Economic Anthropology and Studies on Indigenous (“Tribal”/ “Adivasis” Ethnic) Communities
(Draft only)

Unit-1

Introduction: Economic Anthropology, (old and new) terms, concepts and definitions – Native (Indigenous/Tribal/Adivasis/Ethnic) communities use of pejorative terminologies of these groups – Relationship between Economics and Anthropology, Principles of an Economic Anthropology, Reservations Policies Scheduled Tribes and Scheduled Areas

The rise of modern economics and anthropology (1870-1940)


Ethnic Communities Tribe Occupational Structures and cultural diversities (multicultural saladdressa, cultural mosaic, rise of ethnic groups, language and cultures that co-exist within society) – Customary Law & Change - primitive characteristics of economy to Modern Economy/ Human Economy: from the food gathering (Ancient World) to food producing to the Age of Cyber Economy - Barter Economy to Digital Economy – Caste and Class differences among Indian groups - The rise of modern Economy and Anthropology
Economics and Cultures and Resources: Economics and the problems of human nature – (the self interested model vs. the moral modern and non-modern economies).

Ethnic cleansing (sometimes used as genocide) – forced deportation, to get people to move.
- as a crime under international law
- as a military, political, economic tactic

Unit-II:
Pre-capitalist economics, market economies local national international markets: role of middle persons, external forces, and financial institutions, Indebtedness. Communitarianism – family, community, morality under different economic systems. Pre-Colonialism, Colonialism and Neo-Colonialism and its impact on Indigenous Communities, tribal historical movements, uprisings revolts and resistances. Productions - Mode of Production – Production Relations “Indian Jajmani System” - slavery serfdom, peasantry and proletariats and cyber workers. Tribalism, de-tribalization, nomadism, pastoralism, peasantization de-peasantization proletarianization, pauperism - Social disruption of market immersion and the consequences for, on Indigenous culture

Unit – III
Unit-IV:


Heuristic approach - uses successive evaluations of trial and error experimentations to arrive at a final result

Holistic approach - looks at the whole picture. The totality of something is much greater than the sum of its component parts. They are interdependent on each other and cannot be understood by the isolated examination of their parts.

Rudolf Virchow (1821-1902) – anthropologist public health

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Knight Frank K (1941) “Anthropology and Economics, Review of Herskovits.” (1940) Originally published in the *Journal of Political Economy* 49 (2), reprinted (except for the last three paragraphs) in Herskovits (1952), pp. 508-23 (my references are to the 1952 reprint)  

**SUGGESTED JOURNALS**

Science and Culture.
The Indigenous world
International Work Group for indigenous Affairs
Journal of economic history
The Radical humanist
The world Economy
Social Action
The Journal of peasant studies
Man and development
The Journal of Development Studies
Economic and Political Weekly, Bombay (related articles on Tribals).
Journal of Indian Anthropological Society, Calcutta.
Journal of Social Science Research, Ranchi University, Anthropology Department.

Man in India, Ranchi.
Social Scientist
*Research in Economic Anthropology*

**SEE WEBSITES:** for related topics: (Cyber café)

**SUGGESTED FILMS & DOCUMENTARY FILMS**

*Asante Market Women.* (1982) Claudia Milne, Charlotte Boaitey, UK (Directors) A documentary on a tribe in Ghana where the men are polygamous and the women are subordinate in all
domestic matters. But in the market place the women reign supreme. These women have evolved their own power structure to settle all disputes over price and quality.


*The Godfather* I, II, III (1972, 1974, 1990) Francis Ford Coppola (Director). Based on Mario Puzo’s 1968 novel with the same name on leaders of a powerful New York crime family. The story, spanning the years 1945 to 1955, centers on the ascension of Michael Corleone (Pacino) from reluctant family outsider to ruthless Mafia boss.

We Are Every Where (1998) on Roma and Ghor groups of Europe and India. Devi, B.R.Shyamala

*Ongka's Big Moka: The Kawelka of Papua New Guinea* (1976) Ongka, a New Guinea Big man, is seen preparing a Moka exchange. The film follows Ongka's struggles to accumulate huge numbers of pigs and other items of value to present at a Moka ceremony to another tribe. The objective of Ongka's Moka is to build status, prestige and fame for his tribe and for himself. Ongka uses Moka to elevate his status as the "Big Man" of his tribe. The film shows clearly that there are strong elements of competition and one-upmanship in giving Moka, setting the ceremony's date, and also - despite the fact that they never filmed it - in the actual Moka ceremony itself in which the participants wear traditional and magnificent Highland
"decoration". Giving Moka can bring the giver close to ruin but the political and social gains from increased prestige can outweigh this.

This film has become a staple in college anthropology programs due to its excellent illustration of gift based economies as well as an example of the role of Big Men.

Important persons relevant for economic anthropology:

Franz Boas (1858-1942) – Anthropologist (student of Rudolf Virchow), father of American anthropology and the father of modern anthropology, scientific study of human cultures and societies.

Bronislaw Malinowski

Ruth Fulton Benedict (1887-1948) – American anthropologist, folklorist, study of folklore.

Margaret Mead

Paul Bohannan, student of Herskovitch – Tiv of Nigeria (1968) with Laura Bohannan

Alan Dundes (1934 -2005) – folklorist, “seeing is believing”.

John Locke (1632-1704) – natural rights. Father of classical liberalism. British empiricist

Francis Bacon (1561-1626) – Baconian method, Scientific method, Inductive methodology, kind of reasoning.


Adolf Bastian (1876-1905) – ethnologist, development of ethnography.