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Title

Schmidt, Mario, and Sandy Ross (eds.): Money Counts. Revisiting Economic Calculation. New York: Berghahn Books, 2020. 141 pp. ISBN 978-1-78920-685-2. (Studies in Social Analysis, 10) Price: € 30,99

Permalink

<https://escholarship.org/uc/item/6566h79b>

Journal

Anthropos, 116(1)

ISSN

0257-9774

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Publication Date

2021

DOI

10.5771/0257-9774-2021-1-275

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Peer reviewed

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There is more to say about this challenging book than the space of a short review will allow. Most anthropological approaches to money document the effects of its abstract quantification, its rendering of everything into one scale measured in terms of money. The editors and authors ask, what if we take money's quantification seriously? What if we take it seriously on its own terms? What forms of number and quantification can we illuminate not by equating them as all representative of the same kind of calculative abstraction, but also as interesting operations for anthropological engagement and analysis? What, in turn, can the mathematical ideas and operations revealed through serious attention to them in ethnographic context teach us about our own analytical devices?

The volume is challenging because taking math seriously can entail a number of different positions vis-à-vis money and number. As Martin Holbraad points out in his contribution to this book, these hinge on persistent binarisms structured into analogies: quality : quantity :: evaluation : commensuration (82), for example. One route is to explore different kinds of number, revealing it to be multiple, or linked to different scales, or signifying different meanings (qualifying quantity). Another is to explore the qualities that constrain or enable different forms of quantification (quantifying quality). A third is to elucidate from practice people's own quotidian work of calculation in different contexts, and to turn that work back on anthropology itself, using those calculative practices as analytical frames for the ethnography of money.

The chapters are not uniform in their approach but linked by the editors' outlining of several mathematical operations that make an appearance throughout the book either as ways to unlock money and calculation in a specific context, or as part of the ethnographic discovery of forms of quantification. The editors draw attention to three, by my count: recursive divisibility (the idea that separating a whole into parts creates two new wholes, not just two pieces that add up to the original),

set theory and Bell numbers (the number of potential ways to partition a finite set of elements), and hysteresis (“the dependence of the state of a system on its history,” says Wikipedia, or a focus on time and thresholds rather than states and scales).

Taken as a whole, the editors and authors set out to offer routes rather than “dead ends” (12) for studies of money that take as an analytical challenge the quantity-quality distinction and neither shy away from alternative quantities nor quantified qualities.

The cases are rich and fascinating. Peter Oakley discusses money chains, a kind of jewelry in Renaissance Europe with links of precious metal that could be removed and entered into circulation. Oakley calls attention to the threshold when jewelry’s recursive divisibility fails – you can remove a link in the chain to pay someone only so long as you can still wear the chain. Anna Echterhölder provides a brilliant exegesis of Jacob Grimm’s attempt to standardize tariffs to compensate for injury and forms of dispute resolution in which “accounts are not balanced, but are nevertheless kept” (43). Sandy Ross considers the problems faced by rich expatriates in Russia dealing in high-denomination ruble banknotes. Mario Schmidt’s chapter on the market center of Kaleko in Western Kenya delves into how people use different quantitative operations involving money to craft understandings of themselves and others as moral subjects, alternately encumbered and free. Martin Holbraad takes up the spirit of Claude Lévi-Strauss’s “qualitative mathematics” to understand conversions, commensuration, and the affective effects of material acts of communication using the dual currencies of Cuba. Martin Fotta’s chapter on Brazilian Gypsy communities examines the dynamics of visibility and invisibility of men’s hidden hoards that are measured against the money they know to be in circulation, providing the ground upon which they assert themselves as men.

The book concludes with a chapter by Emanuel Seitz, who offers a philosophical romp from Plato to Keynes making a case for money as “a non-object based in human action, a connector of exchange and a means without an end” (126). He spotlights simultaneously its material form and its potentiality (yet another persistent binary), framing the problem of its actualization as an ethical one. Finally, Nigel Dodd offers a conclusion, cautioning us not to otherize money’s multiplicity (133) while examining the manifold calculative agencies and practices into which it is enlisted and through which it is constructed.

The book is challenging, as I said, because it is not always quite clear what bogeys haunt it, and it is not always evident what alternative is actually being proposed. The authors generally agree that the approach of Viviana Zelizer, which shows how people tame money’s abstraction by earmarking and thereby separating mon-

ey into kinds pegged to qualities of relationships or moral judgments, takes for granted the supposed universalizing abstraction of money’s quantification. Fair point. The authors suggest that Jane Guyer’s attention to different numerical scales does not go far enough, and hence recommend the focus on specific mathematical operations or concepts like recursive divisibility and set theory rather than just the identification of different kinds of number. Again, a good point, although Guyer’s reanalysis of the Tiv economy centers around a variety of mathematical operations as does her attention to the negotiations of rank and value in a petrol queue or the responses of people to the Ghanaian household survey.

There is welcome attention to the intertwining of money, morality, and personhood. Yet there is little attention to the state or the other authorizing forces of money, which I found particularly disappointing in the more theoretical chapters. There are tantalizing gestures to the power of the state to rework identities, relationships, and moral orders through specific financial instruments (low interest loans in Brazil, say, p. 102) but not so much on the state as a (dominant) partner in the production of money’s mathematics. The state’s power to authorize and issue money is a limiting force on the degrees of play that are possible within the confines of that which makes the state’s money “current,” makes it material, makes it move from that abstract zone so rightly questioned by this volume and into the qualitative mathematics of the projects people make with it. Nevertheless, this is a compelling collection that contributes rich case studies and sharp theoretical insights for more serious anthropological attention to money, number, and calculation.

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