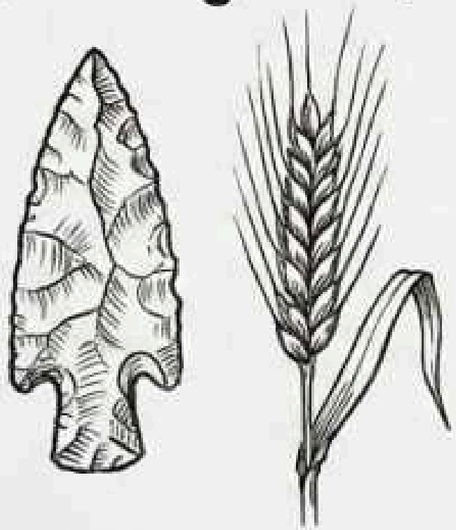
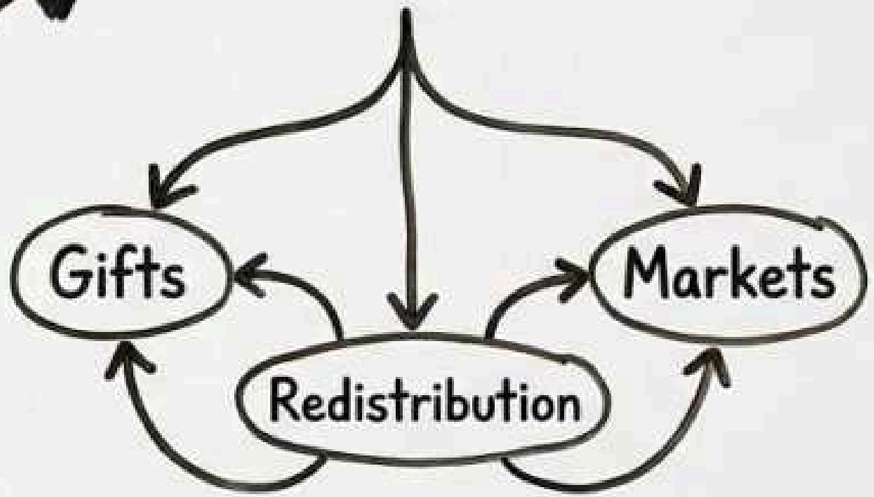
¶ 3.1

Making a Living

1. Subsistence
(Getting Food)



2. Exchange
(Moving Goods)



Economics through anthropology: how we get food, and how goods and obligations move between us.

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93.2

Ladder of Progress

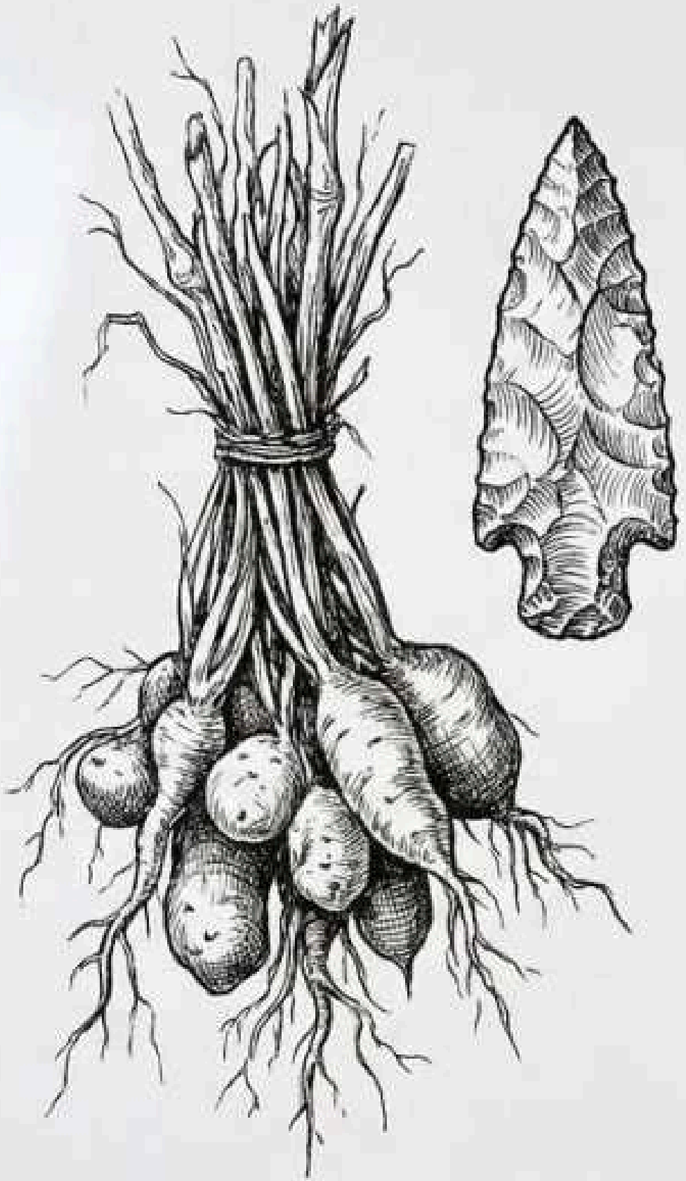


Lateral Adaptations

Foragers	Pastoralists	Horticulturalists	Intensive Agriculturalists	Industrial
Hunt/fish/gather wild foods.	Herd animals.	Grow crops with simple tools.	Plows, irrigation, animal power.	Machines and wage labor.

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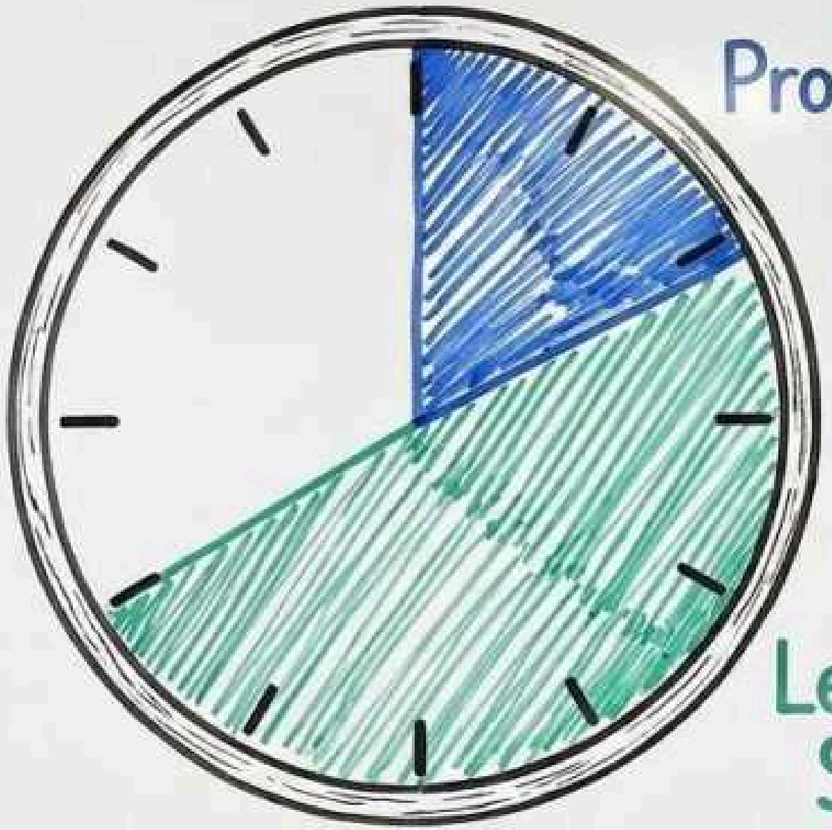
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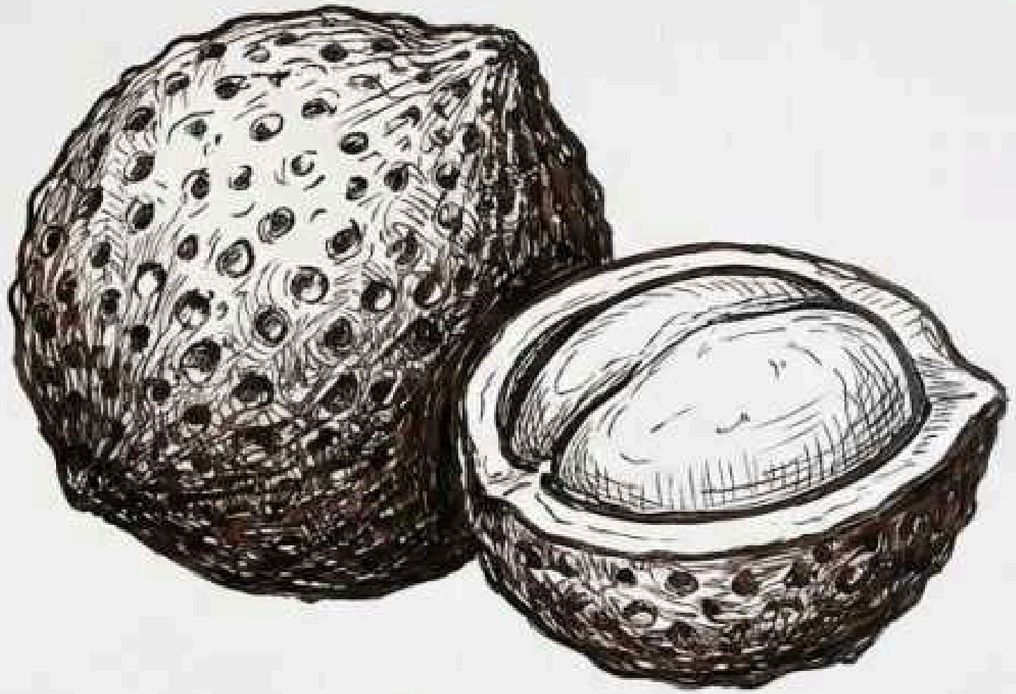


Small + Mobile + Egalitarian = Historical Norm

- **Hunter-Gatherers:** The baseline for most of human history.
- Food is shared widely; little to no formal rank.
- **Modern Reality:** Few remain, and most intersect deeply with modern markets and states.

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- The Ju/'hoansi (!Kung San) of the Kalahari Desert.
- Richard Lee's 1960s study: Gathered plants—especially the mongongo nut—supplied most calories, allowing for long hours of leisure.

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¶ 3.5

$$\text{Wealth} = \frac{\text{Resources}}{\text{Desires}}$$

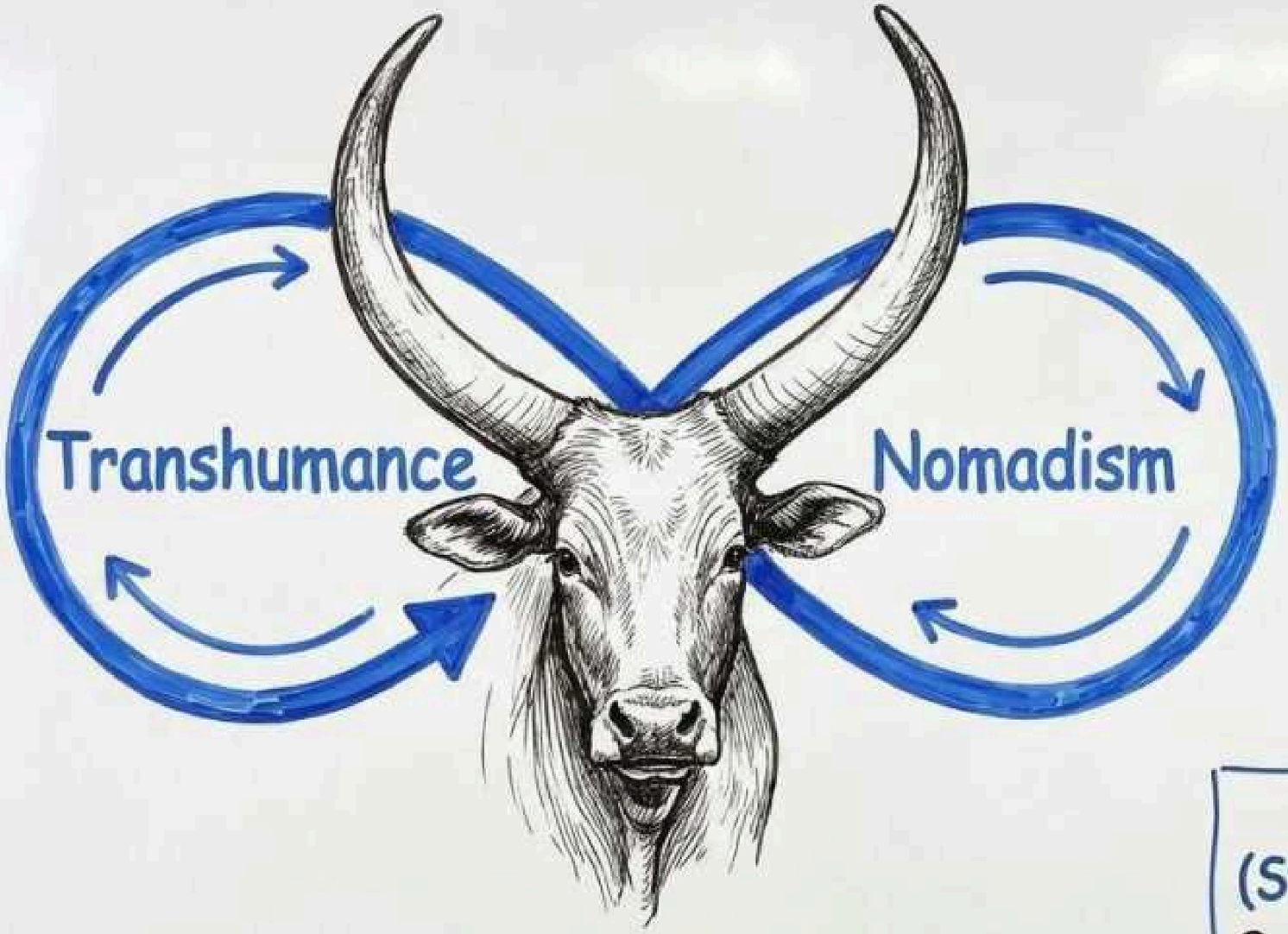
The Original Affluent Society
(Marshall Sahlins, 1966)
— Wealthy by wanting little.



The debate: A single study can change a whole field, but continuous critique refines the paradigm.

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¶ 3.6



Cattle = Wealth + Food + Social Currency

The Nuer of South Sudan
(Studied by E.E. Evans-Pritchard).
Social life is built around the herd.

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¶ 3.7

1. Clear



2. Burn



3. Plant



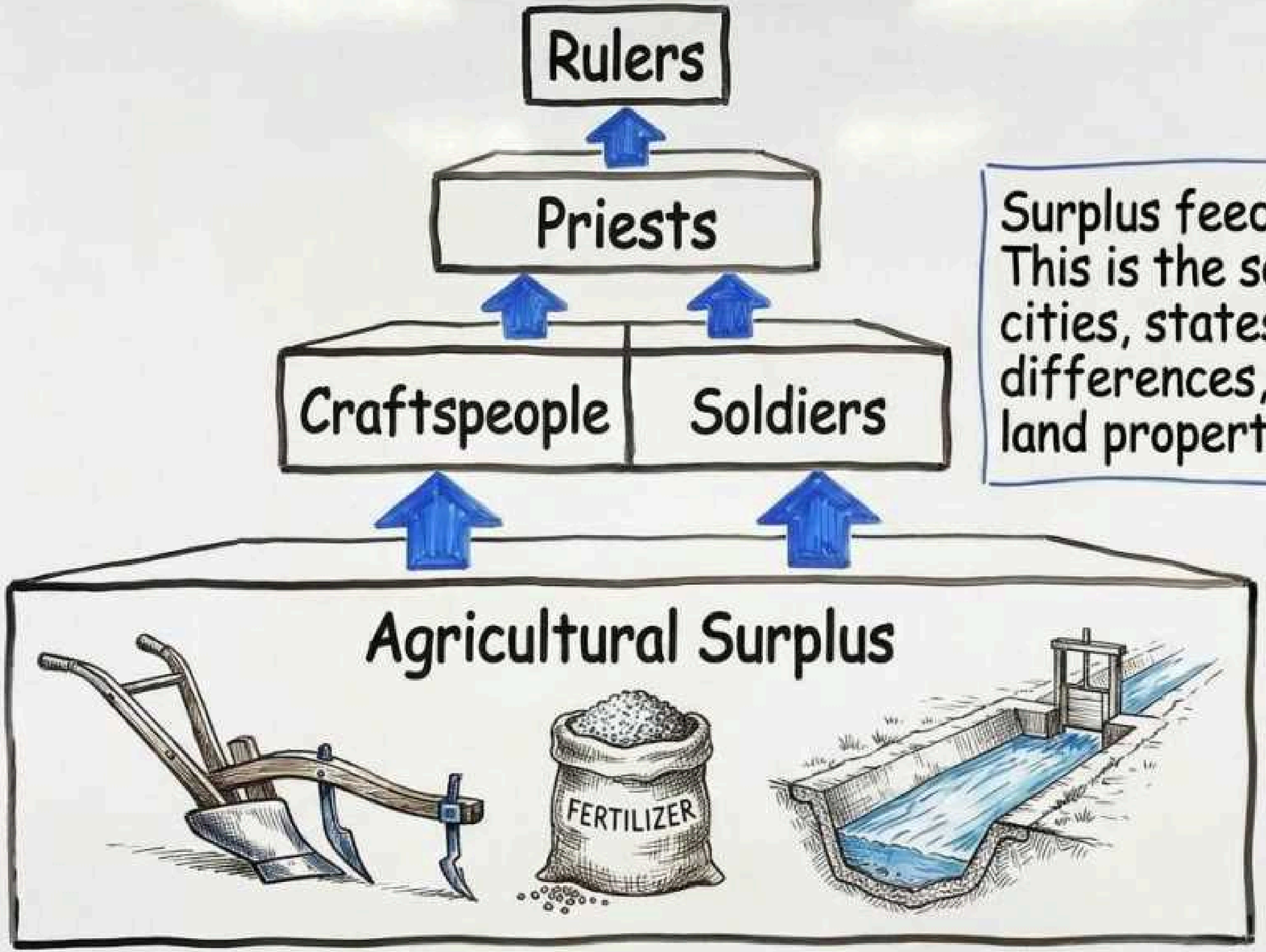
4. Recover



- Swidden Farming: Growing crops without plows or irrigation.
- Ecological fit: Perfect for thin tropical soils.
- Constraint: Only sustainable when population density remains low (no overcrowding).

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¶ 3.8

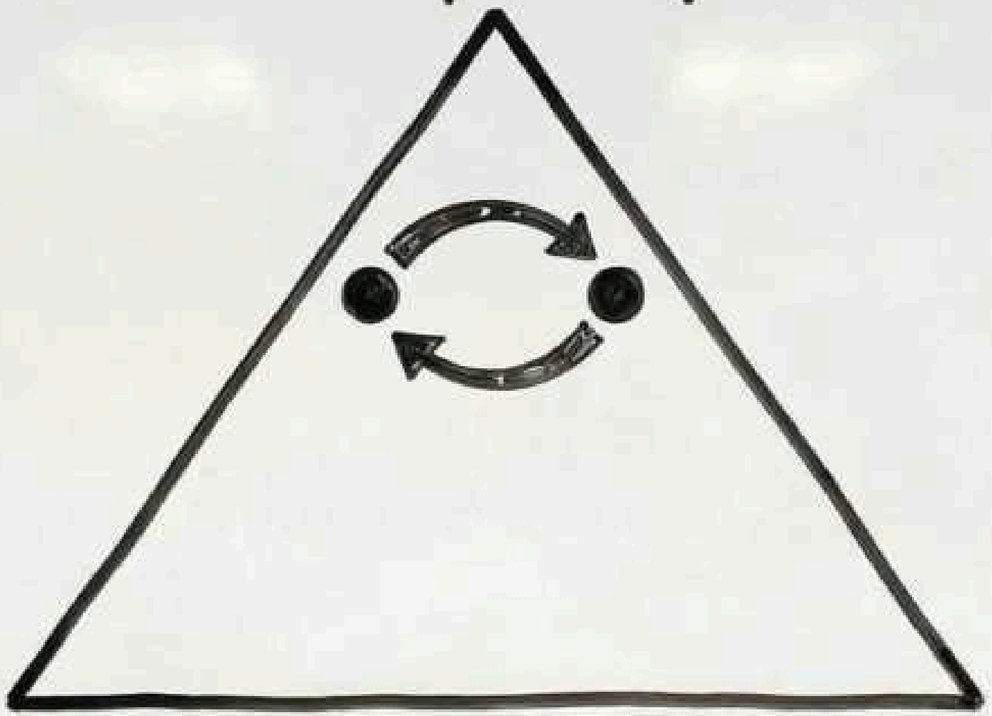


Surplus feeds non-farmers. This is the soil from which cities, states, sharp wealth differences, and fixed land property grew.

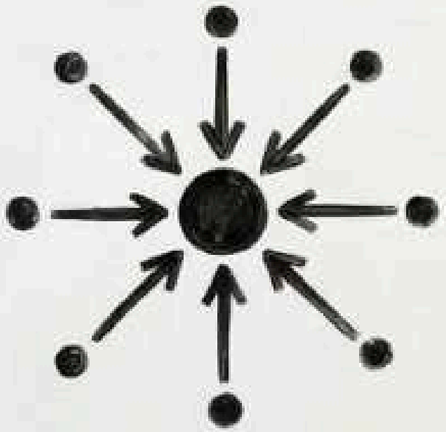
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¶ 3.9

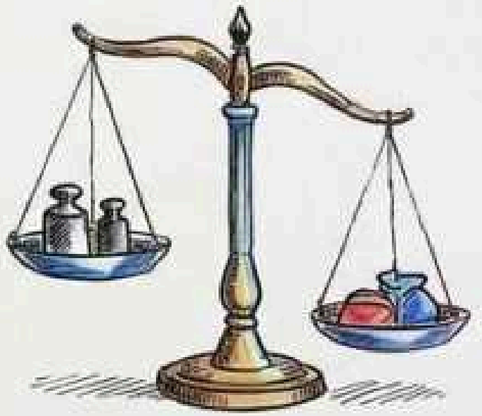
Reciprocity



Redistribution



Market Exchange

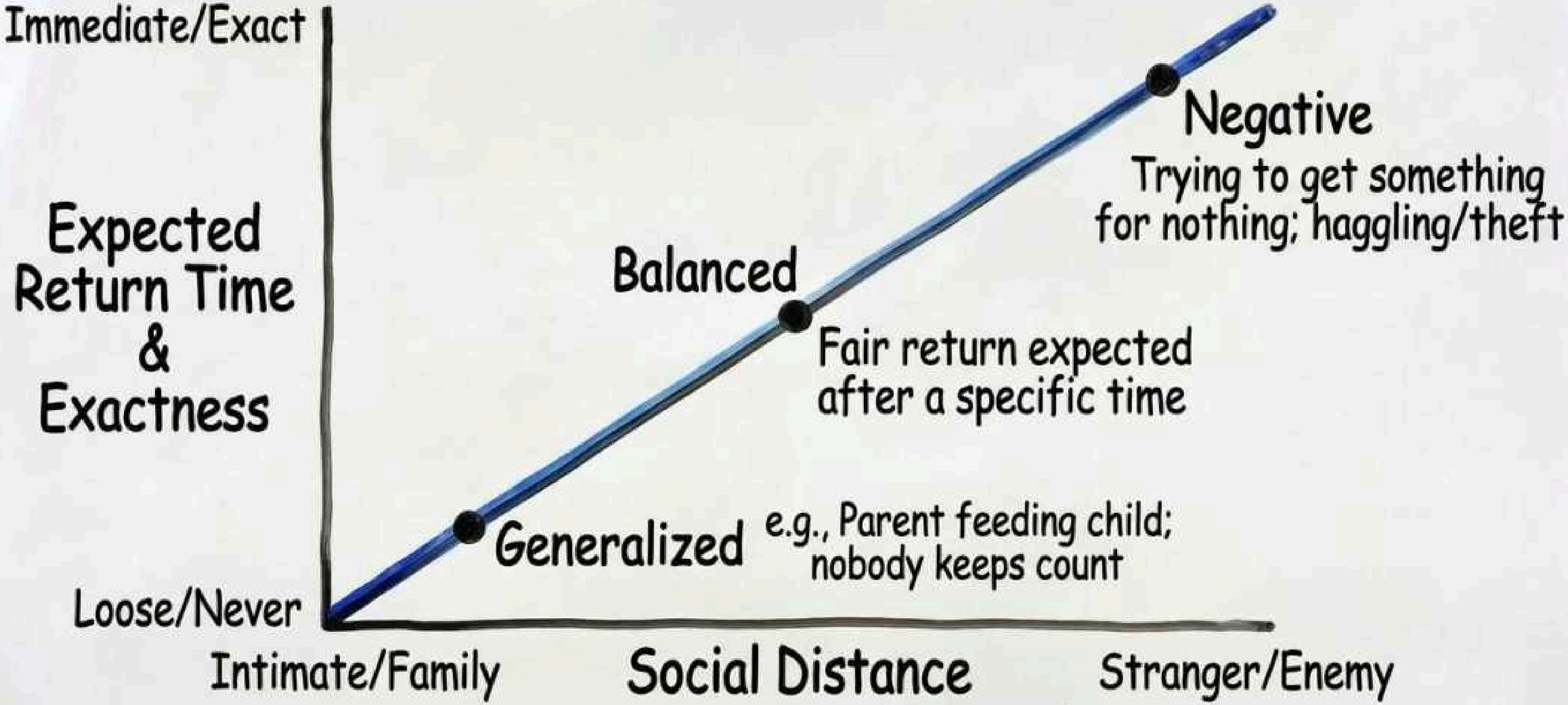


Polanyi's Three Forms of Exchange.
Note: Most societies operate as a hybrid, using more than one system simultaneously.

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Sahlins' Spectrum: The closer the relationship, the looser the accounting.

¶ 3.10



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¶ 3.11

Obligation To Give



Obligation To Receive

Obligation To Return

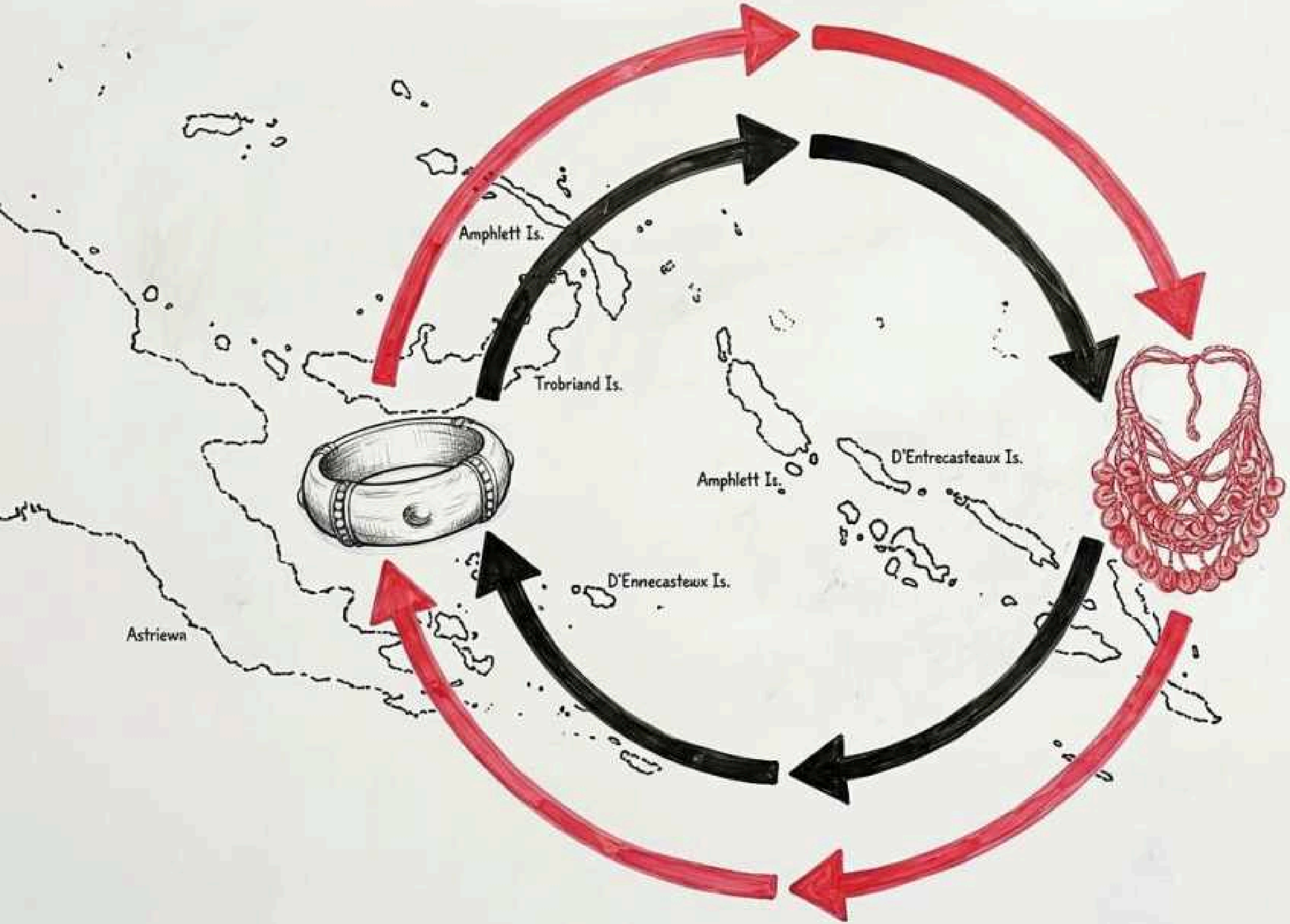
Marcel Mauss, *The Gift* (1925).

Thesis: Gifts are never truly free. They act as social glue.

Refusing a gift is tantamount to an insult.

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¶3.12



Malinowski's Kula Ring.

Valuables are not used or sold—they carry history and prestige.

The ritual exchange builds trust and alliances that allow ordinary trade to happen alongside it.

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¶ 3.13





Redistribution: Leaders gather to share. (Compare to modern state taxes/services).

The Potlatch (Pacific Northwest Coast): Hosts give away immense wealth at feasts to confirm rank and honor.

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¶ 3.14



Governments recognized the threat of alternative economies. Economic customs are inextricably tied to political power and indigenous identity.

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¶ 3.15



Node A: Colonial Plantations (Enslaved Labor)

Node B: European Factories (Wage Workers)

- Sidney Mintz, *Sweetness and Power* (1985).
- Commodities: Things made purely to be sold for money.
- A single commodity turns a luxury into a daily necessity, linking distant lives in a single global chain.

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¶ 3.16



Property differs by culture. Shared resources are not always ruined; communities effectively manage the commons with their own rules.

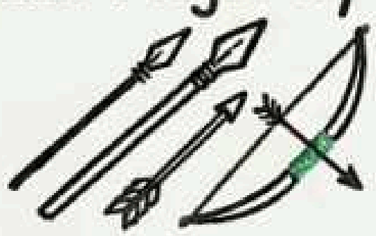
¶ 3.17

Gendered Labor

Foragers

Men often hunt, women often gather.

Detail: Women's gathering usually supplies the vast majority of caloric food.





Gathering = major calories

Valuation of Labor

Industrial

Paid Wage Work



Unpaid Household Work

Value discrepancy?

Work is universally divided by gender, age, and skill. Anthropologists question how and why different types of labor are valued.

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¶ 3.18



Polanyi's Thesis: The Embedded Economy.

Economies are never separate from society. Social ties matter just as much as prices, even today.

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¶ 3.19



- Conclusion: Every strategy fits a specific way of life.
- People trade for status as well as profit, and gifts build bonds that money never can.
- Next, we look at the relationships that organize this exchange.

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