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ABSTRACTS**

Mahefasoa RANDRIANALIJAONA, Emilienne RAPARSON, Thierry RAZANAKOTO, Jérôme BALLETT

**CLIMATIC HAZARDS AND MIGRATION. A CASE STUDY ON
ANALANJIROFO DISTRICT, MADAGASCAR**

The east coast of Madagascar is affected by many hurricanes each year. In addition to this situation, the households in this region suffer from a high level of food insecurity. Under these conditions, one would expect the households to adopt a strategy of migration. On the basis of a survey conducted in two villages, we try to understand why people do not in fact migrate, although their living conditions should lead them to do so. Our answer to this question lies in the analysis of village solidarity that hinders personal mobility.

Robert TÉFÉ TAGNE

**A SOCIO-ANTHROPOLOGICAL STUDY OF URBAN
ALTERNATIVE MARKETS: THE EMBEDDEDNESS OF
MARKET FUNCTIONS**

This study of alternative markets in the city of Douala, Cameroon, seeks an answer to the following interrogation: in which ways do small urban trades generate collectives, interactions, market arrangements, and implicit rules, all features characterizing alternative markets, although these trades, while economically and socially useful, occupy weakly legitimated spaces? The approach rests on a qualitative methodology centered on ethnographic field inquiries, and covers two types of activities: the “bayam sellam”, and the transformation of rattan. The theoretical framework resorts to scientific hybridization, with an ethno-methodological background. The study reveals that, under conditions which are never stabilized but always under construction, alternative markets generate socially embedded market functions.

Fiorella VINCI

FAMILY ENTERPRISES AND ECONOMIC DEVELOPMENT

What are the relations between family enterprises and economic innovation ? In an effort to answer this question, this article reviews on the theoretical level some weberian keys in order to understand the historical and public features of the schumpeterian entrepreneur. The empirical analysis is aimed at the reconstruction of the logics and practices of innovation as they have been accounted for by young agricultural entrepreneurs who work all over the Italian territory. The combination of theoretical considerations and empirical analysis shows that the possibility for young people to start innovative actions rests on the promotional function of the history of the family and on the role of the local community. The freedom of young people in the choice of their career and the enhancement of the social purposes of the enterprise appear to be the main paths toward the promotion of innovation by young people in family companies.

Paul Ulrich OTYE ELOM

CULTURAL REPRESENTATIONS OF MONEY TRANSFERS IN CAMEROON : AN ANTHROPOLOGICAL ANALYSIS OF DIASPORA FUNDS

In Cameroon, if one of your relatives is living in western countries, this means a constant inflow of gifts and money. So, to escape from poverty, the West remains the Eldorado in everyone's dreams, and it is a great pride to see one of your relatives going there, because it raises the hope for a better future. In fact, every year, astronomic sums of money are sent to individuals by persons living in Northern countries. For the most part, this money is being used for primary needs, rather than being risked in long term investment projects. Diaspora money transfers remain largely "belly money" as they are satisfying basic needs, and "sham money", since we must show to others that we have gone from survival to life. This article strives to analyse the "inner meaning" of diaspora money transfers, and to

reveal the cultural patterns that make diaspora funds, support funds, rather than funds for sustainable economic investment.

Thierry SUCHÈRE

A RE-READING OF *MONEY* [1891] BY EMILE ZOLA: THE COMPARISON BETWEEN STOCK MARKETS AND PLAYGROUNDS.

During the second half of the 19th century, a new literary genre appeared: the «stock market novel». In a context marked by major financial scandals, the public, the politicians and the media of developed countries asked themselves whether or not stock markets should operate freely. In Emile Zola's novel *Money* [1891], the stock exchange is described as a gambling den, the speculators as highway robbers and the small investors as naive people. To compare the stock market with a game means to put the market on trial. The same charges are held against speculation and gambling (e.g. poker): they make the enrichment of some individuals possible, they resort to mere chance to create opportunities for an upward social mobility and they deny all the speeches about merit, effort and work.

Philippe HUGON

ANTHROPOLOGY AND ECONOMICS IN A GLOBALIZATION CONTEXT

The study of the relations between anthropology and economics can lead to two interpretations. According to the first interpretation, gift vs. trade, utilitarianism vs. symbolic, traditional vs. modern values, common or communitarian vs. individualistic, non-capitalist vs. capitalist orders, all must be opposed. According to the second interpretation, anthropology and economics are, in fact, complementary and both necessary to analyze a hybrid and evolutionary reality made up of destruction and restructuration, various combinations that are more or less conflictual, pluralistic references and confrontation of different value systems. The present article illustrates this debate from the viewpoint of development and globalization, in order to lay the foundations of an economic anthropology in a context of globalization and asymmetric liberalism.

François-Régis MAHIEU

ECONOMIC ANTHROPOLOGY, COMING BACK TO THE SUBJECT?

Economic Anthropology is a matter of hard debates in social sciences; except for economics since its condemnation by Frank Knight (1941). However, this method gives us a new approach of the economic agent, not only «homo oeconomicus» but a whole person with a complex array of dimensions, notably psychological ones. It enlarges economic responsibility to all decisions which create suffering.

Alice Nicole SINDZINGRE

THE RELEVANCE OF ECONOMIC ANTHROPOLOGY WHEN ECONOMICS INTEGRATES ANTHROPOLOGY'S CONCEPTS: THE EXAMPLE OF SOCIAL NORMS

At the end of the 20th century, economic anthropology suffered a relative eclipse, while the field of economics extended its subjects of study to phenomena that had previously been situated beyond its scope, such as institutions and social norms, political institutions, and cognitive representations. Economists now consider that they analyse the subjects of other social sciences with more scientific rigour thanks to the mathematics-based methodology of their discipline. Through the example of institutions that govern social memberships, and in the context of Sub-Saharan Africa, the article shows that institutions are not measurable variables and that, when it comes to analysing their economic effects, the approach of anthropology remains epistemologically superior.

