (e)
- Whitehead, A (1981) "'I'm hungry mum": the politics of domestic budgeting,' in Young et al (eds) *Of Marriage and the Market*, pp. 88-111

issues for discussion:

- how easy is it to identify the household, and does it function as an economic unit?
- does the ethnography support Sahlins' model with regard to (i) division of labour, (ii) technology, (iii) underproductivity?
- is the household an egalitarian institution? do household members have equal power regarding (i) access to resources, (ii) pooling of the household's product, (iii) decision making?
- Sahlins' model is meant to be relevant to a particular type of subsistence economy. How might one expect capitalism to affect this kind of economy with regard to the features of the DMP that Sahlins highlights?
- what do you think are the principal shortcomings of Sahlins' model of the DMP?

Week 6 READING WEEK

PART III: CAPITALISM, CULTURE AND THE GLOBAL ECONOMY

Week 7 THE WORLD SYSTEM AND GLOBALISATION

ISSUES: the transformation of local economies by capitalism; models of the 'world system'; anthropological critiques of world system theory; culture, passivity and agency; resistance.

main readings:

Roseberry, W (2002) 'Understanding capitalism—historically, structurally, spatially,' in Nugent (ed) *Locating Capitalism in Time and Space*, pp. 61-79

* Wallerstein, I (1974) 'The rise and future demise of the capitalist world system,' *Comparative Studies in Society and History* 16: 387-415 (e)

Wilk, R (1996) *Economies and Cultures*, pp. 37-38 and 92-99

Wilk, R (197) 'Emerging linkages in the world system' in Blanton et al (eds) *Economic Analysis Beyond the Local System*, pp. 97-107

* Wolf, E (1982) *Europe and the People Without History*, chapters 1, 3, 10 and Afterword

seminar readings:

Comaroff, J & J Comaroff (1987) 'The madman and the migrant: work and labour in the historical consciousness of a South African people,' *American Ethnologist* 14: 191-209 (e)

Hayden, C (2004) 'Prospecting's publics' in Verdery & Humphrey (eds), *Property in Question*, pp. 115-138 (SLC)

Nugent, D (1996) 'From devil deals to drug pacts: commerce, unnatural accumulation and moral community in "modern" Peru,' *American Ethnologist* 23: 258-290 (e)

Ong, A (198) 'The production of possession: spirits and the multinational corporation in Malaysia,' *American Ethnologist* 15: 28-42 (e)

Smith, C (1984) 'Local history in global context: social and economic transitions in western Guatemala,' *Comparative Studies in Society and History* 26: 193-228 (e)

Taussig, M (1977) 'The genesis of capitalism among a South American peasantry: devil's labor and the baptism of money,' *Comparative Studies in Society and History* 19: 130-15 (e)

issues for discussion:

- in what ways is the economy described linked to the world economy?
- to what extent is production for use and production for exchange a useful way of understanding the economy described? do they co-exist in time, or has one been superseded by the other?
- which aspects of the economy (e.g. property, production, exchange, consumption, social relations) have been affected by capitalism?
- how do people represent the changes that capitalism has introduced into their lives and livelihoods?
- to what extent have people been powerless in the face of capitalist expansion?

Week 8 CLOSE READING SEMINAR: SAHLINS' 'COSMOLOGIES OF CAPITALISM'

This week there will be a seminar but no lecture. The seminar will be dedicated to one article in particular and it is expected that everyone attending the seminar will have read it. The article in question raises some important points relating to this part of the course such as the nature of the 'World System', the relation between culture and economy, and the significance of consumption to our understanding of economy. To ensure that you have read the article you should secure a copy of your own well before the date of the seminar. Note that the article is available in three different publications.

seminar reading:

Sahlins, M (1988) 'Cosmologies of capitalism: the trans-Pacific sector of "the world system",'

- originally published in *Proceedings of the British Academy* 74: 1-51 (SLC)
- reprinted in Dirks et al (eds) (1994) *Culture/Power/History*, pp. 412-455
- reprinted in Sahlins (2000) *Culture in Practice*, pp. 415-469

Week 9 ESSAY DISCUSSION WORKSHOP

This week there will be a seminar but no lecture. The seminar will be devoted to essay writing issues, both in general and pertaining to the essay questions for this course.

Week 10 CONSUMPTION

ISSUES: sociology of consumption; sumptuary laws; conspicuous consumption; consumption and the

meaning of goods; the concept of appropriation; consumption, globalisation and identity.

main readings:

- * Appadurai, A (1986) 'Introduction: commodities and the politics of value,' in Appadurai (ed) *The Social Life of Things*, pp. 3-63 (esp. pp. 29ff.)
- Drucker, P (1967) 'The potlatch,' in Dalton (ed) *Tribal and Peasant Economies*, pp. 481-493
- * Howes, D (1996) 'Introduction: commodities and cultural borders,' in Howes (ed) *Cross-Cultural Consumption*, pp. 1-16
- * Miller, D (1995) 'Consumption and commodities,' *Annual Review of Anthropology* 24: 141-161 (e); OR , 'Consumption studies as the transformation of anthropology,' in Miller (ed) *Acknowledging Consumption*, pp. 264-295
- * Veblen, T (1899) *The Theory of the Leisure Class*, esp. chapters 1-4
- Wolf, E (1982) *Europe and the People Without History*, chapter 6

seminar readings:

- de Boeck, F (1999) 'Domesticating diamonds and dollars: identity, expenditure and sharing in southwest Zaire, 1984-1997,' in Meyer & Geschiere (eds) *Globalization and Identity*, pp. 177-209
- Douglas, M (1992) 'Why do people want goods?' in Heap & Ross (eds) *Understanding the Enterprise Culture*, pp. 19-31
- Hansen, K (1999) 'Secondhand clothing encounters in Zambia: global discourses, Western commodities and local histories,' *Africa* 69: 343-365 (SLC)
- Roberts, B (2000) 'Always cheaply pleasant: beer as a commodity in a rural Kenyan society,' in Haugerud et al (eds), *Commodities and Globalization*, pp. 179-196
- Strirat, R L (1989) 'Money, men and women,' in Parry & Bloch (eds) *Money and the Morality of Exchange*, pp. 94-16
- Thomas, P (198) 'Conspicuous construction: houses, consumption and "relocalisation" in Manambondro, southeast Madagascar,' *Journal of the Royal Anthropological Institute* 4: 425-446 (e)

issues for discussion:

- are the consumers of goods using them in the way that the designer/producer intended? if not, what is the significance of the way in which they are used?
- in what way is consumption linked to patterns of demand and concepts of needs? in what way are these changing?
- how is consumption related to significant social differences within society?
- in what ways are patterns of consumption or consumer goods used to symbolise identities?
- how is consumption related to modernity (by the author or the people studied)?
- what does a focus on consumption tell us about that a focus on production or exchange does not?
- does the study of consumption represent a 'transformation of anthropology' as Miller claims?
- does a focus on consumption tend to emphasise issues of choice and downplay issues of power, inequality, and dependency?

Week 11 CULTURAL ECONOMICS AND OCCULT ECONOMIES

ISSUES: relations between culture, morality and economy; cultural economics; universal and local models of economy; moral economy; occult phenomena and economic processes.

main reading:

- * Austen, R (1993) 'The moral economy of witchcraft,' in Comaroff & Comaroff (eds) *Modernity and its Malcontents*, pp. 89-11
- * Gudeman, S (1986) *Economics as Culture*, chapters 2 and 5
- Richards, A (1935) 'A modern movement of witchfinders,' *Africa* 8: 48-461; reprinted in Marwick (ed) *Witchcraft and Sorcery*
- * Scott, J (1976) *The Moral Economy of the Peasant*, pp.1-34
- Scott, J (1986) 'Everyday forms of peasant resistance,' *Journal of Peasant Studies* 13: 5-35 (SLC)
- Wilk, R (1996) *Economies and Cultures*, pp. 21-24, 38-39 and 103-134

seminar readings:

- Ardener, E (1970) 'Witchcraft, economics and the continuity of belief,' in Douglas (ed) *Witchcraft Confessions and Accusations*, pp. 141-160 (eCD)
- Comaroff, J & J Comaroff (1999) 'Occult economies and the violence of abstraction: notes from the South African postcolony,' *American Ethnologist* 26: 279-303 (SLC)
- Eves, R (2000) 'Sorcery's the curse: modernity, envy and the flow of sociality in a Melanesian society,' *Journal of the Royal Anthropological Institute* 6: 453-468 (e)
- Favret-Saada, J (1989) 'Unbewitching as therapy,' *American Ethnologist* 16: 40-56. (e)
- Geschiere, P (1992) 'Kinship, witchcraft and "the market": hybrid patterns in Cameroonian societies' in Dillely (ed) *Contesting the Market*, pp. 159-179; reprinted in Grinker & Steiner (eds) (1997) *Perspectives on*

Africa, pp. 340-358

Sanders, T (2001) 'Save our skins: structural adjustment, morality and the occult in Tanzania' in Moore & Sanders (eds) *Magical Interpretations, Material Realities*, pp. 160-183 (SLC)

Parish, J (2000) 'From the body to the wallet: conceptualising Akan witchcraft at home and abroad' *Journal of the Royal Anthropological Institute* 6: 487-500 (e)

issues for discussion:

- who is accused of witchcraft and why?
- what aspects of the economy do people interpret in terms of occult phenomena, and why?
- why is it that occult explanations offer people a way of understanding inequalities of wealth and power?
- in what ways are occult phenomena, morality and economy related?
- to what extent are accusations of witchcraft and so forth directed at those ultimately responsible for the economic conditions which prompt them?
- to what extent are Gudeman's concept of 'local' models and Scott's ideas about peasant moral economy relevant to understanding beliefs in witchcraft, vampires, zombies and other occult phenomena?

Week 12 ESSAY COMPLETION WEEK

The final week of the course is given over to completion of your essays, due on .

ESSAY QUESTIONS

Most of the essay questions are deliberately phrased to encourage you to draw on material from more than one topic covered on the course. In your essay you should draw on whatever material you feel is relevant to your answer, beginning with the main reading list and the list of further reading available online at: <http://www.kent.ac.uk/anthropology/courses/undergrad/SE544/index.html>

1. 'Anthropology is better suited to the study of economies in small-scale societies than the workings of the global economy.' Discuss.
2. Discuss the relevance of EITHER Gudeman's (1986) concept of 'local' models OR Scott's (1976) ideas about peasant moral economy to an understanding of contemporary witchcraft.
3. In what ways does a focus on consumption mark a change of focus for economic anthropology?
4. Discuss the ways in which 'the economy is embedded and enmeshed in institutions, economic and noneconomic' (Polanyi 1958). Your essay should focus on one of the following three 'noneconomic' institutions: (i) kinship, (ii) politics, (iii) religion and ritual.
5. Discuss the ways that integration into the market economy has affected TWO different societies.
6. Are people powerless in the face of global economic forces?

references cited:

Gudeman, S (1986) *Economics as Culture*

Polanyi, K (1958) 'The economy as instituted proces,' in Polanyi et al (eds) *Trade and Markets in the Early Empires*, pp. 243-270; reprinted in Leclair & Schneider (eds) *Economic Anthropology*, pp. 122-143

Scott, J (1976) *The Moral Economy of the Peasant*

Applications for Concessions

Students who have good reasons for missing classes or being late with work may submit a concessions application to the relevant office by the time of the deadline or as soon after it as possible. The Department of Anthropology Concessions committee will generally meet to consider concessions applications at least once a term and at the end of the academic year. In the case of late work, if a concession is granted, the mark of zero will be removed and the due mark substituted.

Concessions are not normally considered where:

- Students have failed to manage their own learning appropriately
- Students have been affected by illnesses and other circumstances that may be considered a normal part of life
- Students have been affected by long-standing, controlled conditions for which they may be expected to have sought and received appropriate support.
- Students have been directly responsible for the circumstances put forward in mitigation.

If you do submit a concessions form, you should also discuss it with your personal tutor or the senior tutor as soon as possible. This is especially important if several classes or pieces of work are affected. Your tutor can advise you on the submission of concessionary evidence and may be consulted by the Concessions committee when they consider your submission.

The Faculty of Social Sciences Concessions Application form is available on the web (<http://www.kent.ac.uk/socsci/student/exams-info/concessions-form.doc>) and also from the Department of Anthropology Office Room 13a, Marlowe Building and the Social Sciences Faculty Office Room 28, Marlowe Building. It should be completed and be handed in to the appropriate office (as indicated on the form) with relevant documentary evidence. Please note that the University Medical Centre will generally only issue medical notes for illnesses of more than 7 days' duration, except during the examination period.

All applications for concessions during the **examination period** should be submitted using the form noted above to the Faculty of Social Sciences Office, Room 28, Marlowe Building. Concessions applications must be submitted normally no later than five days after the examination to which they relate.