

# Anth 4075/6075: Economic Anthropology

☞ University of Georgia ☞ Fall 2020 ☞ G32 Baldwin Hall & Zoom ☞ T, TH 9:35 - 10:50 ☞

**Instructor:** Dr. Bram Tucker

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Virtual office hours: Tues, Thurs, 11:00am - 12:15pm  
on Zoom (see eLC for join code)  
and by appointment

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Virtual office hours: Mon, Wed, 1:00pm - 2:00pm  
on Zoom (see eLC for join code)  
and by appointment

## O. Nota Bene:

- The course syllabus is a general plan for the course; deviations announced to the class by the instructor may be necessary.
- If you have any disabilities or alternative abilities that require accommodation, please discuss this with Dr. Tucker and the Disabilities Resource Center (the DRC; <https://drc.uga.edu/>).

**I. Education during the Covid-19 pandemic:** Covid-19, an illness resulting from infection with the SARS-CoV-2 virus, is not just a respiratory ailment. It can cause long-term, perhaps permanent damage to the lungs, heart, kidneys, and nervous system, even among those who appear to suffer only “mild” symptoms. SARS-CoV-2 is highly contagious. Infected people with no symptoms can still spread the virus. Masks and social distancing help *a lot*, but they do not eliminate risk. Young people are **not** immune.

In response to the Covid-19 pandemic, we will have two kinds of class meetings.

**In person class meetings** will occur at an outdoor location.

- Outdoor meeting locations will be announced in class and posted on eLC.
- When meeting outdoors, we will use Zoom to enhance audio (the instructor’s phone becomes a microphone, your phones become speakers).
- You ALWAYS have the option to attend remotely, by Zoom, even during in-person meetings.
- Consider bringing sunblock, bug spray, and appropriate clothing.
- Outdoor meetings depend on the weather. Check your email and eLC for updates.

**Virtual meetings** will occur on Zoom.

- Zoom invites/links will be sent to all enrolled students by email and posted on eLC.
- Your instructor prefers that you attend all virtual meetings. Each class attendance earns a participation point (see below).
- Some of you will be unable to attend every virtual meeting, for reasons beyond your control-- poor internet connection, illness, illness of a loved one, stress-induced insomnia due to all of this craziness, etc. If you cannot attend a class meeting, watch the recorded lecture, posted on eLC, and respond to a short participation quiz on eLC to gain participation points.
- Please turn off your microphone when not speaking.
- You MAY turn off your camera as you wish.
- If you have a question during the lecture, you can unmute yourself and say, “I have a question,” or you can type your question into the chat field.

**More Covid stuff that the University has asked us to pass along:**

- **Face Coverings:** Effective July 15, 2020, the University of Georgia—along with all University System of Georgia (USG) institutions—requires all faculty, staff, students and visitors to wear an appropriate face covering while inside campus facilities/buildings where six feet social distancing may not always be possible. Face covering use is in addition to and is not a substitute for social distancing. Anyone not using a face covering when required will be asked to wear one or must leave the area. Reasonable accommodations may be made for those who are unable to wear a face covering for documented health reasons. Students seeking an accommodation related to face coverings should contact Disability Services at <https://drc.uga.edu/>.

- DawgCheck: Please perform a quick symptom check each weekday on DawgCheck—on the UGA app or website—whether you feel sick or not. It will help health providers monitor the health situation on campus: <https://dawgcheck.uga.edu/>
- What do I do if I have symptoms? Students showing symptoms should self-isolate and schedule an appointment with the University Health Center by calling 706-542-1162 (Monday-Friday, 8 a.m.-5 p.m.). Please DO NOT walk-in. For emergencies and after-hours care, see <https://www.uhs.uga.edu/info/emergencies>.
- What do I do if I am notified that I have been exposed? Students who learn they have been directly exposed to COVID-19 but are not showing symptoms should self-quarantine for 14 days consistent with Department of Public Health (DPH) and Centers for Disease Control and Prevention (CDC) guidelines. Please correspond with your instructor via email, with a cc: to Student Care & Outreach at [sco@uga.edu](mailto:sco@uga.edu), to coordinate continuing your coursework while self-quarantined. If you develop symptoms, you should contact the University Health Center to make an appointment to be tested. You should continue to monitor your symptoms daily on DawgCheck.
- How do I get a test? Students who are demonstrating symptoms of COVID-19 should call the University Health Center. UHC is offering testing by appointment for students; appointments may be booked by calling 706-542-1162. UGA will also be recruiting asymptomatic students to participate in surveillance tests. Students living in residence halls, Greek housing and off-campus apartment complexes are encouraged to participate.
- What do I do if I test positive? Any student with a positive COVID-19 test is required to report the test in DawgCheck and should self-isolate immediately. Students should not attend classes in-person until the isolation period is completed. Once you report the positive test through DawgCheck, UGA Student Care and Outreach will follow up with you.

## II. Course description:

*Anthropology* is the study of human diversity; *Economics* is the study of how people make decisions about resources. *Economic anthropology* examines the diversity of peoples' preferences, choices, behaviors, habits, activities, customs, and institutions relating to resources, and their production, consumption, exchange, and investment.

College courses in economics are often limited to business applications, which is to say, economic behavior under capitalism. *Economic anthropology* is equally interested in how hunter-gatherers decide which prey to exploit, how peasants reduce risk, why people give gifts and host feasts, and why rural villagers cooperate to achieve communal goals. Economic anthropology addresses classic questions within anthropology such as how social structure and social identity affects individuals' actions, why objects have value, whether and when it is human nature to cooperate or compete, and how people cope with shortages to make ends meet. It also addresses classic questions within economics such as the origins of wealth, market value, and social inequality, and how best to help poor people and "develop" poor countries.

During this course we will read and discuss classic, canonic, contemporary, and cutting-edge research articles from economic anthropology.

This course is divided into three themes.

### Part 1: Value and valuables

- How do we decide how much something is worth? How do we compare the worth of two dissimilar things (apples versus oranges? the color purple versus spaghetti)?
- What is the purpose of economic behavior: personal advancement, or social cohesion?
- Do people in different cultures value the same things, and in the same ways?
- Why is it customary in some societies to give wealth away, while in other societies wealth is hoarded?
- Why do people give gifts? What does it mean to receive a gift?
- How does value change with the introduction of the market economy?
- Do hunter-gatherers and peasant farmers strive to maximize profits?
- How does money differ from valuables in non-capitalist societies? How does money change the way things are valued?
- Is it better to work hard for high gains, or work little, spend little, and enjoy more leisure time?
- What is the purpose of money: to acquire stuff, to show off to your friends and enemies, or to pay off the powerful?

### Part 2: Sociality and human nature: Cooperation and competition

- Why is economic theory based on the assumption that human nature is selfish? Is this accurate?

- Why is evolutionary theory based on the assumption that human nature is selfish? Is this accurate?
- Given theories about the selfishness of human nature, why do people regularly and routinely cooperate?
- Do individuals make decisions at all, or simply do what the group accepts as normal?
- How do groups stop individuals from cheating or breaking rules?
- How do groups manage common property, such as natural resources? How can we better protect natural resources from abuse by those who don't want to follow the rules?
- Why do hunter-gatherers share food (most of the time, at least)?
- Is private property a cultural universal? Why do people own things?
- How do we live with the fact that our neighbors often do better than we do?

### Part 3: Markets and other economic systems

- What is “the economy?” Is it really a thing?
- What are economies like before capitalism?
- Is capitalism necessarily good for rural peoples? Does it increase income? Does it exacerbate social inequality? Does it erode social structure?
- Why do some international development agencies see expanding capitalism as the best way to reduce poverty?
- What is work? Who decides what work is? Who does work? Does the work traditionally done by men and women have the same value?
- How is race related to inequality?
- Why are there peasants in the world?
- How do households cope with food shortage, political events, and bad weather? How do they make ends meet?
- What is poverty? What is wealth? What is inequality?
- Is social class important in America today?
- When you buy stuff at Walmart, where does it come from? Who produced it? Are they well compensated for their labor? Does it matter?
- Who is more wealthy: someone with lots of money and things, or someone with a strong network of friends?
- What are markets? What were markets like before capitalism?
- How will climate change affect rural economies?

### **III. Course objectives**

- To expose students to the basic arguments and literature of economic anthropology, so as to encourage students to think about cross-cultural economic phenomena in a more informed and less ethnocentric/Eurocentric way.
- To train students to be more effective readers, by reading actual academic literature including primary sources.
- To train students to be more effective researchers and writers. Students will use on-line and library sources to research a topic of their choosing, and construct a 5 – 10 page paper, with multiple deadlines and feedback from the instructor.
- To train students to be more effective at oral argumentation, by encouraging them to discuss their ideas and interpretations in class.

### **IV. Academic Misconduct: Cheating is for losers**

As a University of Georgia student, you have agreed to abide by the University’s academic honesty policy, “A Culture of Honesty,” and the Student Honor Code. All academic work must meet the standards described in “A Culture of Honesty” found at: [www.uga.edu/honesty](http://www.uga.edu/honesty). Lack of knowledge of the academic honesty policy is not a reasonable explanation for a violation. Questions related to course assignments and the academic honesty policy should be directed to the instructor.

### **V. The grade**

Students’ grades will be calculated as follows:

	Undergrad students (Anth 4075)	Grad students (Anth 6075)
Exam 1:	20 pts	15 pts
Exam 2:	20 pts	15 pts
Exam 3, also known as the final exam:	20 pts	15 pts
Term paper:	30 pts	35 pts
Participation points	10 pts	20 pts (includes annotated bib)
<b>TOTAL:</b>	<b>100 pts</b>	<b>100 pts</b>

Exams: Students will complete the exams at home, on your own time (although we will not have class on the days when the take-home exams are due).

- The instructor will periodically post the short-essay questions that make up each exam. For example, in week three of the course, the instructor may say in class, “I have posted the first exam question on eLC.” The next week the instructor may say, “I have posted the second question,” etc.
- Each exam will consist of three to five short-essay questions.
- A response to a question should consist of one well-written paragraph.
- Exams are open book, open internet, open everything. You MAY discuss the questions and answers with other students or scholars.
- You MAY NOT submit work that is not your own. Your answers must be unique from those of your classmates.
- You MAY NOT plagiarize (copy text from other sources).
- Grading scheme per question; with potential for pluses and minuses.  
 A= Solid answer, well-reasoned, consistent with course material, with no significant misunderstandings. It is clear that the student understands the course material.  
 B= Mostly a well-reasoned argument, but with at least one significant problem of precision or fact. It is clear that the student understands the course material, but with imperfect mastery.  
 C= The words the student wrote down on the page *kind of* make sense, and *might* indicate that the student understands the material, but hard to tell. Contains multiple imprecise statements, or ignores relevant material from the course.  
 D= The words the student wrote down on the page do not indicate any significant understanding.  
 F= No answer.

Term paper: The term paper offers students (1) the opportunity to explore a topic of their choosing in greater depth, and (2) an exercise in anthropological writing. Topics should pertain to economic anthropology. Further instructions will be provided on a separate handout. The paper is something you should be working on throughout the semester. The assignment has several parts and due dates.

	<b>Undergraduate students</b>	<b>Graduate students</b>	<b>Due date:</b>
Part 1: Paper idea	5 pts	5 pts	Tue, 1 Sep
Part 2: Annotated bibliography	5 pts	5 pts	Thu, 17 Sep
Part 3: Full-sentence outline	8 pts	10 pts	Thu, 13 Oct
Part 4: Paper, draft 1	12 pts	15 pts	Thu, 19 Nov
Part 5: Paper, draft 2*	12 pts*	15 pts*	Tue, 8 Dec
<b>TOTAL:</b>	<b>30 pts</b>	<b>35 pts</b>	

\* Replaces the Part 4 grade.

Participation points, undergraduates: Learning involves much more than just studying for exams. First, learning requires that you be present and pay attention. Your instructor strongly prefers that you attend every in-person and online lecture. And second, learning requires that you be prepared, which means that you complete the assigned readings before the class meeting for which they are assigned and that you look over your notes after each class meeting. To encourage these good learning habits, at every class meeting there will be either an attendance check (for 1 pt) or a question to answer based on the assigned readings or based on previous days' lecture material (for 2 pts).

This being a strange year, some students will inevitably find themselves unable to attend some classes. Do not fear! If you cannot attend the lecture for any reason, then watch the recorded lecture (posted on eLC) and respond to the short participation quiz, to score the same points that you would have scored from being in class.

Participation points, graduates: In addition to all the same stuff as undergraduates (above), graduate students will:

- Construct an annotated bibliography of the course readings. Your annotated bibliography should cover 80% of the course readings (that's like 47.2 of the readings). How you do them is more or less up to you, but, you must do more than just list the topics that the author addresses. At the very least, summarize the author's thesis and say something about how the author defends her thesis.
- We will have at least one additional class meeting per third of the course to discuss your additional readings.

## VI. Course bibliography.

All readings can be found on the eLC.

### Mandatory readings for all students, undergraduate and graduate:

- Axelrod, R., & Hamilton, W. D. (1981). The evolution of cooperation. *Science*, 211, 1390-1396.
- Beitzel, C. (2011). Cockles in custody: the role of common property arrangements in the ecological sustainability of mangrove fisheries on the Ecuadorian coast. *International Journal of the Commons*, 5(2), 485–512.
- Bird-David N. (1990). The giving environment: another perspective on the economic system of gatherer-hunters. *Current Anthropology*, 31(2), 189–196.
- Daly, M. C., Hobijn, B., & Pedtke, J. H. (2017). Disappointing facts about the Black-White wage gap. *Research from the Federal Reserve Bank of San Francisco*, 5 Sep 2017.
- Davis, A, Gardner, B. B., & Gardner, M. R. (1945). The system of color-castes. *Deep South*, pp. 15-58. Chicago: University of Chicago Press.
- Deng, F. M. (1988). The cow and the thing called “what”: Dinka cultural perspectives on wealth and poverty. *Journal of International Affairs*, 52(1), 101-129.
- Dugatkin, L. (1999). The four paths to cooperation. *Cheating Monkeys and Citizens Bees: The Nature of Cooperation in Animals and Humans*. Pp. 1-37. New York: Free Press.
- Gintis, H., (2000). Game theory: A lexicon of strategic interaction. *Game Theory Evolving*. pp. 3–14. Princeton: Princeton University Press.
- Graeber, D. (2011a). The myth of barter. Chapter 2 in *Debt: The First 5000 Years*. Pp. 21-42. Brooklyn: Melville House.
- Hardin, G. (1968). The tragedy of the commons. *Science*, 162, 1243-1248.
- Henrich, J., Boyd, R., Bowles, S., Camerer, C., Fehr, E., Gintis, H., & McElreath, R. (2001). In search of Homo economicus: Behavioral experiments in 15 small-scale societies. *American Economic Association Letters*, 91, 73-78.
- Khaldûn, I. (1989 [1377]). On the various aspects of making a living, such as profits and crafts. *The Muqaddimah: An Introduction to History*, pp. 297-332. F. Rosenthal, trans. Princeton: Princeton University Press.
- Kowalewski, S. A. (2012). A theory of the ancient Mesoamerican economy. *Research in Economic Anthropology*, 32, 187–224.
- Lindenbaum, S. (1977). Review: Women of Value, Men of Renown: New Perspectives in Trobriand Exchange. *American Ethnologist*, 4(4), 799-801.
- Marx, K. (1993 [1867]). The values of commodities, and The Fetishism of commodities. In C. Lemert (Ed.), *Social Theory: The Multicultural and Classic Readings*, pp. 58-67. Boulder: Westview Press.
- Marx, K., and F. Engels. (1993 [1848]). Class struggle. In *Social Theory: The Multicultural and Classic Readings*. C. Lemert, ed. Pp. 43-47. Boulder: Westview Press.
- Mauss, M. (1967 [1925]). Chapters 0 and 1. *The Gift: The Form and Reason for Exchange in Archaic Societies*, pp. 6-45. I. Cunnison, trans. New York: W.W. Norton & Company, Ltd.
- Ostrom, E. (2000). Reformulating the Commons. *Swiss Political Science Review*, 6, 29-52.
- Plattner, S., (1989). Economic behavior in markets. In S. Plattner (Ed.), *Economic Anthropology*, pp. 209–221. Stanford: Stanford University Press.
- Qinghua, Y. (2014). The theory of division of labor in Chinese history. In C. Lin, T. Peach, & W. Fang (Eds.), *The History of Ancient Chinese Economic Thought*, pp. 181-193. London: Routledge.
- Sahlins, M. (1972). On the sociology of primitive exchange. *Stone Age Economics* (pp. 185-230). Hawthorne, NY: Aldine de Gruyter.
- Trawick, P., & Hornborg, A. (2015). Revisiting the image of limited good: On sustainability, thermodynamics, and the illusion of creating wealth. *Current Anthropology*, 56, 1-27.
- Von Neumann, J. & Morganstern, O. (1953). Excerpts from Chapter 1, *Theory of Games and Economic Behavior*. Princeton: Princeton University Press.
- Wiener, A. (1976). Women of value, men of renown: An epilog. *Women of Value, Men of Renown: New Perspectives in Trobriand Exchange*. Austin: University of Texas Press.
- Wilk, R., & Cliggett, L., (2007). Self interest and neoclassical economics. *Economies and Cultures: Foundations of Economic Anthropology*. Westview Press, Boulder, CO.
- Winterhalder, B. (1996). A marginal model of tolerated theft. *Ethology and Sociobiology*, 17, 37-53.
- Yapa, L., (1993). What are improved seeds? An epistemology of the green revolution. *Economic Geography*, 69(3), 254–273.

### Mandatory readings for graduate students:

- Agrawal, A. (2001). Common property institutions and sustainable governance of resources. *World Development*, 29(10), 1649-1672.
- Aristotle (300 BC): The politics. <http://classics.mit.edu/Aristotle/politics.1.one.html>
- Axelrod, R. (1980). More effective choice in the Prisoner's Dilemma. *The Journal of Conflict Resolution*, 24(3), 379-403.
- Bird-David, N., (2017). Before Nation: Scale-Blind anthropology and foragers' world of relatives. *Current Anthropology*, 58(2), 209–226.
- Bohannon, P. (1955). Some principles of exchange and investment among the Tiv. *American Anthropologist*, 57(1), 60-70.
- Burke, B. E. (2001). Hardin revisited: A critical look at perception and the logic of the commons. *Human Ecology*, 29(4), 449-476.
- Chibnik, M. (2011). Introduction. *Anthropology, Economics, and Choice*. Austin: University of Texas Press.
- Donath, S. (2000). The other economy: A suggestion for a distinctively feminist economics. *Feminist Economics*, 6(1), 115–123.
- Fehr, E., & Gächter, S. (2000). Cooperation and punishment in public goods experiments. *American Economic Review*, 90, 980-994.
- Fitzpatrick, S. M., & McKeon, S. (2020). Banking on stone money: Ancient antecedents to Bitcoin. *Economic Anthropology*, 7, 7-21.

Fridell, G. (2007). Fair-trade coffee and commodity fetishism: The limits of market-driven social justice. *Historical Materialism*, 15, 79–104.

Friedman, M., (1970). The social responsibility of business is to increase its profits. *The New York Times Magazine* Sep 13.

Graeber, D. (2006). Turning modes of production inside out or, why capitalism is a transformation of slavery. *Critique of Anthropology*, 26(1), 61-85.

Graeber, D. (2011b). Primordial debts. *Debt: The First 5000 Years*, pp. 43-71. Brooklyn: Melville House.

Gravlee, C. C. (2009). How race becomes biology: Embodiment of social inequality. *American Journal of Physical Anthropology*, 139, 47-57.

Henrich, J., Boyd, R., Bowles, S., Camerer, C., Fehr, E., Gintis, H., McElreath, R., Alvard, M., Barr, A., Ensminger, J., Smith Henrich, N., Hill, K., Gil-White, F., Gurven, M., Marlowe, F., Patton, J. Q., & Tracer, D. (2005). ‘Economic Man’ in cross-cultural perspective: Behavioral experiments in 15 small-scale societies. *Behavior and Brain Science*, 28, 795-855.

Hunt, E. K. (2002). The Triumph of Utilitarianism: The Economics of Jevons, Menger, and Walras. Chapter 10 in *History of Economic Thought: A Critical Perspective*, pp. 248-285. Armonk, NY: M.E. Sharpe.

Hutchinson, S. (1992). The cattle of money and the cattle of girls among the Nuer, 1930-83. *American Ethnologist*, 19(2), 294-316.

Malinowski, B. (1961 [1922]). Launching of a canoe and ceremonial visiting-- Tribal economics in the Trobriands. Chapter 6 in *Argonauts of the Western Pacific*, pp. 146-194. New York: E. P. Dutton & Company.

Mauss, M. (1967 [1925]). Chapters 2 - 5 from *The Gift: The Form and Reason for Exchange in Archaic Societies*. I. Cunnison, trans. New York: W.W. Norton & Company, Ltd.

Millhauser, J.K., (2017). Debt as a double-edged risk: A historical case from Nahua (Aztec) Mexico. *Economic Anthropology*, 4, 263–275.

Moritz, M., Scholte, P., Hamilton, I. M., & Kari, S. (2013). Open access, open system: Pastoral management of common-pool resources in the Chad Basin. *Human Ecology*, 41, 351-365.

Piketty, T., & Saez, E. (2014). Inequality in the long run. *Science*, 344, 838-843.

Robinson, C. J. (1983). Introduction. *Black Marxism: The Making of a Black Radical Tradition*, pp. 1-5. Chapel Hill: The University of North Carolina Press.

Sen, A., (1983). Poor, relatively speaking. *Oxford Economic Papers*, 35(2), 153–169.

Shipton, P. (1997). Bitter money: Forbidden exchange in East Africa. In R. R. Grinker & C. B. Steiner (Eds.), *Perspectives on Africa: A Reader in Culture, History, and Representation*, pp. 163-189. London: Blackwell.

Smith, A. 2003 (1776). Import Restraints. Chapter 2 in *The Wealth of Nations*, pp. 568-593.

Smith, C. A. (1976). Regional economic systems: Linking geographical models and socioeconomic problems. In C. A. Smith (Ed.), *Regional Analysis, Vol. 1: Economic Systems*, pp. 3-63. New York: Academic Press.

Stone, G. D., (2007). Agricultural deskilling and the spread of genetically modified cotton in Warangal. *Current Anthropology*, 48(1), 67–103.

Tucker, B. (2014). Rationality and the green revolution. In Gibson, M. & Lawson, D. (Eds.), *Applied Evolutionary Anthropology: Darwinian Approaches to Contemporary World Issues* (pp. 15-38). New York: Springer.

Vasquez, I., (2001). Ending mass poverty. Washington: The Cato Institute.

**Optional readings (sate your curiosity).**

Basen, I., (2011). Economics has met its enemy, and it is economics. *Globe and Mail* (Oct 15).

Denning, G., Kabambe, P., Sanchez, P., Malik, A., Flor, R., Harawa, R., Nkhoma, P., Zamba, C., Banda, C., Magombo, C., Wangila, J., Sachs, J. (2009). Input subsidies to improve smallholder maize productivity in Malawi: Toward an African green revolution. *PLoS Biology*, 7(1), 0002–0010.

Graeber, D. (1996). Beads and money: Notes toward a theory of wealth and power. *American Ethnologist*, 23(1), 4-24.

Hausman, D. (2005). ‘Testing’ game theory. *Journal of Economic Methodology*, 12(2): 211–223.

Hill, K. (1988). Macronutrient modifications of optimal foraging theory: An approach using indifference curves applied to some modern foragers. *Human Ecology*, 16, 157-197.

Krugman, P., (2009). How did economists get it so wrong? *The New York Times Magazine* Sep 2.

Kuznar, L. A. (2001). Risk sensitivity and value among Andean pastoralists: Measures, models, and empirical tests. *Current Anthropology*, 42(3), 432–440.

Meyers, R. (2011). Grandma’s socks: An indigenous perspective on the economic crisis. [www.culturalsurvival.org](http://www.culturalsurvival.org), Fall 2011.

Snodgrass, J. (2002). A tale of goddesses, money, and other terribly wonderful things: Spirit possession, commodity fetishism, and the narrative of capitalism in Rajasthan, India. *American Ethnologist*, 29(3), 602-636.

Symonds, M. (2011). More anthropologists on Wall Street please. *The Economist*, 27 Oct 2011.

## Part 1: Value and valuables

Date:	Topic / Event	Readings
Thu, 20 Aug	Economic Anthropology is extremely interesting and very important.	All: The syllabus. Opt. Meyers (2011); Basen (2011); Symonds (2011); Krugman (2009)
Tue, 25 Aug	More on the class, assignments, expectations, etc.	All: Guidelines handout.
Thu, 27 Aug	The deep question of value.	All: Wilk and Cliggett (2007). Grads: Hunt (2002); Chibnik (2011).
Tue, 1 Sep	A marginally interesting lecture on marginal utility theory.	All: Read as much of Winterhalder (1996) as necessary to understand Figure 1.

	PAPER IDEAS DUE	Opt: If you want to see some other uses of “utility” by anthropologists: Hill (1981); Kuznar (2001)
Thu, 3 Sep	The Gift.	All: Mauss (1967 [1925]) intro, chaps 1 & 2. Grads: Mauss (1967 [1925]) chaps 3 - 5.
Tue, 8 Sep	Women and the production of people.	All: Lindenbaum (1977); Wiener (1976) Grads: Donath (2000)
Thu, 10 Sep	A scheme of reciprocities.	All: Read enough of Sahlins (1972) to understand his scheme of reciprocities. Grads: Bohannan (1955).
Tue, 15 Sep	Labor theory of value and commodity fetishism.	All: Marx (1993 [1867]) Grads: Fridell (2007) Opt: Snodgrass (2002)
Thu, 17 Sep	Myth of barter. ANNOTATED BIBLIOGRAPHIES DUE	All: Graeber (2011) chap 2, “Myth of barter.” Grads: Graeber (2011) chap 3, “Primordial debts”
Tue, 22 Sep	The value of money.	All: Deng (1998) Grads: Choose 2: Shipton (1997); Hutchinson (1992); Fitzpatrick & McKeon (2020) Opt: Graeber (1996)
Thu, 24 Sep	No class meeting. Work on EXAM 1 which is due <b>today</b> .	

## Part 2: Sociality and human nature: Competition and cooperation

Date:	Topic / Event	Readings
Tue, 29 Sep	How economists think we think: Games of strategy and self-interest.	All: Gintis (2000); Von Neumann and Morgenstern (1953) Opt: Hausman (2005)
Thu, 1 Oct	How evolutionary biologists (used to) think we think: Self-interest again.	All: Dugatkin (1999) Grads: Tucker (2014)
Tue, 6 Oct	How (some) cultural anthropologists think we think: metaphors and meanings.	All: Bird-David (1990) Grads: Bird-David (2017)
Thu, 8 Oct	Why can't people work together? Some pessimistic views of human nature.	All: Hardin (1968) Grads: Burke (2001)
Tue, 13 Oct	Why do people work together? The view from evolutionary and experimental game theory.  FULL SENTENCE OUTLINES DUE	under-grads: Henrich et al. (2001); Axelrod and Hamilton (1981) Grads: Henrich et al. (2005); Axelrod (1980); Fehr & Gächter (2000)
Thu, 15 Oct	Why do people work together? Norms and institutions.	All: Ostrom (2000) Grads: Agrawal (2001)
Tue, 20 Oct	Case studies in norms and institutions.	All: Beitzl (2011) Grads: Moritz et al. (2013) Opt: Hunn et al. (2003)
Thu, 22 Oct	No class meeting. Work on EXAM 2, which is due <b>today</b> .	

## Part 3: Economic systems, inequality, growth, and development

Date:	Topic / Event	Readings
Tue, 27 Oct	What is “the economy?”	All: Khaldûn 1989 (1377) Grads: Malinowski (1961 [1922])
Thu, 29 Oct	The rural marketplace.	All: Plattner (1989) Grads: C. Smith (1976)
Tue, 3 Nov	No class. Go vote. On your own time, watch “Ongka’s Big Moka.”	
Thu, 5 Nov	Markets without capitalism: The precolonial Mesoamerican economy (Aztecs).	All: Kowalewski (2012) Grads: Millhauser (2017)

Tue, 10 Nov	The economy is everything! Division of labor and economic growth	All: Qinghua (2014) Grads: A. Smith (1776); Aristotle (300 BC)
Thu, 12 Nov	The economy is inherently unfair! Differentiation	All: Marx and Engels (1993 [1848]) Grads: Graeber (2006)
Tue, 17 Nov	Structural inequality: class and race	All: Daly et al. (2017) Grads: Robinson (1983); Piketty & Saez (2014)
Thu, 19 Nov	Race, class, and caste TERM PAPERS DRAFT 1 DUE	All: Davis et al. (1945) Grads: Gravlee (2009)
Tue, 24 Nov	What is poverty? What is wealth?	All: TBA Grads: Vasquez (2001); Sen (1983)
Thu, 26 Nov	THANKSGIVING BREAK. Yay!!!!	
Tue, 1 Dec	The city and the countryside: The Green Revolution	All: Yapa (1993) Grads: Stone (2007) Opt. Denning et al. (2009); Tucker (2014)
Thu, 3 Dec	The limits of economic growth and development	All: Trawick & Hornborg (2015) Grads: Friedman (1970)

PAPERS DRAFT 2 are DUE Tuesday, Dec 8 by midnight.

FINAL EXAM: The final exam calendar says Thur., Dec. 17. Due by midnight