

L6064: The Anthropology of Economic Processes

Autumn term 2009

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Arts C, C246

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The course aims to introduce students to major theoretical and ethnographic approaches in the study of economic processes. As anthropologists, we will consider the 'economy' not simply as a combination of pragmatic or instrumental actions and structures allowing people to make a living - understood here in the broadest sense - but as 'culture'. In other words, the economic processes are produced by, and at the same time it produces particular disposition, orientations and sensibilities which cannot be reduced simply to the 'economy'. This approach requires giving importance to the study of economic processes in relation to the social, political and cultural contexts in which they occur. An anthropological approach enables us, then, to engage with some of the universalism of mainstream economics through which economic processes are naturalized. It requires us to rethink such concepts as work and leisure, poverty and wealth, gifts and commodities, money and markets and the 'economy' more generally.

Classic economic anthropology has been concerned with systems of exchange, with non-industrial economies and with livelihood systems. In addition to covering these issues, we will examine mass consumption, fair trade and global mass production, commoditisation and changing moral orders. The globalisation of the world economy is producing new challenges in understanding the economy and the meanings attached to it at the local level; and it is with these processes and values that economic anthropology and your course seeks to engage. The themes outlined here are not exhaustive. There are plenty of other areas we will be exploring, and there will be ample opportunity for you to develop your ethnographic and theoretical interests through both writing and discussion.

Course Structure

The course is oriented around two **compulsory** weekly sessions – a 2-hour lecture and a 2-hour seminar.

ALL SESSIONS WILL START IN WEEK 1 OF THE AUTUMN TERM

Lectures

Mondays 0900-1100: Penvensy1-1A7

Seminars

Friday 0900-1100 Russell Building 16A

Friday 1100-1300 Russell Building 16A

Friday 1400-1600 Russell Building 16A

Friday 1600-1800 Russell Building 16A

The lecture will serve as an overall orientation and introduction to a theoretical area, whilst the seminar will involve the detailed discussion of ethnographic examples and theoretical issues you have explored through your readings. The lecture is an opportunity for the course tutor to introduce the week's topic, whilst the seminar will be oriented around the main readings. Each week I have outlined the general area of debate, and given a number of relevant readings. The readings are divided into 'Main' and 'Further' readings. All students should read the Main readings. All readings are in the library, and most of them in the CORE COLLECTION as photocopied offprints. Most of journal articles are available online through 'electronic library' site. Not finding the reading will **not** be considered an adequate excuse for lack of participation in class.

Assessment

The course is examined by three pieces of written work:

1. **Concept Notes** – 1000 words, submitted in the Autumn term to the Global Studies School office (C168) on Thursday of week 4, by 4pm (10% weighting).
2. **Concept Notes** – 1000 words, submitted in the Autumn term to the Global Studies School office (C168) on Thursday of week 8, by 4pm (10% weighting).
3. **Essay** – 4000 words, submitted in the Spring term to the Global Studies School office (C168) on Tuesday of week 1, by 4pm (80% weighting).

The topic of the two **Concept Notes** (week 4 and week 8 off Spring term) will be chosen from a set of titles which I will circulate in due course. The **Essay** should follow a topic of your own choosing, that draws on the work of the course, but explores it in a different or complementary manner. You will arrive at your topic through tutorial discussions in week 9 and 10. It is important that you make the most of these sessions, and start thinking about your topic early. Note that **there is no**

teaching time allocated for supervision or the reading of drafts in the Christmas vacation. You should therefore have a clear idea about what you are going to write about **by the end of term at the latest.**

Tutorial

In **weeks 9 and 10** we will have tutorials to discuss your plans for the long essay. When we meet, you will be expected to have thought through your ideas and agreed a title. We will sign a title form to confirm this. Full details of the tutorials will be arranged nearer the time.

Learning outcomes

By the end of the course, a successful student should have:

1. An understanding of anthropological approaches to production, consumption and exchange.
2. An ability to employ anthropological theory to understand the economic processes in different cultural and historical contexts.
3. An understanding of forms of social stratification and economic inequality.
4. An appreciation of the impact of global forces on non-western economies and societies.
5. Basic abilities to recognise anthropological issues.

Week 1: Introduction

We begin the course by considering in broad terms some of the main theoretical orientations which have informed anthropological studies of economic processes, touching on the work of Marx, Weber and Durkheim, amongst others. Specifically, we are interested in discovering assumptions about 'human nature' underpinning much of sociological and economic theory. Often developed with reference to so-called 'primitive economies', specific understandings of what 'human nature' might entail seek to anchor economic practice to certain universal human drives. The anthropologists whose work you will be reading for this week's seminar draw their broad theoretical orientation from mainstream socio-economic theory. Terray and Meillassoux relate to the work of Karl Marx; Geertz to that of Max Weber; and Parry to that of Emile Durkheim. Raymond Firth, on the other hand, draws inspiration from classic economic theory. Pierre Bourdieu, on the contrary, shifts our attention to processes through which Algerian workers are socialized into new working practices.

Main readings

Bourdieu, P. 2000 Making the economic *habitus*: Algerian workers revisited, *Ethnography*, 1(1), 17-41.

And look at two of the following:

Firth, R 1966 Themes in Economic Anthropology: a general comment. In *Themes in Economic Anthropology*. London, Tavistock, 1-28.

Geertz, C 1963 Peddlers and Princes. Chicago, University of Chicago Press (Intro & Conclusion)

Either Meillassoux, C 1979 Maidens, Meals and Money. Cambridge, Cambridge University Press (chps 2, 3, 5 & 6)

Or Terray, E 1975 "Classes and class consciousness in the Abron kingdom of Gyaman". In Bloch M (ed) Marxist analyses and social anthropology

Parry J.P., 1999 Lords of labour. Working and shirking in Bhilai. *Contributions to Indian Sociology*, 3, 1&2:107-140.

Further readings

Hirschman, A 1977 *The passions and the interests: political arguments for capitalism before its triumph*. Princeton University Press.

Hobbes, T 1651 *Leviathan*

Smith, A 1904 *An inquiry into the nature and causes of the wealth of the nations*

Rousseau, J-J *The social contract: Discourse on the origin of inequality*

Marx, K 1963 *Early writings* (edited by T. B. Bottomore)

Durkheim, E 1985 (1893) *Reading 3: The division of labour in society*. In Thompson K (ed) *Readings from Emile Durkheim*. Tavistock.

Weber, M *Economy and society*

Eisenstadt, S. 1966 *Modernisation: protest and change* (chp 1 "The basic characteristics of modernisation")

Berstein, H. 1971. "Modernisation Theory and Sociological Study of development"
Journal of Development Studies 7: 141-160.

Fabian 1983 *Time and the other : how anthropology makes its object* (chps 1 & 2)

Godelier Maurice 1977 (1978, 1981) 'An attempt at a critical evaluation ', chap 4 of his *Perspectives in Marxist anthropology*. Cambridge. A306

Bloch, Maurice 1983 *Marxism and Anthropology*. London, Oxford.

Week 2: Moral economies take 1: the moral economy of peasants

Classical anthropology focused primarily on so-called 'primitive societies', whose economies, and the social practices and cultural values which sustains economic action, appear to be significantly different from those of the industrialised world. Anthropologist not only begun to classify societies with reference to main economic activities [foraging, pastoralism, agriculture, industrial production] and relate the latter to other features of social life [eg kinship or political structures], but identified specific cultural values which appear to inform and structure economic practice. At the same time, they charted the economic, social and cultural consequences of transition to or penetration of capitalism, leading many anthropologists to pit the 'moral' orientation of non-capitalist economies to self-interested economic calculation allegedly defining market exchange and production under capitalism. In the seminars we will concentrate on the notion of 'moral economy' and on theories which, following the work of Marcell Mauss and economist Karl Polanyi, suggest a progressive 'disembedding' of the economy from wider social relations in society.

Main readings

Either Scott, J 1976 *The moral economy of the peasant: rebellion and subsistence in Southeast Asia*, (introduction and chapter 1)

Or Thompson, E.P. 1991 (1971). 'The Moral Economy of the English Crowd in the Eighteenth Century'. In Thompson EP *Customs in Common*. Merlin. (chp. 4)

Gudeman, S. & Rivera, A. 1990 'The House and the Market'. In *Conversations in Colombia*

Either Granovetter, M. 1985. 'Economic action and social structure: the problem of embeddedness'. *American Journal of Sociology* 91, 3: 481-510 (also reprinted in Granovetter & Swedberg (eds) 1992 *The sociology of economic life*. Westview).

Or Granovetter, M. 1992 'The Nature of Economic Relations ' in Ortiz, S. (ed) *Understanding Economic Process*

- Or Polanyi, K. 1968 (1957) 'The Economy as Instituted Process' in Polanyi et al (eds) Trade and Markets in the Early Empires. Also in Leclair, E. and Schneider (eds) Economic Anthropology
- Kearney, M. 1996 Reconceptualizing the Peasantry (especially introduction and chapters 1, 3, 4 & 8).
- Taussig, M. 1982 'Peasant Economics and the Development of Capitalist Agriculture'. In Harriss, J. (ed) Rural Development (pp. 178-205).

Further readings

- Baldwin, J. 1959 The Medieval Theories of the Just Price
- Bernal, V 1994 'Peasants, capitalism, and (ir)rationality'. In American Ethnologist Vol.21, No.4, pp.792-810
- Booth, W. 1993 Households: on the moral architecture of the economy
- Cook, S 1983 'The obsolete anti-market mentality: a critique of the substantive approach to economic anthropology'. In Ortiz, S(ed) *Economic anthropology* : topics and theories. U.P. of America. pp 208-225.
- Dalton, G 1961 'Economic theory and primitive society'. American Anthropologist 63: 1-25.
- Durkheim, E 1985 (1893) Reading 3: The division of labour in society. In Thompson K (ed) Readings from Emile Durkheim. Tavistok.
- Ferber, M & J. A. Nelson 1993 Beyond economic man : feminist theory and economics. Ferber & Nelson (eds). The University of Chicago Press.
- Godelier Maurice 1977 (1978, 1981) 'An attempt at a critical evaluation', chap 4 of his Perspectives in Marxist anthropology. Cambridge.
- Gudeman, S & A Rivera. 1991. Conversations in Colombia: the domestic economic in life and text. CUP. (chp 3 'The house')
- Gudeman, S 1986 Economics as culture : models and metaphors of livelihood . Routledge, 1986. Chp 2 'Models and modes of livelihood'.
- Gudeman, S 2001 The Anthropology of Economy (chapter 1)
- Meillassoux Claude. 1981. Maidens, Meal and Money: capitalism and the domestic economy, chap 5, 'Who are the exploited?'. CUP.
- Sahlins, M. 1974. 'The original affluent society'. In Stone Age Economics. Routledge.
- Wilk, R (1996) Economies and Cultures (especially chapter 1)

Case study: peasants

- Bailey, F.G. 1987. 'The Peasant View of the Bad Life', in Peasants and Peasant Societies, T. Shanin (ed.), 2nd edition, pp. 284-299.
- Foster, GM (1965) 'Peasant Society and the Image of Limited Good', American Anthropologist 67(2): 293-315.
- Gudeman S & A Rivera 1990 Conversations in Colombia: the domestic economy in life and text. CUP .
- Kahn J 1985 'Peasant ideologies in the third world'. Annual Review of Anthropology, vol 14, pp 49-75 .
- Kearney, M 1996 Reconceptualizing the peasantry: anthropology in global perspective.

- Macfarlane, A 1987 'The peasantry in England before the industrial revolution: a mythical model?'. Chp 1 in *The culture of capitalism*. Oxford : Blackwell.
- Mintz, S 1973 'A note on the definition of peasantry'. *Journal of Peasant Studies*, 1 .
- Popkin, S 1979 *The rational peasant* .
- Silverman, S 1979/80 *The peasant concept in Anthropology*. *Journal of Peasant Studies*, 17 .
- Thompson, E.P. 1991 (1971), 'The Moral Economy of the English Crowd in the Eighteenth Century ', in *Customs in Common*.
- Wolf, Eric R. 1966. *Peasants*.

Case study: foragers

- Bird-David, N.1992. 'Beyond 'the original affluent society ': a culturalist formulation'. *Current Anthropology* 33:25-47
- Hann C M 1998 'Introduction: the embeddedness of property ', in (ed) C M Hann *Property Relations: Renewing the anthropological tradition*. Cambridge.
- Kent, S. 1992. 'The current forager controversy: real versus ideal views of hunter-gatherers'. *Man* 27, 45-70.
- Kent, S. 1993. 'Sharing in an Egalitarian Kalahari Community'. *Man* (ns) 28:479-514.
- Lee, R.B.1968 'What Hunters Do for a Living, or, How to Make out on Scarce Resources '. In: R.B. Lee and I. DeVore, eds., *Man the Hunter*, pp. 30-48. Aldine. (also reprinted as 'What hunters do for a living, or, how to make out on scarce resources ' in Gowdy, J.M. 1998 *Limited Wants, Unlimited Means: A Reader on Hunter-Gatherer Economics and the Environment*. Island Press, Washington DC.)
- Peterson, N. 1993. 'Demand sharing: reciprocity and the pressure for generosity among foragers'. *American Anthropologist* 95:860-74
- Wilmsen, E. N. 1989. *Land Filled with Flies: A Political Economy of the Kalahari*. Chicago: University of Chicago Press.
- Wilmsen, E. N. 1992. 'A Myth and Its Measure '. *Current Anthropology* 33:611-614.
- Woodburn, J. 1982. 'Egalitarian societies'. *Man*, n.s., 17:431-51
- Shalins, M 1972 *Stone Age economics* (chp *The Original Affluent Society*)

Week 3: Moral economies take 2: exchanging gifts, making society

We continue our exploration of anthropological understandings of 'non-capitalist' economies and societies [beware of the pitfalls of classifications!!!] by considering one of the most important and defining debates in anthropology, that on gift exchange. You might remember from year one that such a debate arches back to the founding fathers of modern social anthropology, Bronislaw Malinowski and Marcel Mauss in particular. The latter defines gifts exchange in opposition to market exchange and circulation of commodities under capitalism, suggesting a substantial split between – and transition from – forms of circulation determined by social relationships existing between (groups of) transactors, and forms of circulation governed by the 'impersonal rules of the market'. However, such an opposition, as well as the characterization of the defining features of 'gift exchange' has been problematised in recent years. In the seminars we will firstly consider on what basis we can draw meaningful distinctions between objects? Some authors have

approached the problem by looking at commodities in the light of the total social relationships and structures of power within any given society. Others have attempted to maintain the more dichotomous distinction between gifts and commodities, linking the rise of the latter to money and generalised exchange, which is seen to corrode or at least stand against human relations based on sharing and reciprocity. The main questions to address are: what are the significant differences between objects exchanged as gifts and as commodities? How do people relate to gifts and commodities gifts? Can we maintain a sharp separation between gift and commodity exchange?

Main readings

- Either** Gregory C1982 *Gifts and Commodities* (chap 3). Academic Press.
- Or** Gregory, CA 1997 *Savage Money: The Anthropology and Politics of Commodity Exchange* (chp. 1 on gifts/commodities) Taylor & Francis.
- Kopytoff, I 1986 'The cultural biography of things: commoditisation as process'. In Appadurai A (ed.) *The social life of things: commodities in cultural perspective*. CUP.
- Either** Miller, D. 2001. 'Alienable gifts and inalienable commodities'. In Myers F (ed) *The Empire of Things: Regimes of value and material culture*. Santa Fe: School of American Research. (pp 91-115)
- Or** Carrier, J 1990 Gifts in a world of commodities: the ideology of the perfect gift in American society. *Social Analysis* 29: 19-37.
- Or** Tenhunen S. 2008. The gift of money: rearticulating tradition and market economy in rural West Bengal. *Modern Asian Studies*. **42**, 1035-56
- Bourdieu P. 1990 (1992). 'Modes of domination'. In Bourdieu P *The Logic of Practice*. Polity.(chp 8)
- Either** Osella F & Osella C. 1996. 'Articulation of physical and social bodies in Kerala', in *Contributions to Indian Sociology* (ns) Vol 30, 1:37-68.
- Or** Yang, Mayfair 1989 The gift economy and state power in China. *Society for Comparative Study of Society and History*. pp25-53
- Either** Laidlaw, J 2000 A free gift makes no friends. *Journal of the Royal Anthropological Institute* 6, 4: 617-634
- Or** Parry, J 1986 'The Gift, the Indian gift and 'the Indian gift' '. *Man* 21: 453-73.

Further readings

- Carrier, J 1990 Reconciling commodities and personal relations in industrial society. *Theory and Society* 19, 5: 599-634.
- Carrier, J 1990 The symbolism of possession in commodity advertising. *Man* 25: 190-207.
- Carrier, James. 1995. *Gifts and Commodities: Exchange and Western Capitalism since 1700* (esp. chps 4 to 7 and conclusion).
- Coleman, S 2004 The charismatic gift. *Journal of the Royal Anthropological Institute* 10, 2: 421-442.
- Copeman, J 2008 Violence, non-violence, and blood donation in India. *Journal of the Royal Anthropological Institute*, 14, 2: 278-296

- Daniels, IM 2003 Scooping, raking, beckoning luck: luck, agency and the interdependence of people and things in Japan. *Journal of the Royal Anthropological Institute* 9, 4: 619-638.
- Deborah Durham 1995 'Soliciting gifts and negotiating agency: The spirit of asking in Botswana. ' *Journal of the Royal Anthropological Institute* 1 :111-128.
- Derrida, J 1994 *Given time: I. Counterfeit money*. University of Chicago Press.
- Gell, A. 1992 Intertribal Commodity Barter and Reproductive Gift Exchange in Old Melanesia. In Humphrey and Hugh Jones (eds) *Barter, Exchange and Value*. CUP
- Godelier, M 1999 *The Enigma of the Gift*
- Hart, K. 1982. 'On Commoditisation'. In J. Goody (ed) *From Crafts to Industry*.
- Hendry, J 1995 *Wrapping culture: politeness, presentation and power in Japan and other societies*. Oxford University Press.
- Kochuyt, Thierry 2009 God, Gifts and Poor People: On Charity in Islam. *Social Compass* 56: 98-116
- Josephides, L. 1985. *The Production of Inequality: gender and exchange among the Kewa*. London: Tavistock. HMB 306
- Leach Jerry W. and Edmund Leach, eds., *The Kula: Perspectives on Massim Exchange*. Cambridge: Cambridge University Press.
- Levi-Strauss Claude 1969 'The principle of reciprocity ', chap V of his *The elementary structures of kinship*. Beacon Press.
- Malinowski, B. 1920 'Kula: The Circulating Exchange of Valuables in the Archipelagoes of Eastern New Guinea. ' *Man* 20:97-105.
- Malinowski, B 1979 'Essentials of the kula ' and 'Technicalities of the kula ', chaps 7 & 8 in (ed) Michael W Young, *The ethnography of Malinowski: the Trobriand Islands 1915-18*. London, routledge & Kegan Paul.
- Malinowski, B. 1922. extracts on kula, pp.1-2; 58-62; 81-86; 88-91; 95-97; 101-102; 156-58; 166-76; 351-352; & 516. In *Argonauts of the western Pacific; an account of native enterprise and adventure in the Archipelagos of Melanesian New Guinea*. London: G. Routledge & Sons.
- Malinowski, B, selection on the Kula. In *Economic Anthropology. Readings in Theory and Analysis* (eds) E. LeClair & H. Schneider. New York: Holt, Rinehart and Winston, pps.17-39 TC A306.3
- Mauss, M 1990 (1925) *The gift*. Routledge. Chps 1 & 2
- Osella F & Osella C. 1996. 'Articulation of physical and social bodies in Kerala', in *Contributions to Indian Sociology* (ns) Vol 30, 1:37-68..
- Piot, C 1999 *Remotely global: village modernity in West Africa* (esp. chp. 5).
- Rajak, D 2000 'An eye for an eye, a gift for a gift: myths and meanings of reciprocity in theories of exchange '. Unpublished paper (available in library)
- Sahlins, M. 1974. 'The spirit of the gift'. In Sahlins M *Stone Age Economics*. Routledge. (chp 4)
- Strathern, M 1988 *The gender of the gift: problems with women and problems with society in Melanesia*. University of California Press.
- Thomas, N. 1991 *Entangled Objects; exchange, material culture and colonialism in the Pacific*. Harvard University Press. (chp 1: very good review of lit.)
- Weiner, A 1992 *Inalienable possessions: the paradox of keeping-while-giving*. University of California Press.

- Yan, Yunxiang 1996 *The flow of gifts: reciprocity and social networks in a Chinese village*. Stanford University Press
- Yang, Mayfair 1994 *Gifts, favors, and banquets: the art of social relationships in China*. Cornell University Press.

Case study: the 'gift of life' and the commoditisation of people and body parts

- Blackburn, R *The Making of New World Slavery: From the Baroque to the Modern 1492-1800*.
- Brion Davis *The Problem of Slavery in Western Culture*. OUP
- Copeman, J 2008 Violence, non-violence, and blood donation in India. *Journal of the Royal Anthropological Institute*, 14, 2: 278-296
- Copeman, J 2009 *Veins of devotion*.
- Meillassoux, C 1991 *The anthropology of slavery : the womb of iron and gold* . University of Chicago Press.
- Miers, S & I Kopytoff 1977 *Slavery in Africa: historical and anthropological perspectives*. University of Wisconsin Press,
- Edwards, J 2000 *Born and bred : idioms of kinship and new reproductive technologies in England*. OUP
- Franklin, S & Ragoné, H (eds) 1998 *Reproducing reproduction : kinship, power, and technological innovation*. University of Pennsylvania Press.
- Franklin, S 1997 *Embodied progress : a cultural account of assisted conception*
- Ragoné, H 1999 *The Gift of Life: Surrogate Motherhood, Gamete Donation and Constructions of Altruism*. In Layne L (ed) *Transformative motherhood: on giving and getting in a consumer culture*. New York
- Scheper-Hughes, N 2000 *The global traffic in human organs*. *Current Anthropology*. Vol.41(2), pp191-224
- Sharp. L.A. 2000 'The commodification of the body and its parts'. *Annual Review of Anthropology*, 29: 287-328
- Simmons R, S Klein Marine & R. L. Simmons 1987 (1977) *Gift of life: the effect of organ transplantation on individual, family, and societal dynamics*. Transaction Books
- Titmuss, R 1970 *The gift relationship: from human blood to social Policy*. Allen & Unwin.
- Scheper-Hughes N and L. Wacquant (eds) 2002 *Commodifying Bodies*. London: Sage.

Week 4: Money, markets and the performativity of economic theory

Gift exchange, as we have discussed last week, entails the existence of a different – for some radically so – form of exchange taking place within 'market' conditions and mediated by 'money'. In charting transitions from single-purpose to all-purpose forms of currencies, anthropologists have sought to unravel how value is attributed to money. In doing so, anthropologists have taken to task mainstream economic theory – as well as early anthropological approaches – suggesting a progressive disembedding and abstraction of value under capitalism. These processes are associated to the progressive development of market exchange, leading to the emergence of global currency and shares markets and the appearance of those arcane financial instruments made infamous by the current credit crunch. In the last

few years, and following Foucault's insights, anthropologists and sociologists have become critical of economists' theories suggesting a 'natural' transformation of markets from simple and embedded structures, to complex and abstract forms. Some anthropologists and sociologists have been arguing that economic theory has a performative power, making up 'the economy' through the authority and intervention of experts. For others, markets have not become as 'abstract' or 'virtual' as economists would lead us to believe, but remain firmly embedded into specific social relations and cultural understandings. In the seminars we will discuss, firstly, what money and value are, and, secondly, we will engage with current debates on markets and the so-called 'performativity' of economic theory.

Main readings

Hart, K. 1986. 'Heads or tails: Two sides of the coin'. *Man* (ns) 21: 637-693.

Graeber D *Toward an Anthropological Theory of Value: The False Coin of Our Own Dreams*. Palgrave Macmillan (chp 5)

Either Zelizer, V 1994 The Creation of Domestic Currencies. *The American Economic Review*, 84, 2: 138-142.

Or Carruthers, B. & S. Babb. 1996. The Color of Money and the Nature of Value: Greenbacks and Gold in Postbellum America. *American Journal of Sociology* 101:1556-91.

Either Miyazaki H. 2003. The temporalities of the market. *American Anthropologist* 105, 2: 255-65

Or Ho, K 2009 Disciplining Investment Bankers, Disciplining the Economy: Wall Street's Institutional Culture of Crisis and the Downsizing of "Corporate America". *American Anthropologist*, 111, 2: 177-189

And any one of the following:

Elyachar J. 2002. Empowerment money: the world bank, non-governmental organizations, and the value of culture in Egypt. *Public Culture* 14(3):493-513

Thrift, N 2000 Performing Cultures in the New Economy. *Annals of the Association of American Geographers*, 90, 4: 674-692.

Lee, B. and LiPuma, E. (2002) 'Cultures of Circulation. The Imaginations of Modernity', *Public Culture* 14(1): 191-213

Mitchell, T. 2005. "The Work of Economists: How a Discipline Makes Its World." *European Journal of Sociology* 46:297-320.

Miller, D & J Carrier 1998 'A theory of virtualism', in Carrier and Miller (eds) *Virtualism: A new political economy*. Oxford: Berg..

Callon, M 2007 'What Does It Mean to Say that Economics is Performative?' in D MacKenzie, F Muniesa and L Siu (eds) *Do Economists Make Markets? On the Performativity of Economics*. Princeton, NJ: Princeton University Press.

Further readings

On money

- Bloch, M and J. Parry. 1989. 'Introduction'. In Bloch M & J Parry (eds) *Money and the Morality of Exchange*. CUP. (pp.1-32)
- Bryan, D & M Rafferty 2007 Financial derivatives and the theory of money. *Economy and society* 36, 1: 134-158
- Carsten, Janet. 1989. "Cooking money; gender and the symbolic transformation of means of exchange in a Malay fishing community." In *Money and the morality of exchange*, (eds.) Jonathan Parry & Maurice Bloch.
- Carruthers, B & W Nelson Espeland 1998 Money, meaning and morality. *The American Behavioural Scientist* 41, 10: 1384-1408
- Coleman, S. 1996. 'All consuming faith: language, material culture and world transformation among Protestant evangelicals'. *Etnofoor* 19, 26- 47.
- Corwall, A 2002 'Spending power: Love, money, and the reconfiguration of gender relations in Ado-Odo, Southwestern Nigeria'. *American Ethnologist* 29, 4.
- Dalton, G 1965 *Primitive money*. *American Anthropologist* 67: 44-65.
- Dalton, George. 1965. "Primitive money." In *American Anthropologist* 69:44-65. Also in *Tribal and peasant economies*, (ed.) George Dalton.
- Douglas, M. 1967. "Primitive rationing: a study in controlled exchange." in R. Firth (ed.) *Theory in economic anthropology*.
- Foster, R.J. (1999) 'In God We Trust? The Legitimacy of Melanesian Currencies', in D. Akin and J. Robbins (eds) *Money and Modernity: State and Local Currencies in Melanesia*, pp. 214-31. Pittsburgh, PA: University of Pittsburgh Press.
- Foster, R.J. (ed.) 1998. 'Your money, our money, the government's money: finance and fetishism in Melanesia'. In *Border fetishisms: material objects in unstable spaces* (ed.) P. Spyer , 60- 90. London: Routledge.
- Gregory, CA 1996 *Cowries and conquest : towards a subaltern quality theory of money*. *Society for Comparative Study of Society and History*: 195-217.
- Gregory, CA 1997 *Savage Money: The Anthropology and Politics of Commodity Exchange*. Taylor & Francis.
- Hart, K 2001 Money in an unequal world. *Anthropological theory* 1, 3: 307-330
- Hart, K. 2001. Money in an unequal world. *Anthropological Theory* 1, 307- 30.
- Humphrey, Caroline and Stephen Hugh-Jones. 1992. "Introduction: barter, exchange and value." In C. Humphrey and S. Hugh-Jones (eds.) *Barter, exchange and value: an anthropological approach*.
- Hutchinson, Sharon. 1992. "The cattle of money and the cattle of girls among the Nuer, 1930-83." In *American Ethnologist*, 19: 294-316.
- Keane, W. 2001 'Money is no Object: materiality, desire, and modernity in an Indonesian society '. In Myers, F. (ed) *The Empire of Things*.
- Krohn-Hansen, C. 1995. Magic, money and alterity among Dominicans. *Social Anthropology* 3, 129- 46.
- Le Goff, J. 1988 *Your Money or Your Life: economy and religion in the Middle Ages*
- Maurer, B 2006 The anthropology of money. *Annual Review of Anthropology*, 35: 15-36
- Meyer, B. 1998. The power of money: politics, occult forces, and Pentecostalism in Ghana. *African Studies Review* 41, 15- 37.
- Osella, F. & Osella, C. 2000. 'Migration, Money and Masculinity in Kerala'. *The Journal of the Royal Anthropological Institute* 6, 1: 115-131.

- Polier, N. 2000 'Commoditization, Cash, and Kinship in Postcolonial Papua New Guinea'. In A. Haugerud, Stone, M.P. & Little, P (eds) *Commodities and Globalization: anthropological perspectives*
- Reddy, W 1987 *Money and Liberty in modern Europe: a critique of historical understanding*. CUP (chp 3 Growth of liberal illusion)
- Robbins, J. and D. Akin (1999) 'An Introduction to Melanesian Currencies: Agency, Identity and Social Reproduction', in D. Akin and J. Robbins (eds) *Money and Modernity: State and Local Currencies in Melanesia*, pp. 1-40. Pittsburgh, PA: University of Pittsburgh Press
- Simmel, G 1990 (reprint) *The philosophy of money*. Routledge.
- Simmel, G 1991 'Money in modern culture'. *Theory, Culture and Society* 8, 3: 17-31
- Stewart, P.J. & A. Strathern 1998. Money, politics and persons in Papua New Guinea. *Social Analysis* 42, 132- 49.
- Strathern, Andrew. 1979. "Gender, ideology and money in Mount Hagen." In *Man* 14:530-548
- Taussig, M. 1997. 'Money and spirit possession in Marx'. In Taussig M *The magic of the state*. Routledge.(pp 129-146)
- Verdery, K. 1995. "'Caritas' and the reconceptualization of money in Romania." in *Anthropology Today*, 11:3-7.
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Week 5: Industrial production, labour and global (neo-liberal) capitalism

In the previous weeks we have touched on some of the changes brought by the penetration of capitalism and of a market economy in several contexts and have discussed how anthropologists have explored and theorised on such transformations. Today we focus on one of the central features of capitalism, industrial production. Anthropologists – notwithstanding several exceptions – have begun to study the conditions and experiences of labour under industrial production only recently, challenging some of the assumptions of mainstream social theory – especially within the Marxist tradition – , a body of theory which has developed almost exclusively with reference to western experiences of industrialization. We will concentrate on the features of labour and production in the contemporary phase of capitalism, defined by globalization of capital, decentralization of production and increased flexibility of labour. In other words, what has been defined as neoliberal global capitalism. We will reflect, firstly on the effects that this has on labour and on the lives of industrial workers & their family/communities. Secondly, we will consider whether analytical terms and theories deployed by social theorist and anthropologists to make sense of contemporary shifts in capitalist production can withstand ethnographically informed scrutiny.

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Week 6: Consumption as an economic and social practice

Generalised commoditisation (of goods, services, labour, as well as culture and people) has been associated with the development of modern capitalism and mass production, to the extent that contemporary (western) societies have been defined as 'consumer societies'. Many anthropologists have viewed with alarm the emergence of mass consumption, arguing that it might lead to a progressive degeneration (or commoditisation) of 'culture' and existing social relations, and, under globalization, to a progressive 'westernization' of the whole world. Such a critique of (western) consumerism and its expansion has been informed to large extent by Marx's notion of commodity fetishism. In the last twenty years our understanding of processes of consumption has partially shifted. It has been argued that, following the dramatic economic restructuring of the late 1970s, people define themselves and engage with everyday life not any longer as producers, but primarily as consumers. Detailed anthropological studies of consumption practices have shown that consumption is simultaneously an economic and cultural practice through which people make sense of and objectify values and aspirations. We will ask: How are collective and personal identities constructed through consumption strategies? What are the links between taste and class position? Do consumption practices express and objectify existing or new forms of inequality?

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Daniel Miller's work

2005 *Clothing as Material Culture*

2005 *Materiality*

2001 *The Dialectics of Shopping*.

2001 *Car Cultures*. Berg.

2001 *Consumption*. Four volumes:

Volume One: Theory and Issues in Consumption

Volume Two: History and Diversity of Consumption

Volume Three: Disciplinary Approaches to Consumption

Volume Four: Objects, Subjects and Mediations in Consumption

2001 *Home Possession: Material culture behind closed doors*. Berg.

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1997 *Capitalism: An Ethnographic Approach*. Oxford.

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Week 7: moral economies take 3: religion and economic practice

Recent anthropological studies have traced out capital's attempts to harness moral discourses produced within various religious traditions to foster novel work ethics and labour practices in tune with the demands of global markets. The apparent expansion of capital could be understood as symptomatic of an ongoing process of commoditization entailing the progressive appropriation of social and cultural resources hitherto outside the logic of economic calculation and capital accumulation. At the same time, anthropologists have identified the emergence, on a global scale, of religious practices and theologies seeking to harness and control the opportunities engendered by global capitalism. This week we consider relationships between projects of ethical self-fashioning and economic practice – from Corporate Social Responsibility to prosperity gospel and Islamic finances – questioning whether theoretical chasm between religion/morality and economy/self-interest should be bridged.

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Week 8: Challenging commoditization in the neoliberal age: new economies, fair trade and witchcraft

Contemporary production, circulation and consumption of goods and services have become associated with economic, political and cultural globalisation. Fostered by technological innovations and by an acceleration of the circulation of goods, capital and information, and supported by international trade agreements & structural adjustments, globalisation has led to an unprecedented expansion of the commodity form. Today we focus on ways through which specific moral considerations – from the ethical trade to witchcraft accusations – might be employed to make sense of and limit the reach of processes of commoditization. We will ask whether references to specific 'moral economies' can address the relationships of inequality and power generated by increased flows of capital and goods across the globe.

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