

# SMUK IS KING : THE ACTION OF CIGARETTES IN A PAPUA NEW GUINEA PRISON ADAM REED pdf

## 1: Thinking Through Things by Ana Garay on Prezi

*Dr Adam Reed. Reader. "Smuk is king": the action of cigarettes in a Papua New Guinea prison'. In Thinking Through Things: theorising artefacts in ethnographic.*

Karina Biondi Karina Biondi Disciplina: Aula expositiva sobre o argumento que perpassa o curso. Crime e costume na sociedade selvagem. A Study of 1, Gangs in Chicago. University of Chicago Press. What is a gang? A estrutura social do gangsterismo, Bibliografia complementar: The Society of Captives: Holt Rinehart and Winston. The mafia of a sicilian village, A study of violent peasant entrepreneurs. Kinship and Social Control in Organized Crime. Ethnic Succession in Organized Crime. Annual Review of Anthropology, Vol. Annual review of anthropology, Vol. Mafia, Antimafia, and the Struggle in Palermo. Berkeley and Los Angeles: University of California Press. Annual Review of Anthropology, vol. The University of Chicago Press. Tese de Doutorado em Antropologia Social. Journal of Royal Anthropological Institute. In Search of Respect: Selling Crack in El Barrio. Journal of Latin American Studies, 38 2 , pp Critique of Anthropology, Vol. Indonesian Studies Working Papers, no South Atlantic Quarterly, 3: Criminal Justice Matters, 91 1: Revista de Estudos de Conflito e Controle Social, v. Tese de doutorado em Antropologia Social. Coisas da Vida no Crime: Tese de Doutorado em Antropologia Cultural. Alceu, Rio de Janeiro. Aula 15 "Encerramento do curso. Annual Review of Anthropology. Um estudo da performance nos grandes roubos. Prender e dar fuga: As monas e o crime: The Culture of the Gang. The Howard Journal of Criminal Justice. Tese de doutorado em Sociologia. Malandros Marginais e Vagabundo: Tese de Doutorado em Sociologia. Crime, money and power in the contemporary world. Universidade Federal do Mato Grosso do Sul. Journal of the Royal Anthropological Institute. The Late-Modern city as a Bazar: The British Journal of Sociology. Islands in the street: University of California Press, A cidade nas fronteiras do legal e ilegal. Massachusetts Institute of Technology, Dept.

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## 2: Dr Adam Reed | Department of Social Anthropology

*On "Smuk is King" I've just finished reading Adam Reed's "Smuk is King", which describes the role of tobacco and cigarettes in a prison in Papua New Guinea. What is fascinating about the article is the agency Reed, an anthropologist, finds tobacco to have in the prison.*

Guest author About the author: You may imprison an economist, but he will remain an economist. Even in horrific circumstances, men still live, exchange, form society, and try to understand it. This is the beautiful message conveyed by an article describing economic relationships in prisoner of war camps and the use of cigarettes as currency. The 70th anniversary of the end of World War Two is the opportunity to rediscover that great piece of economic writing. Radford was born in Nottingham, England in 1917. As a young man, he went to Cambridge University to study economics. Three years later, in 1941, he was captured by enemy forces in Libya. He remained a prisoner of war POW until the end of the conflict. During his stay in POW camps, Radford observed fellow prisoners as they exchanged goods and, marginally, services. Radford successively analyses the development and organisation of the market, the use of cigarettes as a currency, price movements, the introduction and failure of a paper currency, price fixing by camp authorities and the economic impact of public opinion. Radford starts with a basic assumption: Men do not stop living because they are imprisoned. The constraints may be extremely tight, but men still try to reach a higher level of comfort. Prisoners are rational actors, who aim at maximising their own well-being or utility. The camp administration provides each prisoner with a given quantity of basic goods, including cigarettes. The enhancement of material comfort through trade corresponds to the diversity of preferences among prisoners. Barter enables prisoners to proceed to these basic trades. Soon it became clear that these values should be translated into universally accepted unit of account. Cigarettes had all the characteristics of a currency. When the situations of the war allowed for some stability, camp authorities decided to create a shop. The shop was large enough to have access to a larger quantity of cigarettes. Prisoners who were temporarily out of cigarettes were able to borrow from the shop. In the camp, popular brands were kept for smoking. The poorest qualities became exclusively used for exchanges. This situation worsened when prisoners realised that rolled cigarettes were even cheaper. The lower quality of money fuelled inflation, until people came back to trading with standard cigarettes. Unfortunately, Radford does not tell how this happened. It is a fascinating story of how prisoners try to rebuild their former economic environment to improve their lives in detention. There is another reason for the notoriety of cigarette currency. It perfectly illustrates the mainstream economic theory of money. Men started to exchange goods. They bartered, but this became insufficient in a more complex market structure. So men invented money. POW camps are like an anthropologic experiment that proves the validity of economic theories. Radford considers that the experiment constitutes a lesson on humanity. This approach omits the fact that prisoners were members of our society. They were used to living in a modern market environment, so it is quite natural that they should try and reproduce their former life. It does not prove that money succeeded barter in the history of mankind. This attachment to life outside of prison has been analysed by anthropologists in other contexts. For example, in Papua New Guinea, the use of cigarettes as currency creates some distance between the economic environment of the prison and the rest of the world. The omission of the social dimension of money by Radford corresponds to the general economic orientations of his article. The young British economist is a perfect example of what we would today call mainstream economic thinking. Interestingly, this liberal free-market approach was not dominant in the 1940s. Radford does not stand out for his original theories, he stands out for his ability to demonstrate all the major premises of economics through the description of his fellow prisoners. Despite the fixed rations, prisoners managed to have some free competition. Some became wealthy, others lost everything. There were also monopolies. Monopolies had a poor image in the camp. However, as stated by economic theory, monopolies never lasted long. Others soldiers would finally understand the trick and find a way to communicate with vegetarian Indian prisoners.

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The free market always wins. According to Radford, prisoners have a hard time accepting the free market. Two elements considerably affected material comfort by distorting prices: Public intervention became more important near the end of the war. There was some room for entertainment. Camp authorities opened a shop and a restaurant. They tried to fix prices and introduce a new paper money called BMk. This worked for a while, in the absence of shocks. In wartime in a POW camp, exogenous economic shocks take the form of bombings, important battles and interruptions of the supply chain. This inability to follow the evolutions of the market ruined the restaurant. The cigarette re-established itself. It relied on a certain state of the world. Ethical considerations also played a part. Radford does not believe in the morality of economic life. For Radford, authorities should not try adapt the preferences of individuals. They should keep on granting each prisoner the same package, and let them trade depending on their tastes and priorities. Why did free markets work so well in the POW camp? This designates simple mathematical models where economic actors are isolated from external pressures, like Robinson on his island. In the camp, all prisoners have the same ration and similar needs. There is a limited number of goods. There are no intergenerational inequalities, no externalities and little space for market power. In other words, POW camps prove that Robinson models do work if the corresponding hypotheses are met. They do not prove that free markets always work in more complex societies and environments, such as ours. Throughout the text, Radford does not mention that. His writing is worthy and modest. It conveys the message that even in dire times, the forces of the free market are the best way to improve welfare. Of course, people may disagree with that message. But it has rarely been expressed in such a touching way. The article ends with the liberation of the camps, which suddenly brings the reader back to the reality of the war. Radford concludes with an enigmatic sentence, whose interpretation is best left open. He died on November 7, It will remain as a symbol of resilience, and an empathic attempt at understanding the fundamental economic aspirations of men. Fabien Hassan This article concludes our series on money. An Indic language closely related to Hindi but written in the Persian script and having many loanwords from Persian and Arabic. It is the official language of Pakistan, and is also widely used in India and elsewhere, with about 50 million speakers worldwide. A Sikh is a follower of Sikhism, a monotheistic religion which originated during the 15th century in the Punjab region of South Asia. Most Sikhs are vegetarian Source:

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This bibliographic essay is based on the book that resulted from a series of discussions promoted by a group of doctoral students in the Department of Social Anthropology at Cambridge University in late s. Despite the diversity of ethnographic contexts, all authors share the challenge of recasting the relationship between anthropological theory and ethnographic method in relation to the study of what is conventionally called material culture. Em contraponto, o alienista respondeu: Novamente, trata-se de evidenciar os limites da teoria de Alfred Gell. Mana, Rio de Janeiro, v. Separating and containing people and things in Mongolia. Oxford University Press, The art of anthropology. The Power of powder: The perception of the environment: Studies in the History and Philosophy of Science, Elsevier, v. Collection as a way of being. Entre Narciso e o colecionador, ou o ponto cego do criador. Islands of History, Chicago: University of Chicago Press, The gender of the gift: University of California Press, Culture and History in the Pacific. Finnish Anthropological Society, Monadologia e sociologia e outros ensaios. Cosmological Perspectivism in Amazonia and Elsewhere: University of Cambridge, a. Cosmological deixis and Amerindian perspectivism. Journal of the Royal Anthropological Institute, Londres, v. The forest of mirrors: University of Chicago, The gift and the given: The invention of culture. Symbols that Stand for Themselves, Chicago:

## 4: Thinking Through Things: Theorising Artefacts Ethnographically, 1st Edition (Hardback) - Routledge

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