

Sosant1300: 'On the shift in the assessment of the course and how to handle it'

Economic anthropology, like other courses, will from now on be assessed on the basis of a long exam question. Three choices are given to students and they are meant to pick one. All the questions are of a similar quality and make-up: they are meant to be inclusive of different stimuli and reference points. This way we aim to a more encompassing way to tackle readings, with specific learning outcomes for students including a more thorough way to apply critical thinking to an argument, and work their way in written through points, rather than addressing one point in particular. This allows for the formation of an analytical narrative that is premised on a good understanding of the connections between disparate articles in the pensum. The course itself is structured on making connections through different themes, in exploring the economy as an all-encompassing phenomenon, rather than a decontextualized faction of human experience available only to experts. This would mean, put simply, being attentive to weaving in different readings into an answer, while showing critical and independent thinking, and it would encourage a firm grasp of how argumentation works, rather than a memorization of how authors express their points. In practice, there are specific reference points the *sensor* should expect and demand from an assessment paper exam.

Postponed exam

Moral reasoning is central to many anthropologists' and economists' understanding money, markets and consumption. Discuss how different moral evaluations of economic practices shape theories of economic life among academics and general populations.

The discussion of the moral economy, if possible with reference to moral discussions on the rise of debt, alienation, etc. as well as the moral spheres and peopled economies discussion (mark depending on written performance).

The concept of embeddedness is central in economic anthropology. What do you understand by it and what is its importance?

Reference to Polanyi (C) and Hann&Hart (B), talk of the importance of institutions (A).

Value is a central idea in anthropology, as well as in other disciplines. How is value different than values and how do anthropologists study value-making?

References to the LTV an extra point (A), but generally the sociological distinction value-values (C), ideally in tandem with the ethnographic depiction of it (B), as well as a good understanding of what exchange means.
