

# The Gift Imagination And Erotic Life Of Property Lewis Hyde

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### The Gift Imagination And Erotic

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economy and a gift economy Only one of these is essential, however: a work of art can survive without the market, but where there is no gift there is no art There are several distinct senses of "gift" that lie behind these ideas, but common to each of them is the notion that a ...

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the author the acclaimed books, "The Gift: Imagination and the Erotic Life of Property" and "Trickster Makes This World" His latest book, "Common as Air," is a defense of our "cultural commons" JEFF TITON (MARCH 22, 12:40 PM) Professor of Music, Brown University The author of many books

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cal argument really help us reconcile money and gift exchange? Or are they, as they occur today, opposites? Lewis Hyde believes the latter His book "The Gift: Imagination and the Erotic Life of Property" ponders the role the artist can play in a capitalist society and concludes that gift and money/market economies are opposing structures The former

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"Gift: Imagination and the Erotic Life of Property," refers to this work as gift labor: Female tasks - social work and soul work - cannot be undertaken on a pure cost-benefit basis because their products are not commodities, nor things we easily price or willingly alienate Further-

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How America's Revolutionaries Imagined Intellectual Property author of "The Gift: Imagination and the Erotic Life of Property" (1983), and "Trickster Makes This World" (1998) 3 FRAMES FROM THE FRAMERS: HOW AMERICA'S REVOLUTIONARIES IMAGINED INTELLECTUAL PROPERTY Lewis

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quadrant, operates ideally as a gift economy 3 Gifts and Commodities In his remarkable book, *The Gift: Imagination and the Erotic Life of Property*, Lewis Hyde distinguishes between the two economies in which we all live: the gift and commodity economies (Hyde 1979) Hyde's ideas have been nicely

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Jan 02, 2002 · As Lewis Hyde puts it in his brilliant and highly recommended study, *The Gift: Imagination and the Erotic Life of Property* (Vintage 1983), indigenous people ... Understood a cardinal prop-erty of the gift: whatever we have been given is supposed to be given away again, not kept

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1Lewis Hyde, *The Gift: Imagination and the Erotic Life of Property*, Vintage, New York, 1983 2Mustapha Masmoudi, 'A new world in formation order for better human under standing', paper presented at Annual Con ference of the International Institute of Communication, Ottawa, Canada, 1980; Mustapha Masmoudi, 'The new world in

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Gift: Forms and Functions ofExchange in Archaic Societies (1925) and Lewis Hyde, *The Gift: Imagination and the Erotic Life of Property* (1983), the basic studies ofa first economy, an ecos otherthan thatofthe marketplace] and re-establish the living organic connections, with the cosmos, the sun and earth, with mankind and nation and family Start

**The »Indian Gift« and the Taiwan Indigenous Literary ...**

The »Indian Gift« and the Taiwan Indigenous Literary Hunter's Gift Darryl Sterk Introduction As Lewis Hyde relates at the beginning of his book on the gift in literature (and as literature as a gift), in 1764, Thomas Hutchinson, successful businessman and Governor of Massachusetts, defined the English term »Indian gift« as »a present

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Gift exchange stands to market exchange as eros stands to logos, as imagination stands to will, as "female" stands to "male" This, of course, does not exhaust the ramifications of these binary terms, for, as Marcel Mauss tells us in *The Gift: Forms and Functions ofExchange in Archaic Societies* (1925), gift exchange is a total phenomenon, that is,

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4 LEWIS HYDE, *THE GIFT: IMAGINATION AND THE EROTIC LIFE OF PROPERTY*, at xiii (1983) See infra notes 154-58 and accompanying text for a discussion of the creativ-ity and commodification considerations that authors encounter 5 JOHN S DACEY & KATHLEEN H LENNON, *UNDERSTANDING CREATrvrTY* 226 (1998)

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Taking the Great Leap of Being: Finding Happiness and Hope in a Life of Thought *The Gift: Imagination and the Erotic Life of Property* (1979) JAEPL, Vol 16, Winter 2010-2011 102 Related to this new-found ability to rely on diffuse forms of love, I had to learn to

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