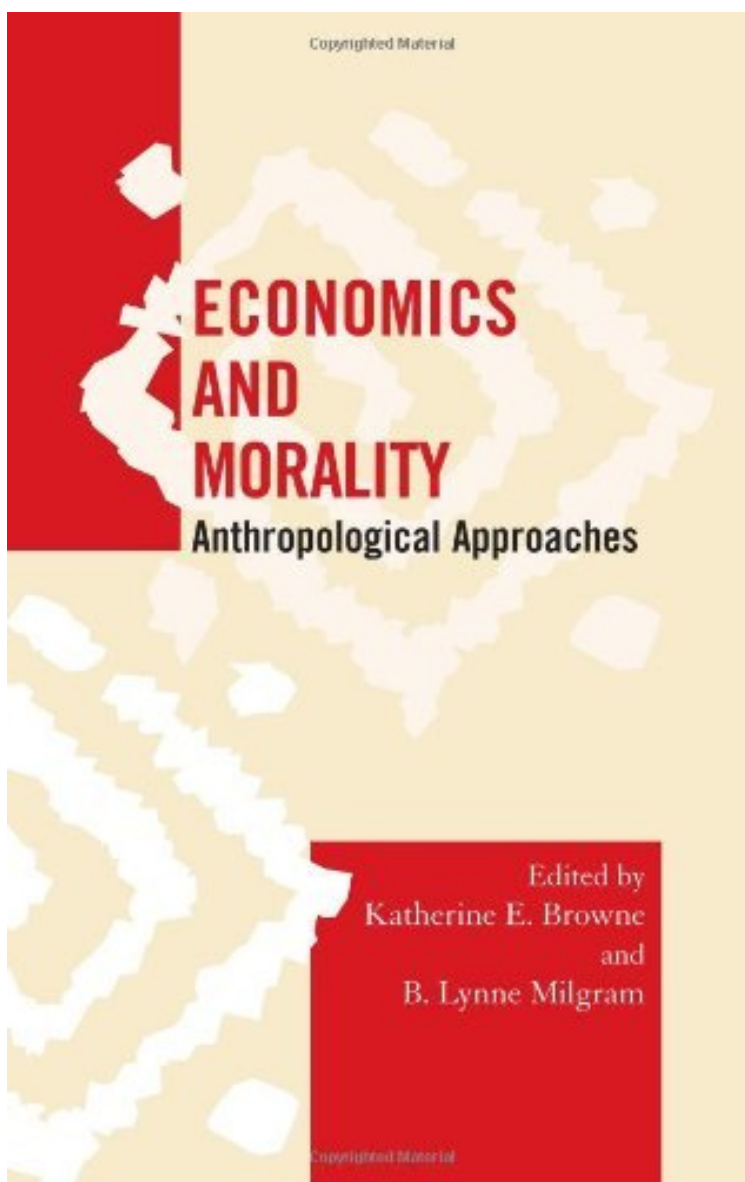


(Free) Economics and Morality: Anthropological Approaches (Society for Economic Anthropology Monograph Series)

Economics and Morality: Anthropological Approaches (Society for Economic Anthropology Monograph Series)

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From AltaMira Press : Economics and Morality: Anthropological Approaches (Society for Economic Anthropology Monograph Series) before purchasing it in order to gage whether or not it would be worth my time, and all praised Economics and Morality: Anthropological Approaches (Society for Economic Anthropology Monograph Series):

1 of 1 people found the following review helpful. AY261By 8081o1After reading *Economics and Morality* it becomes apparent that morality is not simply a stagnant concept that remains unchanged throughout different societies, rather a facet of culture that adapts to specific human needs and circumstance. Browne and Milgram explore the foundations of the economic markets in different cultures; they take into account all factors, including relationships between citizens, cultural values, spaces in society, and monetary actions among other things. Societies around the world are explored in *Economics and Morality* and allow the reader to gain a glimpse into other ways of life, and in turn giving insight into the reader's personal culture. Browne and Milgram prove that economics and morality are intertwined in a way distinct to each culture, constantly morphing to each time frame. The economic aspect of each culture varies because of the morality present, and this anthology does an excellent job of proving the fact that our surroundings determine our thoughts and ultimately our collective thoughts define our society.

2 of 2 people found the following review helpful. AY261By Moira*Economics and Morality* by Katherine E. Browne and B. Lynne Milgram seeks to analyze the relationship between economics and morality. Some believe economics is immoral, while others believe it is amoral. Whatever one's beliefs, the book stresses the need to suspend all views of how morality plays a part in economics in order to fully understand the relationship. The book looks at different economic systems and how morality exists (or does not exist) in each one. The economic systems examined in *Economics and Morality* include both capitalist and non-Western systems. The book uses an anthropological approach, which means insights into different societies are from ethnographic fieldwork. In studying Western and non-Western societies using an anthropological approach, the reader gains different perspectives of the two different societies. Moralities and economies differ in each society, something that the book emphasizes.

Economics and Morality is organized into three parts. First, the book shows how non-Western societies deal with the integration of capitalism and how it is influenced by different moral norms. Second, the book focuses on market economies and how different morals exist and conflict in that economic system. Third, the book discusses ethical economic behavior of corporations in different societies using ethnographic research. I like that most of the chapters go in depth with the descriptions of fieldwork. It is easier for me to understand what the writers are discussing, because they apply their theories to their research in rich detail. While some of the writings in *Economics and Morality* relate strongly to "The Gift" theory of Marcel Mauss, other writings can be related to the theories of others, such as David Graeber, Karl Marx, Karl Polanyi, and James Scott.

1 of 1 people found the following review helpful. Laura GilBy L. GilmartinKatherine Browne and B. Lynne Milgram's work *Economics and Morality: Anthropological Approaches* offers a unique way to critique and explore the concept of morals and economics. The two argue, with the inclusion of ten other authors' analyses that not only do morality and economics intersect, but also they are intricately tied. In the introduction, Browne and Milgram argue their previously stated claim by looking at how morals function in societies. They argue that economics are inherently moral simply because they come from societies, which are moral communities. They do not all follow the same moral codes, but they each operate based on the particular moral standards of a particular society. The following ten chapters support their claim by presenting a variety of different scenarios that are divided into three parts: 1) The Stakes of Morality, Reciprocity, and Change, 2) Moral Agency Inside Market Logic, and 3) Frontiers of Social Responsibility. The essays in part one discuss non-Western cultures of exchange and reciprocity. They are examples of how different moral norms affect the way in which their respective economies operate. The second part offers methods of resistance and adaptation for those who do not necessarily benefit from a capitalist economic system. Finally, the third part focuses on corporate social responsibility, or how a society's moral standards operate on a broader scale than just a local community. The afterword written by Bill Maurer ends on a very hopeful note reminding us that "the continual rediscovery of the gift often becomes an end in itself, as if to say, capitalism is not total, or there are still alternatives: that we are still optimistic, and we intend to keep trying, whether to forge new imaginings and instantiations of morality/economy or merely to call them forth to in the act of critically documenting them" (266).

In *Economics and Morality*, the authors seek to illuminate the multiple kinds of analyses relating morality and economic behavior in particular kinds of economic systems. The chapters explore economic systems from a variety of diverse indigenous and capitalist societies, focusing on moral challenges in non-Western economic systems undergoing profound change, grassroots movements and moral claims in the context of capitalism, and morality-based movements taking place within corporate and state institutions. The anthropological insights of each chapter provide the value of firsthand fieldwork and ethnographic investigation, as well as the tradition of critically studying non-Western and Western societies. Because the moral challenges in a given capitalist society can no longer be effectively addressed without considering the interaction and influences of different societies in the global system, the international ethnographic research in this book can help document and make sense of the changes sweeping our planet.

Economic activity involves more than rational, calculating individuals buying and selling with each other, as amply demonstrated by the essays in *Economics and Morality*. The breadth of this collection is impressive, ranging from exchange in Papua New Guinea, ethical consumption in the UK, and toxic waste in the U.S. to stocks and shares in

global markets. In these cases we begin to see the morality of economy, the ways in which values, relationships, and economic actions reflect and shape each other. That ghostly 'rational actor' may pervade popular and even scholarly economic thought, but this collection shows how different is the economic activity that we see around us. (James G. Carrier, Oxford Brookes University and Indiana University) Notions of the economic and the moral have long been intertwined, but recent changes in the world and in social theory have newly problematized the interrelationship. *Economics and Morality* is a wide-ranging and superbly edited collection that revitalizes an anthropological tradition, making it speak to new concerns. (Donald L. Donham, University of California, Davis) This is an exciting, innovative, and carefully crafted collection of papers that speak to the core issues of social and economic life. The contributions are rich and varied, and engage common issues to a degree you rarely see in an edited volume. This is one of the very best recent books in economic anthropology; fascinating case studies on the very cutting edge of the changing global economy. (Richard Wilk, Indiana University)

About the Author Katherine E. Browne is professor of anthropology at Colorado State University. B. Lynne Milgram is professor of anthropology at the Ontario College of Art and Design.