

How does exchange connect people?

A. Summary

- a. Last time:
 - i. Endangered languages
 - ii. Language and culture
 - iii. Society and social organization
 - iv. Intersectionality
 - v. Power

- b. This Time:
 - i. Exchange systems
 - ii. Reciprocity: gift-giving
 - iii. Redistribution
 - iv. Market

B. Exchange System

- a. **Reciprocity**: reciprocal exchange through gift-giving
 - i. The Kula Exchange (basis of theory of reciprocity by Malinowski)
 - ii. *Arogonauts of the Western Pacific* by Bronislaw Malinowski
 - iii. Greek mythology, Jason and his crew *Argo*
 - iv. Kula ring (distance to exchange valuables; expanded into 18 different island tribes; traders who exchanged white shell armbands went counter clockwise and traders who exchanged red shell necklaces went clockwise)
- b. **Redistribution**: movement of goods to a center and then re-allotted back to consumer-producers
- c. **Market**: exchange of goods at prices based on supply and demand
- d. While *Chunking Mansions* emphasizes the market, the focus in this lecture is mostly on reciprocity.

C. What does trade/exchange of goods do?

- a. Exchange enhances status and prestige
 - i. 1977 [Image] displays valuables that a crew brought back from a trip
- b. Creates relationships between men

D. Malinowski overlooked Trobriand [Island] women's exchange

- a. Banana leaf bundles
- b. Grass skirts

E. Other islands: women travel too

- a. Prof. Lepowsky –matrilineal community, Vanatinai

- F. *The Gift*: Marcel Mauss (French anthropologist)
 - a. Explains what happens during exchange
 - b. We carry certain obligations:
 - i. to give
 - ii. to receive (it's a real insult to say that you don't want the gift)
 - iii. to reciprocate (to give back); but not instantly
 - 1. Adds to prestige
- G. The poison in the gift?
 - a. Claims on a person
 - b. Obligation, indebtedness: recipient must act dependently towards benefactor (even though you don't want a relationship with that person)
 - c. Elementary form of domination? Status claim
 - i. Restrict the debtor's freedom and forces him to adopt a more prudent, peaceful attitude
- H. Forms of reciprocity
 - a. **Generalized**: giving without expectation of immediate or specific return (parents give money to raise their kids)
 - b. **Balanced (reciprocity)**: giving with expectation of return in specified time and exchange is roughly equal (brother and sister buy each other gift of equal value)
 - c. **Negative reciprocity**: attempting to gain something for nothing (taking advantage of someone; natives would take advantage of outsiders)
 - i. In *Ghetto in the Center of the Earth*, the custom official would take advantage of outsiders trying to get into the country (would call them "gift")
 - ii. Reciprocity and cell phone use in Nigeria (cell phone credit is expensive): flash calling to make cheaper calls. Flash calls meant lower prestige. Those who shared phones and allowed other to use them showed higher prestige with their generosity.
- I. Further examples of Reciprocity and they form relationships
 - a. Marriage: the gift of daughters...
 - i. High caste family will not take anything from the in-laws family; the daughter is the gift and he doesn't want anything else.
 - b. Exchanges with marriage
 - i. Dowry: goods bride-side to groom-side
 - ii. Bridewealth: goods groom-side to bride-side
 - iii. Brideservice: labor groom-side to bride-side
 - c. Religions: making offerings to a deity
 - i. The women will take on the form of the goddess

- ii. Offering tobacco to the spirits (given as a form of thanks)
- d. Accepting anthropological materials from people?
- e. Gifts Define the Social Community

J. Redistribution

- a. Moka system, New Guinea
 - i. Excess food production among chief, and they would give it away, in order to enhance your prestige
- b. Creates "Big Men"
- c. Potlatch
 - i. Chiefs gathered at ta Potlatch (1904); "Pot" = gift
 - ii. Pacific Northwest: giving away and prestige
 - iii. Franz Boaz did some work on this
 - iv. A hybrid system of redistribution and reciprocity (more so redistribution)
 - v. It was defined not by what you own, but by what you give away
 - vi. Gifts were Potlatch blankets, copper

K. Markets

- a. Asante Market Women [film that we will see next week]
 - i. Leader of the different group (yams, potatoes, etc.) is called the "Queen Mother"
- b. Money
 - i. A symbolic medium
 - ii. Common scale to evaluate goods
 - iii. Means of exchange and of repayment
- c. Alternative Mediums of Exchange
 - i. Before money (snails, Romans used salts "salary", Aztecs used cocoa beans, etc.)
- d. Commodity**
 - i. Object or service produced by labor, and circulating in the market
 - ii. Value in exchange, not only use (depends on different cultures)
 - iii. Both use value and exchange value are laden within cultural meanings
 - iv. Can move into different exchange relationships (emotional aura of an object)
- e. Fetish
 - i. Objects with power, intention
 - ii. Also overvalued objects- i.e. shells or gold in *First Contact*
 - iii. Portuguese word; Emerged in 17th century trade between Europe and Africa for object (usually worn) that didn't fit capitalist values
 - iv. Commodity Fetishism**
 - 1. How a commodity can hide the social relations of producers and consumers; focus on thing not relations behind thing
 - 2. How a commodity can be imbued with meanings beyond its value
 - 3. Happens through advertisements