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"Национальный исследовательский университет
"Высшая школа экономики"**

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**Рабочая программа дисциплины
"Социальная и экономическая антропология/
Social and Economic Anthropology"**

для образовательной программы «Социология»
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Национальный исследовательский университет «Высшая школа экономики» Программа дисциплины «Социальная и экономическая антропология/ Social and Economic Anthropology» для направления 39.04.01 «Социология»

National Research University Higher School of Economics

Faculty of Social Sciences

Department of Sociology

Course syllabus

Social and Economic Anthropology

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1. Course objectives

Nowadays sociology and social anthropology are two different disciplines with their distinctive methodological apparatuses, missions and institutional arrangements. However, during their emergence and development sociology and social anthropology preserved a close connection, and today they share many common questions, conceptions and methods. The aim of this course is to familiarize students in sociology with anthropology as a specific research field and to provide them with anthropological resources that can be useful in both theoretical and methodological respect.

This course is subdivided into three blocks. First part is dedicated to the history of emergence of anthropology as knowledge of the Other. It presents the perspective developed in recent decades within the anthropological critique of anthropology. Second part concentrates on anthropology's re-evaluation of its relationship with power, which resulted in a change of paradigm in political sociology and increasing reflexivity of anthropological fieldwork. Third part synthesizes previous elements with the discussion of economy and materiality. Classic topics of economic anthropology and political economy are reinterpreted from the perspective of new approaches to self-understanding of anthropology in its relation to recent shifts in economic life.

2. Learning outcomes

After completing this unit students are expected to acquire following competences:

- Familiarity with the main anthropological schools and the logic of development of anthropological theory and field research methodology
- Ability to apply conceptual tools of anthropology for studying basic problems of contemporary economic life
- Skills of reflexive assessment of the observer's position in social studies and handling concepts for productive description of their own relationship vis-à-vis the object

3. Prerequisites

Basic knowledge of Social Theory, Philosophy and History of Economics is required.



4. Course outline

№	Topics	Hours (total)	Credit hours		Independent study hours
			Lectures	Seminars	
1	Methodology for studying the Otherness	14	2	2	10
2	Kinship systems	10	2	2	6
3	Anthropology of exchange	10	2	2	6
4	Religion and collective representations	10	2	2	6
5	The heyday and the decline of classic political anthropology	10	2	2	6
6	Anthropology of anthropological viewpoint	10	2	2	6
7	Political beyond the institutions	10	2	2	6
8	Limits of commodification and limits of capitalism	10	2	2	6
9	Economic choice and the rearing of economic subject	12	2	2	8
10	Economy, economics, and materiality	12	2	2	8
	Total	108	20	20	68

5. Assessment

Type of assessment	Form of assessment		Parameters
Mid-term (week)	Paper	11	3000-4000 words
	Paper project	6	500 words
	Presentations and discussion in class	During each class	Presentation for 15 minutes based on assigned texts and participation in discussion
Final	Exam		In-class written exam for 120 minutes



5.1 Grading policy

Students are required to submit their paper projects in the middle of the course. Projects are graded and returned to students with the feedback.

Students can choose to write a theoretical or an empirical paper. The choice has to be made before turning in the project.

Theoretical papers concentrate on comparing and contrasting two (or more) anthropological theories on a selected issue. The task consists in explaining the phenomenon, demonstrating how approaches applied differ in the results, justifying the choice between them and suggesting original solution. Project papers for theoretical essays should concentrate on one theory only: summarizing main arguments of the theory, suggesting brief explanation of the issue from theory's perspective and indicating possible critical objections.

Empirical papers involve structured observation of a practice or an interaction and producing analytical description of it based on some anthropological theory. The task of the empirical paper consists in developing the plan of observation, finding the relevant informants, collecting the data and using the appropriate methods for explaining it. Project papers should focus on problem statement, suggesting a plan for observation and sampling procedures. Students should use relevant sources for choosing the phenomenon to be studied, suggesting an informed hypothesis, defining the parameters of observation and describing how data would be collected and analyzed.

Papers are graded based on:

- Proper problem statement
- Depth of understanding of the relevant literature covered
- Ability to suggest a solution to the problem and attain a specific result
- Consistency of the argument
- Clear structure of the text
- Appropriate style
- Referencing

Final exam includes both multiple choice and open-ended questions. Exams are graded based on students' handling of the key concepts, knowledge of literature, ability to use anthropological approaches for analysis and developing coherent argument, structure and logic of the text.

6. Topics and readings.

Session 1. Methodology for studying the Otherness

How anthropology emerged from intercultural contacts with the Other. Early anthropological theories: evolutionism, diffusionism, functionalism. What is wrong with 'primitive societies'? Race and genes in anthropological explanations.

Anthropology becomes a science: social/cultural anthropology, ethnography and ethnology among other sciences. Anthropology between colonial and post-colonial identities. Expeditions of Russian social scientists and public figures in XIX- early XX centuries.



Culture and institutions. What is a scientific theory of culture? Methodological comparativism vs. methodological functionalism. Cultural relativism and Sapir-Whorf hypothesis.

Readings:

B. Malinowski. The Functional Theory. In: *A Scientific Theory of Culture and Other Essays*. Chapel Hill, 1944. P. 147-176.

B. Malinowski. *Argonauts of the Western Pacific*. London: Routledge, 2002. Introduction.

Brace C.L. Does Race Exist? An Antagonist's Perspective // *Anthropology: Taking Sides – Clashing Views in Anthropology* / Ed. By K. Endicott, R. Welsch. Boston: McGraw-Hill, 2008.

Gill G. Does Race Exist? A Proponent's Perspective // *Anthropology: Taking Sides – Clashing Views in Anthropology* / Ed. by K. Endicott, R. Welsch. Boston: McGraw-Hill, 2008.

Session 2. Kinship systems

Kinship as a basic principle of social organization. Kinship and affinity. Social and biological dimensions of kinship. Early anthropology of kinship. Classificational and genealogical systems of kinship. Lewis H. Morgan's evolutionism. Dravidian system of kinship. Cross-cousin marriages and social meaning of the incest taboo.

Functionalist and structuralist theories of kinship. Kinship as a total fact: from Durkheim to Radcliffe-Brown. Relationship between kinship and language in Claude Levi-Strauss.

Instability of kinship: Pierre Bourdieu's analysis of matrimonial strategies. Blood is thicker than water: David Schneider's critique of biologism. New kinship studies and new biotechnologies.

Readings:

C. Levi-Strauss. Structural Analysis in Linguistics and in Anthropology. *Structural Anthropology*. 1963. Vol. 1. New York: Basic Books. P. 31-54.

A. Radcliffe-Brown. The mother's brother in South Africa. In: *Structure and Function in Primitive Society*. London: Routledge & Kegan Paul, 1952. P. 15-31.

Session 3. Anthropology of exchange

Malinowski's discovery of the Kula ring. Is there a structural opposition between gifts and commodities? The embeddedness of economy in the society (Karl Polanyi). Mauss's rule of the gift economy and the problem of temporality. Theory of the spheres of exchange.

What is the meaning of 'reciprocity'? Altruism/egoism dilemma in contemporary social thought. Contradictions of commodification: tissues, intimacy, slavery.

Bazaars, marketplaces, and markets. The nature of prices. Markets and public spaces.



Readings:

B. Malinowski. *Argonauts of the Western Pacific*. London: Routledge, 2002. Ch. 3, 22.

M. Mauss. *The Gift: The Form and Reason for Exchange in Archaic Societies*. New York; London: Norton, 1990. Introduction & Ch. 1-2.

Session 4. Religion and collective representations

Evolutionist explanations of the magic, religion, and science. Collective representations and human behavior: the social and the physiological in human nature. The sacred and the profane in Durkheim and Mauss. The functions of religion (Tylor, Malinowski, Geertz). Talal Asad's critique of functionalism.

Symbolism in ritual (Clifford Geertz, Victor Turner). Transition rites, liminality, and communitas. Basic concepts of medical anthropology.

Theories of myth. Is there a 'mythological thinking'? Myths and rituals. Structure of myths (Levi-Strauss).

Readings:

A. van Gennep. *The Rites of Passage*. London; Routledge, 2004. Ch. 1, 2, 6.

V. Turner. *The Ritual Process: Structure and Anti-Structure*. New Brunswick; London: Transaction Publishers, 1995. Ch. 3.

Session 5. The heyday and the decline of classic political anthropology

Anthropological underpinnings of the social contract theory. The birth of the modern state. Modern state and legitimacy of violence. Structural-functional theory of political systems. Body in elementary politics. Chiefs and bigmen (Marshall Sahlins). Private property and emergence of the state (Lewis H. Morgan and Frederick Engels).

Kinship and politics in community. Functional differentiation of political institutions. Emergence of the nation-states.

Conflicts and uprisings in political organization of society (Max Gluckman). Turner's theory of the stages of social drama.

Readings:

E.E. Evans Pritchard. *The Nuer: A Description of the Modes of Livelihood and Political Institutions of a Nilotic People*. Clarendon Press, 1968. Ch. 4.

Session 6. Anthropology of anthropological viewpoint



Historical turn in anthropology of 1970s. Presuppositions and limitations of Malinowski's participant observation methodology. Anthropology 'mystified by indigenous theories': Levis-Strauss' critique of Mauss. Methodology of understanding in sociology and Geertz' 'thick description'. Procedures of participant objectivation in Pierre Bourdieu. Anthropologist as a stranger, an obstacle, and a tool.

Power dimension of anthropological knowledge. Panoptical vision in social sciences. Whom does anthropology serve and whom it should serve? Soviet ethnologic tradition and the problem of nationhood. Edward Said's theory of orientalism. Development and modernization (James Ferguson). Statistics and censuses.

Premises and contradictions of the 'reflexive turn'. From neocolonial to polyvocal science (Marcus, Clifford, Fisher). Methodological significance of Malinowski's diaries. Textuality of the fieldwork. Poetics and politics of ethnographic writing.

Mimesis and imitations in diffusionist thought and in contemporary ethnography. Mimesis and otherness (Michael Taussig).

Readings:

C. Geertz. *The Interpretation of Cultures*. New York: Basic Books, 1973. Ch. 1.

N. Ssorin-Chaikov. From the 'invention of tradition' to the ethnography of the state: the Podkamennaia Tunguska river, 1920s. *The Journal of Social Policy Studies*. 2011. Vol. 9, No. 1. P. 7-44 [In Russian].

Session 7. Political beyond the institutions

From political anthropology of stateless societies to anthropology of the state. What does it mean to study the state beyond political institutions (A. Gupta)? Weber and Foucault on power. Neoliberal state and resistance to its expansion. 'Border persons' (police, mafia, abrek). Modern state in the life of local communities. Moral and informal economy (J. Scott, K. Hart, C. Hann).

Imagined communities and transformation of nation-states in global capitalism (Benedict Anderson). Migration flows and the contradictions of capitalism. World-systems approach to nation and race.

Readings:

J. Scott. *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed*. New Haven: Yale University Press, 1998. Part 3 (introduction), Ch. 6.

Session 8. Limits of commodification and limits of capitalism

Why anthropology of capitalism becomes relevant again? Value, production and use of the things. Modes of production and labor theory of value in Marx. Commodity fetishism and the social life of things (Arjun Appadurai).



Commodities and money. Theories of origins of money: metallism, chartalism and alternatives. Money as a universal equivalent and emancipatory power. Money and the forms of integration of the economy (Polanyi). Contextualization of money in social relationships (Bloch & Parry).

Global market connections: from marketplace to stock markets and 'global ecumene'. Market and the otherness: the markets of otherness. Debt and microfinancing. Temporalities of debt. Functions of the global financial institutions.

Readings:

I. Kopytoff. The Cultural Biography of Things: Commoditization as Process. In: A. Appadurai (ed.) *The Social Life of Things: Commodities in Cultural Perspective*. Cambridge: Cambridge University Press, 1988. P. 64-94.

Session 9. Economic choice and the rearing of economic subject

From culture and personality to the studies of subjectivity. Are individuals, societies and cultures indivisible? Partial perspective and partial connections (Marilyn Strathern). Personality, commodity, and gift. Dividing the body: money and prostitution.

Consumption and needs in economics and anthropology. Mauss' total prestations. Consumptions as a ritual: potlach and agonistic gift. Expenditure and destruction in modern consumption (Bataille, Baudrillard).

Cultural construction of the definitions of product and market. Product vs. goods (Michel Callon). How technological infrastructure of consumption produces rationality and consumer choice?

Readings:

N. Ssorin-Chaikov. Bear skins and macaroni: the social life of things at the margins of a Siberian state collective. In: P Seabright (ed.) *The Vanishing Rouble: Barter Networks and Non-Monetary Transactions in Post-Soviet Societies*. Cambridge: Cambridge University Press, 2000. P. 345-361.

Session 10. Economy, economics, and materiality

Archeology of the knowledge of governing the economy. Aristotle against modern economics. Economy as a sphere: from heteronomy to autonomy. Social-historical context of the emergence of political economy (Polanyi, Foucault). Political-economical knowledge and new liberal regime of governance in XVIII-century Europe. The state and the making of the 'self-regulating markets'.

Formalism and substantivism as two views on the science of economy. Historical, cultural and political limits of the homo oeconomicus. Economic knowledge in institutional reforms in XX century. Basics of the anthropology of economic science and economic technologies. Performativity of economics (Callon). Historicity of the economical and evolution of the human: can there be a unity of the subject-matter of economic anthropology?



Readings:

K. Polanyi. The Economy as Instituted Process. In: M. Granovetter & R. Swedberg (eds.) *The Sociology of Economic Life*. Boulder, CO: Westview Press, 2001. P. 29-52.

7. Educational technologies

Combined forms of assessment provide for multi-faceted education and mastering of different skills.

8. Exemplary topics for paper and exam questions

8.1 Paper

Theoretical papers:

1. Westermarck hypothesis and Levis-Straus' alliance theory suggest different explanations of how human communities regulate incest. Conduct a case-study of the novel 'Hundred years of solitude' by Gabriel Garcia-Marques and compare how these theories of incest would explain the behavior of the characters.
2. Does participant observation deserve to be called a scientific method?
3. E. Hobsbawm has emphasized the approval and support that bandits often get from the oppressed. What does that tell about the nature of the modern states? Use the example of 'partisans' in Primorie region in 2010 to validate your conclusions.

Empirical papers:

1. Consider the defense of the thesis by an undergraduate student as a rite of transition. Collect the data and explain the peculiarities of the process with the theories you are familiar with.
2. Should the payments to blood/organ donors be legalized? Analyze current politics and their consequences.
3. When is it allowed to start the higgling-haggling? Collect the relevant data and discern the key factors.

8.2. Exam

1. Why anthropologists have largely rejected the concept of 'primitive culture'?
2. How the relation between biology and culture is theorized in evolutionism, structural functionalism, and cultural relativism?
3. Some theorists argue against considering the state as a unitary entity. What are their reasons?
4. Edward Said claims that 'The Orient is an integral part of European material civilization and culture'. Explain this argument and explore its scientific and political consequences
5. Some theorists argue that the state interferes with the operation of self-regulating markets, while others claim that self-regulating markets are created by the state. Compare these two positions, analyze their premises. What kind of scientific and political conclusions can be derived from these views?



6. Clifford Geertz and Talal Asad suggested different approaches to understanding the religion. Compare them and indicate how these views differ both theoretically and empirically.

9. Grading rules

All assessments are graded from 1 (fail) to 10 (excellent).

Cumulative grade is calculated from the grades for presentation and participation in discussion (G_{class}), paper project ($G_{project}$) and final paper (G_{paper}) according to the following formula:

$$G_{cumulative} = 2/7 * G_{class} + 2/7 * G_{project} + 3/7 * G_{paper}$$

Final grade is calculated from the cumulative grade and the grade for the exam (G_{exam}):

$$G_{final} = 0,7 * G_{cumulative} + 0,3 * G_{exam}$$

If the student fails to get a positive final grade ($G_{final} < 4$), (s)he is allowed to retake the exam and/or resubmit the paper in the next semester. Two attempts are given. After the first attempt cumulative grade cannot be changed and only the exam can be retaken.

If plagiarism is found in the paper, HSE plagiarism policy takes effect. Resubmitting the paper in the next semester is mandatory to get a positive final grade notwithstanding other grades.

10. Sources and textbooks

10.1 Textbooks

No published textbook exists for this unit. However, students are provided with all required readings.

10.2 Encyclopedias

Encyclopedia of social and cultural anthropology / Ed. by A. Barnard, J. Spencer. New York: Routledge, 2002.

Companion Encyclopedia of Anthropology: Humanity, Culture, and Social Life / Ed. by T. Ingold. London; New York: Routledge, 2003.

Social and Cultural Anthropology: The Key Concepts / Ed. by N. Rapport & J. Overing. London; New York: Routledge, 2003.