



Reciprocity, Exchange and Social Solidarity

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Available online at: www.isca.in

Received 11th April 2015, revised 30th April 2015, accepted 6th May 2015

Abstract

The present review represents the traditional type of exchange system which was found in all over the world has a great effective assessment of the present monetary economic condition which was led by primitive sections of exchange of goods and services (barter system). The vulnerable kind of reciprocity of traditional society is stand behind the modern aesthetics of trade relationships among worldwide countries and also the intra-specific relations of nation itself. Also the patterns of reciprocity (generalized, balanced and negative) play a pivotal role in the day to day life of the common man which was nothing but the reflections of traditional reciprocity. Reciprocity, exchange system and aspects of ceremony was the backbone of primitive life which remarkably bifurcated to the social, moral, ethical aspects of modernity through developmental stages and space of time. The collective endeavor of the above systems give rise to a new conceptualize pattern of solidarity; the feeling of togetherness and brotherhood. The social solidarity in the developmental stages brings out many changing and reforming aspects for the procurement of new dawn which inculcates the modern power structure, economic development, norms and obligations by virtue of traditional system and techniques so far. This review signifies how the traditional system of primitive society reflects in the modern elite world and its modern compatibility.

Keywords: Solidarity, reciprocity, vulnerable, monetary, exchange.

Introduction

The dawn of the day man learnt to exploit the mother 'Nature', it becomes the game of utilization and exploitation. Starting with bare needs, cruder techniques of manipulation and gradual growth of the finer techniques mastered by man included both the availability of resources and knowledge base creamed with socio-cultural environment to ensure its sustainability. Continuous interaction with natural environment, knowledge of procurement, climate and restoration finally found the residue in social interaction, dependency, social solidarity through continuous actions for reciprocity and exchange. The above stage of actions resulted realizing that reciprocity is the role of nature, the individuals are the units as persons, that everyone cannot produce everything, that environment does not permit everything to be provided in one climatic zone, that nature is full of varieties and one has to explore, exploit and extend to get the other variety.

The principle of dependency, maintaining order and discipline, reciprocation of the gifts or exchange of goods and services as per requirements are, of course, learnt on the basis of the above assumptions. The different style of functions of different units and the multitasked objectives behind every unit's functions are the structured course of actions which again varies from one community to another. Though capitalist economy is far from the above discussed small scale economy but the non-profit organization was the basic principle of the non-literate or primitive economy.

In the essence of world view, the specific generalization about the various geographical conditions and the presence of resource depicts the different kinds of economical set up found in various societies and communities so far. Also the condition of inter-geographical situations demonstrate the presence of human variations and their variability of habitat, culture, resources, agriculture, system of food processing, occupational frequency is a common factor. As compared to the primitive sections of new genera, the economic progress of different community have quite vulnerable improvement but providing the stableness among particular community zone have tangible assessment for growth and survival of their economy and similar prospective. In such scenario, the economical system has identical and innovative type of paradigm which has a greater accuracy in primitive time and also have a useful immense towards the modern economic aspects. These traditional economy systems have enlightened us to adopt modern economic set up but have some crucial facts which cannot be ignorable. Such a specific economic system was found in the Trobriand Islands, Melanesia in western pacific. Here the idiom of economical exchanges, trading relationship marked up to a darken side of the world primitive economy. The ceremonial exchange system, types of distribution and re-distribution, also the aspect of trading has an enormous effect towards the traditional economy as a modernistic way in relation to primitive system. Though group of islands were involved in this type of exchanges, re-distribution, they have no such contacts between each others. As a matter of fact, how this system of exchange was carried out without any physical contact between these islands, has access a great excitement for the sack of our knowledge about primitive

system of exchange; part of a traditional process of social culture and solidarity. Also the trade relationship had reached up to a crucial interface among the world context, is now being circulated among all countries of world; which is also stands for the development, integrity and harmony among these trading countries.

Western Pacific and Their Trading System

The western part of Pacific Ocean includes a number of islands which are surrounded by each other with a minimum radius and the ocean itself plays the crucial role for such separation of islands. The islands may include the starting ranges from Melanesia, Polynesia, Trobriand islands and so on. As the primitive system of exchange also a great issue among these islands, such a good traditional economical import and export between these islands and the neighboring islands has been found, was a great perception about the type of exchanges and making trades in primitive communities. Trade involves the transfer of the ownership of goods or services from one person or entity to another in exchange for other goods or services for money. However the original form of trade; is the barter, saw the direct exchange of goods and services, found in these western pacific islands in a common and abundant ways. Trades exist due to the specialization and division of labor, in which most people concentrate on a small aspect of production and trading for products. Also for the western pacific islanders, trading is a value-added factor. It is the economic progress by which a product finds its end user. In most of the western islanders traded goods among themselves for the sovereignty of the whole islands of that region which consists of canoes, pottery, artifacts made up of metals, some food items which lasts long time, the artificial shell crafts, beetle nuts and also some kind of ceremonial things. As a matter of fact, the trading system of western pacific islands was a prototype of modern trading system which was the manipulated in the modern era. Also *The Kula* was considered as an important trade among the western islanders which enables partners to bring back exotic goods from other islands. Also some kinds of stone axe blades were traded which was the important wealth for the men¹.

Types of Primitive Exchange System

Universally goods and services are exchanged which is a unique phenomena. In this scenario some anthropologists have theorized that exchange of goods in one of the fundamental bases of culture. Marcell Mauss (1924-1990) conceptualized about the pattern of exchanges in societies. However, societies were bound together by mutually giving and taking relationship. Marcell Mauss also cited about the gifts which are taken and return with great obligation. In traditional societies the primitive ways of exchange observed in specification to non-market environment. Generally various types of exchange system found in these primitive communities, but most common forms are redistribution, reciprocity and market system.

Redistribution

Redistribution is a process where goods and services are collected or arranged by the members of the group or community or group in a different pattern. Thus, redistribution acts as a social centre where goods are taken and from which they are distributed. Some economic exchanges are traditionally meant for distribution of society's wealth in different way. To focus on western part of world we can see a no. of charitable organizations and collection of income taxes are the example of redistribution type of exchange. The powerful members of societies also take some sort of collected taxes. A very analytical example of redistributive exchange is *The Potlatch*. This was highly complex in nature which included making feast, speech and distribution of gifts comparatively. This leads to standardize economic and social status of the *potlatch* giver. It was observed and traditionally followed by Indian communities from Oregon to Northern Vancouver islands (Kwakiutl people) and Western Canada (Queen Charlotte strait) of South Alaska. The celebration of major life events and important social gatherings including marriage of son, birth rituals and adoption of sister's son etc. The potlatch also meant for ownership transfer (Both ceremonial and economical privileges). Sometimes for making a big potlatches it needed years to gather things. Also the host borrowed loans from their relatives. People of high status from different communities were called for entertainment and making feast for a no. of days. The seats were allotted according to the guest's comparable status. The host also donated gifts of canoes, rare native artifacts of chopper, bay canopy blankets and slaves, food and Hudson and other valued items. The host wasted money and fish oil which was thrown to fire occasionally. The main reason was to show he be the economically and relatively higher in status. But now days they celebrates potlatches to remember important family members, in major family events and also in memory of their ancient family members. Being a very vital and impressive cultural tradition like *potlaches* which were observed among the primitive societies of New Guinea represents the redistributive exchange system. To increase personal as well as social status, the host accumulated pig and their exotic valued items (cassowaries, birds like mu and Ostrich) for no. of years ahead .this seems to be a wish for powerful and respective man in the society.

Reciprocity

A Continuous form of mutually giving and taking among peoples of equal status is known as reciprocity. This is a kind of exchange system which depicts about primitive as well as modern types of exchange system. According to Marshall Shalins (1965), there are three types of reciprocity which experienced in human communities of the world. These are generalized reciprocity, balanced reciprocity and negative reciprocity. These are however distinct and different from each other on the ground of social distances among partners.

In Generalized reciprocity the exchange of goods taking place but there is no specific time limit and particular type of things to be return. In western society we are familiar with generalized reciprocity as it exists between parents and children. Parents are constantly giving things and providing services out of love or a sense of responsibility. Parents cannot expect the child to repay the amount for the gifted things. Among the foraging the distribution of food plays an important social mechanism is also an example of generalized reciprocity. Also the hunter's kin relatives and each persons of family expect an equal share.

Balanced reciprocity demands an absolute return within a specific time limit. The goods of equal value to be given. Balanced reciprocity is most often called gift giving obscures its economic importance in societies where it is the dominant form of exchange where it can be more clear cut in analyzing the simple barter system or market purchases. Suppose we walk out of a general supermarket and returns without paying money for purchased goods, then very soon we will be stopped by the supermarket employees and may be chances of arrest because we failed to reciprocate immediately with the accurate money. Christmas gifts also an example of a rough form of balanced reciprocity. In western societies, the balanced reciprocity involves the gift giving at weddings, birthdays, exchange of weddings and buy drinks for friends. However the obligation of return of gifts having nearly equal value to be maintained, if not so the relationship with the gift giver will be no more strong.

Negative reciprocity involves unsocial extreme of exchange. It experienced when a trade is fixed which is of material advantage based on wishing to get something for nothing (gambling, theft, cheating) or better of a bargain. Negative reciprocity is the characteristic of both impersonal and unfriendly transactions. As such it is generally carried out by those who stand as outsider to one another both in industrial society and tribal society and peasant societies. Another good example of negative reciprocity is the traditional historic relationship between traditional dynastic China and the Nomadic empires of Mongolia. For more than a thousand years the nomadic tribes of Mongolia organized into empires to manage their relationship with china and get access to its vast resources. The ability to of Mongolia emperors to benefit their constituent tribe was based on their capacity to extent health and resources from china. They did this by following the violent policy of raiding on Chinese govt. and asking for tribute payments because the nomads were highly mobiles war against them was prohibited expensive and the Chinese were repeatedly forced to by peace from nomads. The threat of violence lay under the surface of all interactions between the two groups.

Ceremonial Exchange

Although the many kinds of goods are actually traded; Malinowski reports that from traditional point of view, the most important aspects of the *Kula* is the trading of two kinds of

articles each of which moves in a different directions. *Soulva the long* type necklaces consisting of red shells, and *mwali* is the bracelets of white shells. However the *soulva* moves clockwise and *mwali* moves counterclockwise. These items are exchanged between trading partners on the different islands that make up the *Kula ring*. On most islands, all men participated in the *Kula* and some women are allowed to *Kula* as well. On the Trobriand, however, only high ranking men can take part. They receive the necklaces or bracelets from their trading partners. Although *Kula* items can be permanently owned and may be taken out of circulation, people generally hold them for a while and then pass them on. *Kula* trading partnership is life lifelong affairs, and their details are fixed by tradition. Although one level, The *Kula* is simply an exchange of goods, Malinowski conceptualized this trade that, this trade is very often resembles with the cultural norms and values of Trobriand islander's life so far. *The kula* deals with a complex meaning of cultural, psychological and social aspects of the life of participants. *The kula* also comprises the kinship structure, economic values magical ethics, and prestige, myth and ritual perspectives.

There is also some rules which govern this particular ceremonial exchange *The Kula* are: *The kula* can be done between the *kula* partners' only. The exchange of gifts is taking place incidentally. Both the *kula* partners behave like friends and they have several obligation and duties according to the distance between their village surroundings'. Every person have to obey the rules of *kula* specific to geographical directions of transaction. It is to be remembered that bracelets passes from left to right and necklaces from right to left. The arm shells and shell rings travel in accordance with the rules of *kula* and in any circumstances these are never traded back. The articles of *kula* never be kept for longer than a couple of years. *Kula* is not done in any kind of stress and it never stops³.

Market Exchange

Now a days the goods and services are bought and sold in money price .How ever this is the principal distribution mechanism of worldwide basis which is called as market exchange. Moreover it is primarily influenced by demand and supply. In market exchange the social and political roles of the exchange person are important like incase of reciprocity and redistribution. However by principle of market exchange occurs without any regardless to social and political position of exchange persons. Thus market exchange is very crucial, distinct and convey with economic mode of exchange. The penetration of the market varies among societies. Theoretically, in a market society, if one has enough money, everything may be bought and sold. In practice, all societies limit what may purchase legally. In many traditional societies people gain access to key factors of production such as land and labor through kinship or obligations of reciprocity and redistribution. In such places market may not exist or may be limited to trading a very small no. of goods.

System of Market Exchange With Respect To Modern Era

In modern perspectives of economy, a remarkable change has been found with respect to system of exchange. Skill and efficiency also enhances the system of exchange. The forms of exchanges are different irrespective of different societies. Traditionally the primitive system of exchange was based on barter system where modern system of exchange is based mostly on 'currency' economy. Nowadays the currency is the means of standardization of value and payment. The physical aspects of nature (rain, sun, flood etc.) was also affected the primitive economy was self sufficient for their own needs based upon the division of labor and age and sex groups. The growing of plants and using of land for economic purposes developed in primitive era often called as *agrarian economy*. The relationship between man and his surroundings changed due to the technology used by the occupational families. Also the labor system deprived by the capital system which has more importance in modern industrial economic system. The humans, animals and families are suppressed by factory and machines. For better survival the global markets are developed by which local markets are suppressed. Huge completion arises instead of mutual co-operation⁴.

Changing Solidarity

Literally solidarity means to make firm to combining parts to form a strong whole. Very commonly solidarity is a feeling of unity and togetherness. But in the other hand gift giving (material objects) in various ceremonies and functions makes the relation stronger between the people of distinct type of relation. The concept of social solidarity is not only the exchange of gift and material objects but also have some social and psychological meanings. Also the pattern of giving gift maintain a social tie for the people to feel mutually obliged. The social solidarity in fact is the bond among people to obliged each other and sharing of norms and values by giving goods and prestige. The changes of solidarity is taking place time to time. We can cite of contemporary solidarity which is very different from what it was in earlier times. Also this is the result of great social impact of forms and manifestation of solidarity. The changing aspects of solidarity involves the process of, great downward of religiosity in western countries, the emergence of economic transformation of many welfare states, gender roles for the development, communication and information technology and the most important factor is the migration and diversification process occurs throughout the world. The dynamics of changing solidarity is consisting of three main aspects which are individualization, diversification and globalization. The development of individualization process started in the 9th century which is influenced by the modification and modernization of societies and a large no. of people participated in social circles. As a result the knit ties among the people become lose and weaken the neighborhood. The second development is the diversification which is the disappearance of

continuity and stability of human identity. Although the new generation is better adapted and capable of arrest own selves but they also experienced a burning insecurity among in the society which may be socially, mentally and culturally. Thirdly the process of development of communication and information technology which leads to the globalization that creates new possibilities for solidarity as spreading of economic, social, cultural, political and technological boundaries allowing the whole world for interactions among organizations and people. The new communication technology is one of the manifestations of development that creates new networks between millions of people⁵. However the globalization process is quantitative in nature instead of qualitative. Though it creates new possibilities for solidarity but it also formulated new worries and strains on solidarity. It further leads to the growing of risk and ultimately the social declination.

Conclusion

Social solidarity is the essence of human existence. The exploitation of physical environment and manipulation of human resources are being the prime obligation throughout the human existence and sustenance. The gift exchange in tribal and non tribal societies on various socio-cultural occasions and the occasion specific obligations other than gifts (*Jajmani* system) are the examples of social solidarity working since thousands of years. Their continuity itself is the proof of their utility throughout the human communities.

Different types of exchange resulting in reciprocity and redistribution are the lively examples of human mind towards the other humans and the how he fulfills his own requirements. The knowledge of utilization of resources (both human and natural) is being polished and with scientific exploration, it is being in convinced form. Moreover, through globalization, the knowledge base is circulated and resulted in popular applications.

The present developments with the touch of non-literate modalities can protect and better serve the human communities, keeping aside the conflicting situations and negativity. To curb the human sufferings, to lessen the drudgery and provide them the humanitarian treatment, it is required to accept some of the primitive socio-economic strategies. The best way to keep up the human rights is to keep them safe and sustainable by maintaining some of the approachable possible ways irrespective of socio-economic conditions.

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