

KINSHIP (नातेदारी)

Kinship is the most universal and basic of all human relationships and is based on ties of blood, marriage, or adoption.

There are two basic kinds of kinship ties:

- Those based on blood that trace descent
- Those based on marriage, adoption, or other connections

Some sociologists and anthropologists have argued that kinship goes beyond familial ties, and even involves social bonds.

Kinship terms are words used in a speech community to identify relationships between individuals in a family (or a kinship unit). This is also called kinship terminology. A classification of persons related through kinship in a particular language or culture is called a kinship system.

Kinship usage provides guidelines for interaction among persons in these social groupings. It defines proper and acceptable role relationships. Thus it acts as a regulator of social life. Some of these relationships are: avoidance, teknonymy, avunculate, amitate, couvades and joking relationship.

Meaning of Kinship:

Man does not live alone in society. From birth till death he is surrounded by a number of people. Some of these people are his relatives, some are friends some are neighbours while all others are strangers and unknown to him. He is bound to all those people who are related to him either on the basis of blood or marriage.

The relations based on blood or marriage may be close or distant. The bond of blood or marriage which binds people together in group is called kinship. According to the Dictionary of Anthropology, kinship system includes socially recognized relationships based on supposed as well as actual genealogical ties. These relationships are the result of social interaction and recognized by society.

Definition

According to A.R. Brown; "Kinship is genealogical relationship recognized for social purposes and made the basis of the customary relation of social relations."

According to Charles Winick; "Kinship system may include socially recognized relationship based on supposed as well as actual genealogical ties."

"Kinship is one of the most important organizing components of society. This social institution ties individuals and groups together and establishes a relationship among them."

Kinship can involve a relationship between two people unrelated by lineage or marriage, According to David Murray Schneider, who was a professor of anthropology at the University of Chicago who was well known in academic circles for his studies of kinship.

Schneider said that kinship refers to:

"The degree of sharing likelihood among individuals from different communities. For instance, if two people have many similarities between them then both of them do have a bond of kinship."

At its most basic, kinship refers to "the bond of marriage and reproduction," says the Sociology Group, but kinship can also involve any number of groups or individuals based on their social relationships.

❖ *The definition of kinship is a family relationship or other close relationship. An example of kinship is the relationship between two brothers.*

Kinship, then, involves the social fabric that ties families and even societies together. According to the anthropologist **George Peter Murdock:**

"Kinship is a structured system of relationships in which kins are bound to one another by complex interlocking ties."

The breadth of those "interlocking ties" depends on how you define kin and kinship.

If kinship involves only blood and marriage ties, then kinship defines how family relationships form and how family members interact with one another. But if, as Schneider argued, kinship involves any number of social ties, then kinship and its rules and norms regulates how people from specific groups, or even entire communities, relate to each other in every aspect of their lives.

Types of Kinship:

Kinship is of two types:

- (i) Affinal Kinship (ववाह सम्बन्धी नातेदारी)

(ii) Consanguineous Kinship (रक्त सम्बन्धी नातेदारी)

(i) Affinal Kinship:

The bond of marriage is called affinal kinship. When a person marries, he establishes relationship not only with the girl whom he marries but also with a number of other people in the girl's family. Moreover, it is not only the person marrying who gets bound to the family members of the girl but his family members also get bound to the family members of the girl.

In other words, This kinship is based on marriage. The relationship between husband and wife is also considered a basic form of kinship.

Thus, a host of relations are created as soon as a marriage takes place. For example, after marriage a person becomes not only a husband, but he also becomes brother-in-law and son-in-law. Here it may be noted that in English language a number of relations created by marriage are referred by the same term. Thus, the same term 'brother-in-law' is used for bahnoi, sala, jija and sadhu. On marriage a person also becomes foofa, nandoi and mausa.

Likewise a girl on marriage becomes not only a wife but also becomes daughter-in-law, she also becomes chachi, bhabhi, devrani, jethani, mami etc. Thus, marriage creates a host of relationships which are called affinal kin.

(ii) Consanguineous Kinship:

The bond of blood is called consanguineous kinship. The consanguineous kin are related through blood whereas the affinal kin are related through marriage. The bond between parents and their children and that between siblings is consanguineous kinship. Siblings are the children of the same parents.

In other words, This kinship is based on blood or birth: the relationship between parents and children as well as siblings, says the Sociology Group. This is the most basic and universal type of kinship. Also known as a primary kinship, it involves people who are directly related.

Thus, son, brother, sister, uncle (chacha), elder uncle (taoo), nephew and cousin are consanguineous kin. i.e., related through blood. In this connection it may be pointed out that blood relationship may be actual as well as supposed.

Among polyandrous tribes the actual father of a child is unknown. An adopted child is treated as if it were one's own biologically produced child. Thus, blood relationship may be established not only on biological basis but also on the basis of social recognition.

Degree / Categories of Kinship (नातेदारों का श्रेणियाँ)

On the basis of nearness or distance relatives can be classified in several categories. Some relatives are very close, direct and near, for example, father-son, sister-brother, husband-wife. They are called primary kin. According to Dr. S.C. Dubey, there are eight such types of primary kins.

- **Primary Kins (प्राथमिक सम्बन्धी)**

They are husband-wife, father-son, mother-daughter, father-daughter, mother-son, younger-elder brothers, younger-elder sisters and sister-brother.

- **Secondary Kins (द्वितीयक सम्बन्धी)**

They are primary kin of primary kin. In other words, they are related through primary kin. They are not our primary kin but are the primary kin of our primary kin, hence our secondary kin. For example, father's brother (chacha), sister's husband (bahnoi) are secondary kin. The father is my primary kin and his brother is the primary kin of father. Therefore, father's brother is my secondary kin, the primary kin of primary kin. Similarly, sister is my primary kin but her husband is my secondary kin.

- **Tertiary Kins (तृतीयक सम्बन्धी)**

They are the secondary kin of our primary kin or primary kin of our secondary kin. Thus the wife of brother-in-law (sala) called sarhaj in Hindi is tertiary kin because brother-in-law is my secondary kin and his wife is the primary kin of brother-in-law. Similarly the brother-in-law of my brother is my tertiary kin because the brother is my primary kin and his brother-in-law is the secondary kin of my brother.

❖ *According to Murdock, there are thirty-three secondary and 151 tertiary kins of a person.*

Kinship Terms (सम्बन्ध संज्ञाएँ)

Kinship terms are those terms which are used in designating kin of various types. Morgan made an important study of kinship terms.

He classified these terms into:

(i) Classificatory system (वर्गीकृत सम्बन्ध संज्ञाएँ)

(ii) Descriptive system (विशिष्ट सम्बन्ध संज्ञाएँ)

(i) Classificatory System:

Under the classificatory system the various kins are included in one category and all referred to by the same term. Thus, the term 'uncle' is a classificatory term. It is used for chacha, mama, mausa, foofa, taoo, etc. Similarly the Sema Naga of Assam use aja for mother, father's brother's wife, mother's sister.

Among Kuki clans, hepu is used for father's father, mother's father; mother's brother; wife's father; mother's brother's son; wife's brother; wife's brother's son. Thus, people of various age groups are designated by the same term. Among Angami Naga, the same term is used for members of opposite sexes. The word shi stands for elder brother's wife; mother's brother's wife; father's brother's wife. In Hindi the word 'Samadhir' is a classificatory term as it refers to father and mother of daughter-in-law and of son-in-law.

(ii) Descriptive System:

Under descriptive system one term refers to only one relation. It describes the exact relation of a person towards another. For example, father is a descriptive term. Similarly, mother is a descriptive term. In Hindi we have mostly, descriptive terms, Thus, the terms chacha, mama, mausa, taoo, sala, bahnoi, nandoi, bhanja, bhatija, bhabhi, devar, etc. are descriptive terms and designate the speaker's exact relation. It may be remarked that there is no place in the world where either the pure descriptive or the pure classificatory system is used. Both the systems are found prevalent.

Kinship Usages (नातेदारी की रीतियाँ)

The study of kinship system does not end with the description of various kinds of kin and the basis of their classification but it also includes the study of behaviour patterns of different kins. Every relationship involves a particular type of behaviour. The behaviour of a son towards his father is one of respect while the behaviour of husband towards wife is one of love. The behaviour of a brother towards his sister is one of affection. There are some usages which regulate the behaviour of different kin. These usages are called kinship usages. Some of these usages are as following:

(i) Avoidance (परिहार)

In all societies the usage of avoidance is observed in one form or another. It means that the two kins should remain away from each other. In other words, they should avoid each other. They should not only avoid sexual relationship but in some cases avoid seeing the face of each other. Thus, a father-in-law (sasur) should avoid daughter-in-law. The purdah system in Hindu family illustrates the usage of avoidance.

Different explanations have been given for the usage of avoidance. Two of them are functionalist explanations given by Redcliff Brown and G. P. Murdock. According to them, avoidance serves to forestall further and more serious trouble between relatives. The third is the Freudian explanation according to which avoidances represent a sort of institutionalized neurotic symptom.

(ii) Joking Relationship (परिहास सम्बन्ध)

It is the reverse of avoidance relationship. Under it a relation is permitted to tease or make fun of the other. The relationship between devar-bhabhi, jija-sali is joking relationship. The joking may amount to exchange of abuse and vulgar references to sex.

(iii) Teknonymy (माध्यमिक सम्बोधन) **

The word 'teknonymy' has been taken from the Greek word and was used in anthropology for the first time by Taylor. According to this usage, a kin is not referred to directly but he is referred to through another kin. A kin becomes the medium of reference between two kins. Thus, in traditional Hindu family a wife does not utter the name of her husband. She calls him through her son or daughter. He is referred to by her as the father of Guddu or Tunnu.

(iv) Avunculate (मातुलेय) **

This kinship usage is a peculiar feature of matriarchal system. It gives to the maternal uncle (mama) a prominent place in the life of his nephews and nieces. He has special obligations towards them which exceed those of father. He has a prior right over their loyalties. He comes first among all male relatives. ,

(v) Amitate (पितृवस्य) **

When a special role given to the father's sister it is known as amitate. The father's sister gets more respect than the mother.

(vi) Couvade (सहकष्टा / सह-प्रसवता) **

This is a queer usage which is found among many primitive tribes like the Khasi and the Toda. Under this usage the husband is made to lead the life of an invalid along with his wife whenever she gives birth to a child. He refrains from active work and takes sick diet. He observes the same taboos which are observed by his wife. This kinship usage thus involves the husband and wife.

Kinship usages accomplish two major tasks. First, they create groups: special groupings of kin. Thus marriage assigns each mother a husband, and makes her children his children, thereby creating a special group of father, mother and children, which we call “family”.

The second major function of kinship usage is to govern the relationships between kin; that is, how one kinsman should behave in a particular kinsman’s presence, or what one kinsman owes to another. Kinship assigns guidelines for interactions between persons. It defines proper, acceptable role relationship between father and daughter, between brother and sister, between son-in-law and mother-in-law and between fellow lineage members and clansmen. Kinship thus acts as a regularizer of social life and maintains the solidarity of social system.

It may, however, be noted that rules governing the relationship between a pair of kinsmen may be highly “patterned”, in some societies to allow little leeway for spontaneity or individual differences, while in other societies, such rules may be less “patterned” so as to leave much room for individualized behaviour. The Hindu society has absolute maximum of patterned kin behaviour.

Note ** Not in syllabus but only for knowledge.

Patterns of Residence (निवास के नियम)

The different patterns of residence found across the globe. In doing this, it will define the neolocal, patrilocal, matrilocal, bilocal, and avunculocal systems of residence.

The husband's and wife's parents, using a fourfold typology: close to the husband's parents only (Patrilocal); close to the wife's parents only (Matrilocal); close to both parents (Bilocal); and 4 close to neither the husband nor the wife's parents (Neolocal) and close to the mother's brother (Avunculocal).

Rules of Residence: Post-marital **residence rules** specify where a person resides after marriage and, accordingly, influence the structure and size of household units. This system is determined by a **rule** that each spouse leaves his or her family of origin and jointly forms a new household, which develops as nuclear family.

There are four major **residence patterns**, Neolocal (नव-स्थानीय निवास), Patrilocal (पितृ-स्थानीय निवास), Matrilocal (मातृ-स्थानीय निवास), and Avunculocal (मामा-स्थानीय निवास).

- (i) **Neolocal** (Neo means new) **Residence** system is simply one in which a married couple lives separately from the kin of both spouses.
- (ii) **Patrilocal Residence** as in 'paternal' or 'patriarch,' is when a married couple lives with or very near to the man's parents.
- (iii) **Matrilocal Residence**, as in 'matriarch' or 'maternal,' is when a married couple lives with or very near to the woman's parents.
- (iv) **Avunculocal Residence:** An **avunculocal** society is one in which a married couple traditionally lives with the man's mother's eldest brother, which most often occurs in matrilineal societies. The anthropological term "**avunculocal residence**" refers to this convention.

Lineage (वंश-समूह)

A corporate descent groups whose members can trace their genealogical links to a known common ancestor.

According to Hoebel, "A lineage is an extended unilateral kinship group descended from a known ancestor or founder, who ordinarily lived not more than 5 or 6 generations back. He, in the case of the patrilineage or she, in the case of the matrilineage, is a real person and not a mythological or legendary figure."

A lineage is a unilineal descent group that can demonstrate their common descent from a known apical ancestor. Unilineal lineages can be matrilineal or patrilineal, depending on whether they are traced through mothers or fathers, respectively. Whether matrilineal or patrilineal descent is considered most significant differs from culture to culture.

A lineage is a group of kin whose members can trace their descent from a common ancestor. A clan is a group whose members believe they have a common ancestor but cannot trace the relationship genealogically. Both lineages and clans are important in regulating marriage.

These are of two types (आम तौर पर भारतीय जनजातियाँ म दोनो प्रकार के वंश समूह पाए जाते ह ।)

- (i) **Matrilineal Lineage (मातृवंशीय वंश समूह):** इसके अंतगत स्त्री, उसका बहन और उनका संतान ही आती है, जबकि भाई और उनका संतान वंश के बाहर चला जाता है। उदाहरण- खासी और गारो जनजाति।
- (ii) **Patrilineal Lineage (पितृवंशीय वंश समूह):** इसके अंतगत पुरुष, उसके भाई और उनका संतान ही आती है, जबकि बहन और उनका संतान वंश के बाहर चला जाता है। उदाहरण- खारिया और भील जनजाति।

Clan / Sib (गोत्र)

According to Majumdar & Madan, "A Clan or Sib is often the combination of few lineage and descent may be ultimately traced to a mythical ancestor, who may be human, human like, animal, plant or even inanimate."

"Clan is that collection of unilateral families, the members of which claim their descent from a common ancestor, real or mythical."

"Clan is an exogamous division of a tribe, the members of which are held to be related to one another by some common ties, it may be belief in a descent from a common ancestor, possession of a common totem or habitation of a common territory."

Types of Clan:

These are of two types

- Ñ **Matrilineal Clan (मातृवंशीय गोत्र):** इसके अंतगत एक स्त्री-पूज का जितनी भी संतान होती है वे सब इस गोत्र का सदस्य मानी जाती है। परिवार का एक स्त्री, उसका बहन और उनका संतान भी इस गोत्र के सदस्य होते हैं। दूसरे शब्दों में, एक स्त्री, उसके बच्चे, उस स्त्री का बहन और उनके बच्चे और उन बच्चों का लड़कियों के बच्चे सब मातृवंशीय गोत्र में शामिल होते हैं लेकिन भाईयाँ और उनका संतान इसके अंतगत नहीं आते हैं।
- Ñ **Patrilineal Clan (पितृवंशीय गोत्र):** इसके अंतगत एक पुरुष, उसके भाई, उस पुरुष एवं उसके भाईयाँ का उनका संतान ही आती है, जबकि बहनों का संतान इसके अंतगत नहीं आती है।

Names of Clan (गोत्र के नाम):

गोत्रों के नाम ऋषियों के नाम पर जैसे शांडिल्य, भारद्वाज, काश्यप आदि ; टोटम के नाम पर जैसे कुंजम, नागसोरा आदि ; उपनाम के आधार पर जैसे कमार, जगत, आदि या एक विशिष्ट भू-भाग के आधार पर जैसे पुरबिया, जौनपुरिया, लखनऊवा आदि होते हैं ।

Phratry (भातृदल / गोत्र समूह)

According to Majumdar & Madan, "When a group of clans gets merged together for some reason or another, the emergent group is called phratry."

According to Dr. S.C. Dubey; "संगठन का दृष्टि से कभी-कभी कई गोत्र मिलकर एक वृहद समूह बना लेते हैं इसे हम भातृदल या गोत्र समूह कहते हैं ।"

Dr. S.C. Dubey ने भातृदल या गोत्र समूह का उदाहरण देते हुए लिखा है कि आदिलाबाद के राजगीर्डी में 4 भातृदल या गोत्र समूह इस प्रकार हैं-

- (i) येर वेन सगा (7 भाइयों का भातृदल या गोत्र समूह)
- (ii) सार वेन सगा (6 भाइयों का भातृदल या गोत्र समूह)
- (iii) सिवेन सगा (5 भाइयों का भातृदल या गोत्र समूह)
- (iv) नाल वेन सगा (4 भाइयों का भातृदल या गोत्र समूह)

इनमें से प्रत्येक भातृदल या गोत्र समूह के अंतर्गत एकाधिक गोत्र शामिल हैं, जैसे येर वेन सगा के अंतर्गत मुड़ायी, पुरका, कोरवेडा, मासेकोला, पाण्डेरा, वमा, तथा मेश्राम गोत्र आते हैं । इसी प्रकार अन्य भातृदलों में भी एकाधिक गोत्र शामिल होते हैं ।

भातृदल में विवाह सम्बन्धी प्रतिबन्ध उतना प्रभावी नहीं होता जितना कि गोत्र में, इस कारण भातृदल बहिर्विवाह हो भी सकता है और नहीं भी । जैसे टोडा जनजाति में 2 भातृदल, तारथारोल व तित्वालियल अन्तर्विवाह हैं । उसी प्रकार अनगामी नागा पहले तो अन्तर्विवाह करते थे, परन्तु अब नहीं करते ।

Moiety (गोत्राध)

अगर एक जनजाति के सभी गोत्र केवल 2 भागों में विभाजित होकर संगठित हों तो उस पूरे संगठन को युग्म संगठन कहते हैं और इनमें से प्रत्येक भाग को अर्थात् युग्म संगठन के आधे हिस्से को गोत्राध कहते हैं। ये गोत्राध Exogamous समूह होता है इस कारण एक गोत्र के सदस्य अपना विवाह सम्बन्ध दूसरे गोत्र के सदस्यों के साथ ही स्थापित करते हैं।

Dr. S.M.H. Rizvi

Economic Anthropology

The field of research and body of discourse involving the issue of economics in anthropology, prior to N. S. B. Gras's (1927) coining of the term "economic anthropology," was labeled by the loaded and invidious term "primitive economics."

Economic anthropology is a field that attempts to explain human economic behavior in its widest historic, geographic and cultural scope. It is an amalgamation of economics and anthropology. It is practiced by anthropologists and has a complex relationship with the discipline of economics, of which it is highly critical.

However, there are several important differences between the two disciplines. Perhaps most importantly, economic anthropology encompasses the production, exchange, consumption, meaning, and uses of both material objects and immaterial services, whereas contemporary economics focuses primarily on market exchanges.

Economic anthropology studies how human societies provide the material goods and services that make life possible. In the course of material provisioning and during the realization of final consumption, people relate to each other in ways that convey power and meaning.

The Economic anthropologists concentrate on the economic transactions and processes covering production, consumption, distribution and exchange of products in the primitive and peasant societies. They focus on the modes of exchange.

The concepts of reciprocity and redistribution including the nature of trade and market systems are also studied. The processes of economic growth and development in societies in the light of socio-cultural factors that influence and determine the economic activity in the society is also closely studied

Production

Generally is understood to be the human transformation of matter, through work, into some useful, consumable good. Sometimes, as in foraging and hunting, human work uses very simple technology to select and get whatever food is available in the environment. Human nature interaction has been studied from an ecological perspective stressing energy exchanges between different species, but emphasizing 'culture' as a basic factor of human adaptation to environmental constraints. The environment, however, is not an a historical given where human populations dwell. Rather, past relations between individuals, groups, communities and larger polities are inscribed in the environment. Political ecology tries to include this history in its perspective. In most societies, the process of production requires the use of complex technology and the design of cooperative labor processes. Knowledge both of the skills necessary to use a particular technology and of the coordination of the entire process is a crucial asset of control

that generally is distributed unevenly among those participating in production. The way in which a society organizes access to land, labor, energy, technology, and information expresses economic and political social relations. Moreover, in all societies these relations are embedded in other institutional domains such as kinship, religion, politics, and 'pure,' disembodied, economic relations have seldom been observed. Peasant studies show, for example, how kinship and marriage, experienced through discourses of respect and love, pattern inheritance systems but also social relations of production within the household farming unit. Cultural meanings attached to concrete tasks and } or collective or personal identities such as gender, age, caste, or ethnic group also contribute to shape work processes. The concept of 'division of labor' was designed originally to explain the 'integration of the social body' through the necessary dependence between specialized domains of work (Durkheim 1933). An example of this meaning can be found when speaking of the 'sexual division of labor' in a society where male members are ascribed certain work responsibilities while female members are ascribed others. In this sense the concept is broad and general. More frequently, 'division of labor' is used to address particular production processes and the assigning of individuals or groups to positions within the process. This has given anthropologists the opportunity to analyze minute interactions taking place between those participating in a concrete labor process.

Modes of Exchange

The idea of exchange was first explained by Marcel Mauss in terms of two types of exchange: non-capitalist gift exchanges (which have to do with social relations and building, which require a gift for exchange), and impersonal commodity exchanges. Impersonal commodity exchanges are more common in Capitalist societies which don't link those who are exchanging with one another, aside through the use of cash. These aspects are also characteristic of egalitarian societies. Later, Marshall Sahlins used the work of Karl Polanyi to develop the idea of three modes of exchange, which could be identified throughout more specific cultures than just Capitalist and non-capitalist. These are reciprocity, redistribution, and market exchange. Although these modes of exchanges are drastically different, aspects of more than one mode may be present in any one society.

Reciprocity

The oldest mode of exchange is Reciprocity which is used in egalitarian societies, like that of the Ju/'hoansi. There are three different types of reciprocity: generalized, balanced, and negative reciprocity.

- ***Generalized reciprocity*** is an exchange where return isn't expected right away and the value of this return isn't specified. This is based on the assumptions that all exchange balances out, like that between family members. This is largely based on trust as social situations can become hostile as an individual could use an exchange to build a debt in their favor.
- ***Balanced reciprocity (or also known as Symmetrical reciprocity)*** is when exchange is made with the expectations that those who give an amount will get the same in return. This, unlike generalized reciprocity, has a specified time limit as to when the return should be made. The Ju/'hoansi, who use reciprocity in their societies in all forms, use balanced reciprocity. They

distinguish between what they barter, which requires immediate balanced exchange (this is similar to our shopping experiences, where it's expected that money will be immediately exchanged for goods). Within the Ju/'hoansi, this also includes hxaro, which establishes that this exchange entitles obligations between the two in the future.

- **Negative reciprocity** is when a party tries to exchange without having to give up any value, which is the opposite of balanced exchange. "This can range from haggling prices to outright seizure."

Reciprocity, the most ancient mode of exchange, is the exchange of goods and services of equal value. Generalized reciprocity can be defined as when the individuals involved just assume that the exchange will balance out. Nothing is expected immediately and a value of return is not established before the exchange is made. This type of reciprocity occurs often between parents and children. Balanced reciprocity, the opposite of generalized, is when a specific value of return and under an established time limit is expected. This exchange can be found between those in relationships. For example, when boyfriends and girlfriends exchange gifts of equal value and expect the same in return at Christmas. Negative reciprocity is the exchange of goods or services when at least one party attempts receive something for nothing in return without suffering consequences. This type of reciprocity can involve haggling or in some cases seizure.

- ❖ The **Kula ring** system of exchange found in the Trobriand Islands in the South Pacific is one example of balanced reciprocity. A Kula ring involves the ceremonial exchange of shell and bead necklaces (soulava) for shell arm bands (mwali) between trading partners living on different islands.
- ❖ **Mwali** is an armband made from shell. The main part of the ring is cut from a giant cone shell. Traditionally the armbands would travel in pairs but today's **Mwali** are smaller and travel as a singular item. The arm shells are embroidered with coloured trade beads, Egg cowries and sometimes nuts.
- ❖ **Gift exchange**, also called **Ceremonial exchange**, the transfer of goods or services that, although regarded as voluntary by the people involved, is part of the expected social behaviour.

Redistribution

Redistribution is a mode of exchange that involves some sort of centralized social organization. Members of a group contribute items such as food, money, clothing, etc. to the central organization, and the organization then redistributes the items to the members of the group. An example of this on a humanitarian level could be Goodwill, a food bank, etc.

Redistribution can occur on a small scale or a very large scale. A small scale example of redistribution is a class party. Each person is assigned something to bring – chips, salsa, pop, brownies, napkins, utensils, etc. On the day of the party, everyone brings in their items to share with each other. The Salvation Army is a good example of a rather medium-sized scale of redistribution. The Salvation Army collects money, clothing, household goods, cars, and even airline miles to redistribute to those in need. A large scale example of redistribution is the Internal Revenue Service. The IRS collects taxes from citizens and redistributes the money throughout our governmental system, to education, post offices, road construction etc.

Redistribution requires some form of centralized social organization. Those who own the central position of the organization receive economic contributions from all members of the group. With the contributions they receive from all members of the group they redistribute those goods to all the members of the groups in fair amounts to meet the needs of every member of the group. A potlatch is a good example of redistribution. When people go an event and are provided with food they then take that food and redistribute it to all members of their family or some kind of group they belong to. An example of this is the indigenous Americans of the northwest coast of North America. This is a very common mode of exchange among tribes and groups in all part of the world. It is a fair and normally well organized mode of exchange and valued by the members of most tribes and groups.

Potlatching

Potlatches are ceremonies held by First Nations peoples on the Pacific Northwest coast of the United States and Canadian province of British Columbia such as the Haida, Tlingit, Salish and Kwakiutl (Kwakwaka'kawakw). The potlatch takes the form of a ceremonial feast traditionally featuring seal meat or salmon. In it, hierarchical relations between groups were observed and reinforced through the exchange of gifts and other ceremonies. The potlatch is an example of a gift economy, whereby the host demonstrates their wealth and prominence through giving away their possessions and thus prompt participants to reciprocate when they hold their own potlatch. Although this sort exchange is widely practiced across the planet (consider, for example, the Western practice of buying one's friends rounds of drinks), the Northwest Coast potlatch is of a massive scale, and also served to redistribute goods from coastal to inland ecological zones.

A Potlatch is an opulent ceremonial feast to celebrate an important event held by tribes of Northwest Indians of North America including the Tlingit, Tsimishian, Haida, Coast Salish and the Chinook people. A Potlatch is characterized by a ceremony in which possessions are given away, or destroyed, to display wealth, generosity and enhance prestige. The term 'Potlatch' has been corrupted from a Nootka Indian word meaning "gift". The Nootka, now referred to by the name Nuu-chah-nulth, are one of the Indigenous peoples of the Pacific Northwest Coast of Canada. Many other tribes, especially among the Plains Indians, have traditionally practiced some form of potlatch, or give-away ceremonies and customs, highlighted by the lavish distribution of goods and food to tribe members of those of other clans, villages, or tribes.

The Potlatch - A Gift Economy

The Potlatch was the basis of a Gift Economy as opposed to a a barter economy or a market economy. The gift economy was developed under the auspices of the Potlatch ceremony in which voluntary and recurring gift exchange circulates and redistributes wealth throughout a community building collective ties and obligations.

The Potlatch - Transfer of Titles and Privileges

High ranking chiefs possessed numerous titles, prerogatives, rights and privileges, and held many potlatch ceremonies. During a potlatch ceremony, the social status of the host was elevated and many of his rights and privileges were transferred, often to children. The guests who

attended a Potlatch feast publicly witnessed and confirmed the validity of the new changes in status.

The Potlatch - Beliefs and Customs

The beliefs and customs of the Native American tribes who practised Potlatch ceremonies and rituals was based upon a sense of communal responsibility and the democratic beliefs of the tribes. This was characterized by social equality and a demonstration of the legitimacy of the men who were elected as tribal leaders. A man elected to a leadership position was given the stewardship, rather than ownership, of the wealth of a tribe. He was also expected to give away his possessions so as not to be able to profit materially from his new position. The basic concept and ideals of Potlatch prevented corruption in high places of trust and power. A Potlatch ceremony also provided recognition of new social status within the tribe.

Money

While general purpose money is not a prerequisite for market exchanges, most commercial transactions today do involve the exchange of money. In our own society, and in most parts of the world, general purpose money can be exchanged for all manner of goods and services. General purpose money serves as a medium of exchange, a tool for storing wealth, and as a way to assign interchangeable values. It reflects our ideas about the generalized interchangeability of all things. It makes products and services from all over the world commensurable in terms of a single metric. In so doing, it increases opportunities for unequal exchange. As we will see, different societies have attempted to challenge this notion of interchangeability and the inequalities it can foster in different ways.

Currency

Currency is a system of money that is used as a medium of exchange such as banknotes, coins, or digital currency. Systems of currency, such as the Euro, U.S. dollar, bit coin, etc., are often produced and monitored by governments. Governments often give value to bank notes, referred to by some as fiat currency. The values of the independent currencies are often influenced by the economy in a global market driven by trade and foreign exchange markets. Usually monetary values remain within the boundaries of its intended nations and states.

Market Exchange

Market Exchange is used in Capitalist societies and relies on private trade of goods and services. Value is assigned based on a standard symbol, typically money. Although trade and money were developed independently, they are used together to create market exchange. This is the dominant mode of exchange in Western Societies.

Market Exchange was invented by the capitalist society that uses an economic system in which wealth are privately owned rather than commonly, publicly, or state-owned. It is where currency

exchange takes place. It is where banks and other official institutions facilitate the buying and selling of foreign currencies. Trade, money, and market institutions developed independently and were not invented to work together. Capitalism is unique because the three (trade, money, and market) ended up working together. This was first done in the societies of early modern Europe. It is said that different modes of exchange often co-exist within a single society meaning that each society has their own way of operating and exchanging good in their day-to-day lives.

For example, in the United States we use the market mode of exchange, but you can still find redistribution and reciprocity. Reciprocity if you recall is the most ancient mode of exchange was the exchange of goods and services of equal value and redistribution requires some form of centralized social organization. In families in the U.S., most parents have an income and then redistribute that income to their children and loved ones. Parents using their income to buy their children food and clothing without expecting return are an example of reciprocity. Some people believe that you cannot properly understand the exchange process without first fully understanding the production process.

10 Famous Cultural Anthropologists

S.No.	Name of Anthropologists	Birth – Death Yrs.
1	Lewis Henry Morgan	1818 – 1881
2	Franz Boas	1858 – 1942
3	Marcel Mauss	1872 – 1950
4	Bronislaw Malinowski	1884 – 1942
5	Edward Sapir	1884 – 1939
6	Ruth Benedict	1887 – 1948
7	Margaret Mead	1901 – 1978
8	Claude Levi-Strauss	1908 – 2009
9	Eric Wolf	1923 – 1999
10	Clifford Geertz	1926 – 2006

With Best Wishes For Bright Carrier & Future

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