Exercise walk-through

2.2
Areas of inquiry: production, exchange and consumption

International Baccalaureate · IB Diploma · Social and Cultural Anthropology · HL

Engaging with ethnography

- name the nine areas of inquiry and how they are grouped;
- read an ethnography with five questions: who, where and when, how, what, and which concepts;
- compare exchange in the kula ring, Mauss's theory of the gift and Yan's study of gifts in a Chinese village;
- plan a Paper 2 answer that uses and compares ethnographic material.

The nine areas of inquiry

- The course groups its nine areas of inquiry in three groups.
- SL students study one area from each group; HL students study a fourth from any group.
- For each area you need ethnographic material from at least one real study, with the details that make it real: the anthropologist, the place, the time and the methods.

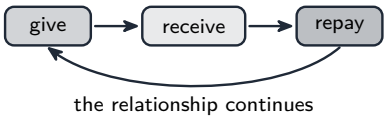
Key terms

- **Area of inquiry**: one of the nine topics through which the course studies social life, such as the body or production, exchange and consumption.
- **Ethnographic material**: books and articles that anthropologists write after fieldwork.
- **Kula**: a ring of ceremonial exchange of shell necklaces and armbands between the Trobriand and nearby islands.

Exercises 2.1·2.2

2.1 Distinguish **generalized** from **balanced** reciprocity, with an example of each. [2]

2.2 Explain Mauss' **three obligations** of the gift, using red envelopes as the example. [3]



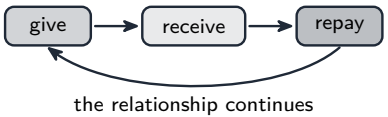
Exercises 2.1·2.2

2.1 Distinguish **generalized** from **balanced** reciprocity, with an example of each. [2]

2.1

generalized: giving without counting; return expected some day, e.g. parents feeding children; balanced: a fair return within a known time, e.g. returning wedding gifts of similar value

2.2 Explain Mauss' **three obligations** of the gift, using red envelopes as the example. [3]



2.2

to give: adults are expected to give hongbao to children and junior relatives; to receive: refusing would insult the giver and the relationship; to repay: families return the gesture to the other family's children, so the relationship continues

Exercises 2.3·2.4

2.3 Explain what Polanyi meant by markets being **embedded**, with an example. [4]

2.4 Explain how **consumption** can create **identity** and **belonging**, using **one** ethnographic example. [6]

Exercises 2.3·2.4

2.3 Explain what Polanyi meant by markets being **embedded**, with an example. [4]

2.3

markets are not separate from society; they depend on social relations, rules and values; trust and relationships shape prices and who trades with whom; example, e.g. the yapa and caseras in a highland market / guanxi in business / diamond traders who trade on trust; shows economic action is also social action

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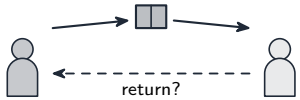
2.4 Explain how **consumption** can create **identity** and **belonging**, using **one** ethnographic example. [6]

2.4

consumption as more than using up goods: a way of making meaning; objects mark identity, e.g. clothes, food, brands; an ethnographic example named, e.g. Miller on shopping as care in London families; how the example shows identity; how it shows belonging or exclusion; a concept link, e.g. materiality or symbolism

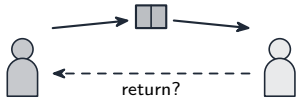
Exercise 3.1

3.1 *(Paper 2 style.)* "There is no such thing as a free gift." Discuss with reference to **two** ethnographic examples. [15]



Exercise 3.1

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3.1

Mark with the markbands: [13-15] clearly focused on the question, key concepts used accurately, ethnographic material in detail (author, place, group), different perspectives and theories evaluated, well-developed critical analysis, different perspectives evaluated, a reasoned conclusion; [10-12] focused, mostly accurate knowledge, analysis with some evaluation; [7-9] some focus, relevant knowledge, mostly narrative or description with limited analysis; [4-6] little focus, limited knowledge, mostly narrative; [1-3] little understanding of the question. Points that may be included: explains the claim: Mauss' obligations to give, receive and repay; ethnography 1 in detail, e.g. Malinowski's Kula; ethnography 2 in detail, e.g. the potlatch, hongbao, or Weiner on Trobriand women's wealth; for: gifts create obligation and status; refusing or failing to repay damages relationships; against: generalized reciprocity within families comes close to free giving; donations to strangers, e.g. blood donation (Titmuss); Weiner: "keeping-while-giving": some objects are never given; comparison of the two examples; a reasoned conclusion