



Universitat de Lleida

# DEGREE CURRICULUM

# **ECONOMIC ANTHROPOLOGY**

Coordination: BRETON SOLO DE ZALDIVAR,  
VICTORIANO

Academic year 2020-21

Subject's general information

<b>Subject name</b>	ECONOMIC ANTHROPOLOGY			
<b>Code</b>	100069			
<b>Semester</b>	1st Q(SEMESTER) CONTINUED EVALUATION			
<b>Typology</b>	<b>Degree</b>	<b>Course</b>	<b>Character</b>	<b>Modality</b>
	Bachelor's Degree in History	2	COMMON	Attendance-based
	Bachelor's Degree in Geography	4	OPTIONAL	Attendance-based
<b>Course number of credits (ECTS)</b>	6			
<b>Type of activity, credits, and groups</b>	<b>Activity type</b>	PRAULA		TEORIA
	<b>Number of credits</b>	3		3
	<b>Number of groups</b>	1		1
<b>Coordination</b>	BRETON SOLO DE ZALDIVAR, VICTORIANO			
<b>Department</b>	ART HISTORY AND SOCIAL HISTORY			
<b>Teaching load distribution between lectures and independent student work</b>	For each of the classes, the student must have worked at home a mandatory text (an article of an average of 20 pages in length). In the final part of the class a debate will open between the teacher and the student about the theses of each text in relation to the topic dealt with in the classroom.			
<b>Important information on data processing</b>	Consult <a href="#">this link</a> for more information.			
<b>Language</b>	Spanish and Catalan			
<b>Distribution of credits</b>	<p>WARNING: Due to the situation generated by the Covid 19 pandemic, the attendance of the theoretical classes and the volume of sessions that may eventually be developed in a synchronous videoconference format will depend at all times on the recommendations issued by the competent authorities.</p> <p>The course will consist of:</p> <ul style="list-style-type: none"> <li>-15 face-to-face sessions lasting 1.5 hours.</li> <li>-15 1.5-hour synchronous non-face-to-face sessions</li> </ul>			

Teaching staff	E-mail addresses	Credits taught by teacher	Office and hour of attention
BRETON SOLO DE ZALDIVAR, VICTORIANO	victor.breton@udl.cat	6	

## Learning objectives

The course is intended as an introduction to the critical and historical analysis of the relationships between three key concepts: Anthropology, Political Economy and Development. In a sense, it is very intertwined with the approach I have given to the content of the subject Social History of America to be taught in the course immediately after the Degree of History, although it can be taken independently. The idea that guides the program is to try to offer the students analytical tools to be able to capture in all its complexity the way in which the social sciences -especially Anthropology- have approached a certain type of phenomena, traditionally the competence of the Economic Science, showing (sometimes) its contingent and historical nature and offering alternative approaches to conventional and hegemonic ones. I start from the basis of the indispensability of a reading of "the economic" from an anthropological point of view (that is, from below and from within). And it is from this economic Anthropology that the complex nature of "development" can be best learned, one of the great -or the greatest- meta-civilizing utopias of modernity.

A brief review of the conceptual history of development, in fact, highlights the predominance that the Economy has had in its conceptualization, a circumstance that has been projected in a very incisive way on the so-called (according to the epoch and the ideological context) societies "Primitive", "pre-capitalist", "underdeveloped" or "third-world". And there the role of Anthropology, particularly of Applied Anthropology, has been very remarkable as a point of support for the interventions of the development machinery. But the role of Anthropology as a discipline has gone far beyond that of a mere instrumental complement with which to sweeten (or simply make possible) the application of the usual techno-economic recipes, since it has been constituted in certain moments in a powerful tool from where to think about reality and to see how much ideology and rhetoric there are in certain approaches that are exclusively econocentric to the rich and plural reality of the life of women and men in society.

Hence my choice, starting from the Economy to reach Development through Anthropology and Political Economy, from a review of the main paradigms through which those views on cultural alterity since, more or less, midway through the last century ( from the beginning of what Arturo Escobar called the "era of development"). I have taken that thread while trying, at the same time, to anchor the theoretical debates with topics of greater empirical content in order to be able to better evaluate the convenience of some or other conceptual tools when approaching the analysis of substantive and concrete realities.

## Competences

### General and transversal:

- Capacity for analysis and synthesis.
- Ethical commitment.
- Recognition and respect to diversity and interculturality.
- Critical thinking.
- Capacity for teamwork.

### Specific:

- Reading and analysing ability.
- Capacity and ability to analyze and investigate the socio-cultural, economic, political and demographic problems of today's world.
- Knowledge of the evolution of thought and its relationship with society.
- Knowledge of the interrelationships between science and social evolution.

- Learning to capture the complexity of human phenomena, social dynamics, group and gender conflicts, the dialectic between classes, the organization of space, power relations and the formulation of ideological, cultural and social projects within the complex societies.

## Subject contents

The program (development plan) is divided into three parts (introduction, core argument and conclusion), in the manner of a book, since I start from the conception of university teaching -especially in a course of this nature, inserted in a Bachelor's Degree in History - as an open process of exchange of knowledge and dialectical experiences among students; process conducted and moderated by the teacher.

The agenda begins with two introductory topics (1 and 2) that are intended to encourage the critical spirit in the classroom and raise the degree of difficulty involved in the task of analyzing such a complex concept - by polyhedral - as it is the "development" More when we are faced with a sort of traceable discursive practice, by its very nature as a molder of realities, both in discourses and in the sequels that it generates. The idea of this first part is to raise the urgent need to build an Economic Anthropology of Development able to hybridize, in some way, the most fertile theoretical contributions of the old Economic Anthropology with some of the most novel proposals that, from other fields of the discipline, can be useful and fruitful in the critical analysis of development as a phenomenon, process and discourse colonizing consciences.

Next comes the core of the subject (11 units) with the approach of the main theoretical contributions first ("Theoretical views ...", units 3 to 9 and its comparison with research topics and relevant discussions in the field of Economic Anthropology and Political Economy ("... and substantive counterpoints ", units 10 to 13). Thus, after reviewing the weight that neoclassical economics has had in shaping the formalist positions in Economic Anthropology (units 3 and 4) and its surprising continuities up to the current development policies promoted without continuity solution by the World Bank (units 5), I propose an analysis of the confrontation raised by the substantivists first (from the important contribution of Polanyi and his collaborators, topic 6), to continue with the contributions (and their limits) of historical materialism (unit 7) and of the paradigms that emphasize the strategic-adaptive dimension of human societies and cultures (units 8 and 9). After, the discussion on the nature of the domestic production modality (unit 10), the debate on the future of the Latin American peasantry (unit 11), the future of the Andean community (unit 12) or the emergence of the 1980s onwards The ethnic platforms of social mobilization (unit 13) will serve to discuss the greater or lesser relevance of some or other analytical tools when approaching these empirical scenarios. The Latin American field of empirical reflection is determined by the research trajectory of the teacher, as well as by the relevance of the topics dealt with in our globalized world.

The program ends "without conclusions", with two topics that aim to show the limits of more than six decades of continuity in development policies and programs (unit 14) and with a session (unit 15) that wants to be and be open to suggestions and reflections distilled throughout the course.

## Methodology

The teaching will be based on lectures, which will facilitate the use of audiovisual media, and in the debate, as far as possible, among the students from the dossiers of articles distributed by the teacher to through the virtual campus.

## Development plan

### **INTRODUCTION: IS AN ECONOMIC ANTHROPOLOGY AND A POLITICAL ECONOMY OF DEVELOPMENT POSSIBLE?**

1. The forest of elusive concepts.
2. From anthropologists, economists and development extensionists.

### **THEORETICAL LOOKS ...**

3. In search of "the economic".
4. The birth of economic anthropology and neoclassical dogma.
5. The imprint of formalism in development policies.

6. The substantivist rebellion.
7. Marxisms and Marxists.
8. From cultural ecology to political ecology.
9. From political ecology to the ecology of the poor.

## ...AND SUBSTANTIVE COUNTERPARTS

10. The domestic modality of production.
11. The historical location of peasant economies.
12. The debate on the Andean community.
13. The phenomenon of ethnic emergence in Latin America.

## ANTHROPOLOGY, ECONOMY AND DEVELOPMENT: WITHOUT CONCLUSIONS

14. The limits of development or the persistence of undernourishment.
15. The poststructuralist illusion: to transcend development?

## Evaluation

The classes try to be, as far as possible, dynamic. After the teacher's presentation of the mandatory contents in each session, a temporary space will be allocated in the final part, of around 20 minutes, so that, after a brief and succinct synthesis by a student - or several if there are more articles- of the main controversial arguments of the reading (s) worked on that week, it is possible to clarify and / or discuss the points that in each case is considered appropriate.

The evaluation will be continued and will consist of three reading reports, to be done in class. It will try to reflect, based on the compulsory readings of each thematic block, around some key concepts proposed by the teacher. The value of each one of the reports will be equivalent to 15% of the grade (45% in total). At the end of the course it will be necessary to pass an exam of the whole subject taught, which will represent 50% of the final grade. The remaining 5% will depend on the attendance and participation in class of the students.

## Bibliography

- Boserup, Esther (1967), *Las condiciones del desarrollo en la agricultura*. Madrid: Tecnos.
- Boserup, Esther (1984), *Población y cambio tecnológico*. Barcelona: Crítica.
- Bourdieu, Pierre (2001), "El capital social. Apuntes provisionales", *Zona Abierta* 94-95: 83-87.
- Brass, Tom (ed.), *Latin American Peasants*. London: Frank Cass.
- Bretón, Víctor (2005), *Capital social y etnodesarrollo en los Andes: la experiencia PRODEPINE*. Quito: Centro Andino de Acción Popular.
- Bretón, Víctor (2012), *Toacazo. En los Andes equinocciales tras la reforma agraria*. Quito: FLACSO / Abya-Yala.
- Bretón, Víctor (ed.) (2010), *Saturno devora a sus hijos: Miradas críticas sobre el desarrollo y sus promesas*. Barcelona: Icaria.
- Carroll, Thomas (ed.) (2002), *Construyendo capacidades colectivas. Fortalecimiento organizativo de las federaciones indígenas en la Sierra ecuatoriana*. Quito: Thomas F. Carroll Editor.
- CEPAL (2003), *Capital social y reducción de la pobreza en América Latina y el Caribe: en busca de un nuevo paradigma*. Santiago de Chile: CEPAL.
- Clastres, Pierre (1981), "Los marxistas y su antropología". En *Investigaciones en antropología política*. Barcelona: Gedisa, pp. 165-179.
- Escobar, Arturo (1998), *La invención del Tercer Mundo. Construcción y deconstrucción del desarrollo*.

Bogotá: Grupo Editorial Norma.

Escobar, Arturo (1999), "After Nature. Steps to an antiessentialism political ecology", *Current Anthropology* 40(1): 1-30.

Fine, Ben (2001), *Social Capital versus Social Theory: Political Economy and Social Science at the Turn of the Millennium*. London: Routledge.

Firth, Raymond (1983[1936]), *We, the Tikopia. A Sociological Study of Kinship in Primitive Polynesia*. Stanford: Stanford University Press,

Firth, Raymond (ed.) (1974), *Temas de Antropología económica*. México: Fondo de Cultura Económica.

Flannery, Kent V. (1975), *La evolución cultural de las civilizaciones*. Barcelona: Anagrama.

Forde, Daryll (1971), *Hábitat, economía y sociedad*. Barcelona: Oikos-Tau.

Gascón, Jordi; Xavier Montagut (eds.) (2010), *Estado, movimientos sociales campesinos y soberanía alimentaria en América Latina: ¿Hacia un cambio de paradigma agrario?* Barcelona: Icaria.

Gimeno, Juan Carlos; Pilar Monreal (eds.), *La controversia del desarrollo: Críticas desde la Antropología*. Madrid: Los Libros de La Catarata.

Godelier, Maurice (1974), *Racionalidad e irracionalidad en economía*. México: Siglo XXI.

Godelier, Maurice (ed.) (1976), *Antropología y economía*. Barcelona: Anagrama.

Godelier, Maurice (1976), *Funcionalismo, estructuralismo y marxismo*. Barcelona: Anagrama.

Godelier, Maurice (1990), *Lo ideal y lo material. Pensamiento, economía, sociedades*. Madrid: Taurus.

González Casanova, Pablo (2006), *Sociología de la explotación*. Buenos Aires: CLACSO.

Gwynne, Robert N.; Cristóbal Kay (2004), *Latin America Transformed. Globalization and Modernity*. London: Edward Arnold Publishers.

Harnecker, Marta (1977), *Los conceptos elementales del materialismo histórico*. Madrid: Siglo XXI.

Harris, Marvin (1982), *El materialismo cultural*. Madrid: Alianza.

Harris, Marvin (1983), *El desarrollo de la teoría antropológica. Una historia de las teorías de la cultura*. Madrid: Siglo XXI.

Herskovits, Melville J. (1982), *Antropología económica. Estudio de economía comparada*. México: Fondo de Cultura Económica.

Kay, Cristóbal (2001), "Los paradigmas del desarrollo rural en América Latina". En Francisco García Pascual (ed.), *El mundo rural en la era de la globalización: incertidumbres y potencialidades*. Madrid: Ministerio de Agricultura, pp. 337-429.

Kay, Cristóbal (2005), "Reflections on Rural Poverty in Latin America", *The European Journal on Development Research*, 17(2): 317-346.

Korovkin, Tania (2002), *Comunidades indígenas. Economía de Mercado y democracia en los Andes ecuatorianos*. Quito: Abya-Yala.

Korovkin, Tania (2005), "Creating a Social Wasteland? Non-traditional Agricultural Exports and Rural Poverty in Ecuador", *European Review of Latin American and Caribbean Studies*, 79: 47-67.

Latouche, Serge (2007), *Sobrevivir al desarrollo. De la descolonización del imaginario económico a la construcción de una sociedad alternativa*. Barcelona: Icaria.

Llobera, Josep Ramon (1980), *Hacia una historia de las ciencias sociales. El caso del materialismo*

*histórico*. Barcelona: Anagrama.

Llobera, Josep Ramon (ed.) (1996), *Antropología económica. Textos etnográficos*. Barcelona: Anagrama.

Malinowski, Bronislaw (1975): *Los argonautas del Pacífico Occidental*. Barcelona: Península.

Martínez Mauri, Mònica; Cristina Larrea (eds.) (2010), *Antropología social, desarrollo y cooperación internacional*. Barcelona: Universitat Oberta de Catalunya.

Martínez Novo, Carmen (ed.) (2009), *Repensando los movimientos indígenas*. Quito: FLACSO.

martínez Valle, luciano (2002), *Economía política de las comunidades indígenas*. Quito: ILDIS / Abya-Yala / OXFAM / FLACSO.

Martínez-Veiga, Ubaldo (1992), *Antropología económica. Conceptos, teorías, debates*. Barcelona: Icaria.

Molina, José Luis; Hugo Valenzuela (2007), *Invitación a la Antropología económica*. Barcelona: Bellaterra.

Moreno, Isidoro (1979), *Cultura y modos de producción. Una visión de la antropología desde el materialismo histórico*. Madrid: Nuestra Cultura.

Narotzky, Susana (2004), *Antropología económica. Nuevas tendencias*. Barcelona: Melusina.

North, Liisa; John Cameron (eds.) (2003), *Rural Progress, Rural Decay. Neoliberal Adjustment Policies and Local Initiatives*. Bloomfield: Kumarian Press.

Palenzuela, Pablo; Alessandra Olivi (eds.), *Etnicidad y desarrollo en los Andes*. Sevilla: Universidad de Sevilla.

Palerm, Angel (1980), *Antropología y marxismo*. México: Nueva Imagen.

Plattner, Stuart (1991), *Antropología económica*. México: Alianza Editorial.

Polanyi, Karl. (1992[1944]): *La gran transformación. Los orígenes políticos de nuestro tiempo*. México: Fondo de Cultura Económica.

Polanyi, Karl; Conrad M. Arensberg; Harry W. Pearson (eds.), *Comercio y mercado en los Imperios Antiguos*. Barcelona, Labor.

Rappaport, Roy A. (1987), *Cerdos para los antepasados*. Madrid, Siglo XXI.

Sahlins, Marshall (1983), *La economía de la edad de piedra*. Madrid: Akal.