cases shows that many are far more complex than these general questions allow. As such, the volume has the usual weaknesses and strengths of endeavours of this type. On the one hand, the volume necessarily lacks internal coherence, so readers who are interested in more theoretical and/or uniform approaches to development and co-operation will be somewhat disappointed. On the other hand, the diversity of case material and ethnography engenders a necessary respect for the complexity of real economic life and the problems of development. Moreover, several of the articles are excellent. It for these latter reasons that the volume is to be recommended. It will be useful for courses in agrarian systems and rural development and for those readers whose work and interests lie in co-operatives and rural development.

Beyond Anthropology: Society and the Other
Bernard McGrane
New York: Columbia University Press, 1989. xi + 150 pp. $32.50 (cloth)

Reviewer: Elvi Whittaker
University of British Columbia

The sparse collection of writing which addresses the gap between anthropology and philosophy is expanded by this work. The author examines the concept of the Other, the notion which, for more than a decade, anthropology has thrust forward as one of its central claims to existence. The evocation of the Other has tripped off so many anthropological tongues for so long that it has reached platitudinous proportions. McGrane's history-of-ideas analysis, however, lends it a scholarly seriousness. He traces the metaphoric history of the Other from the emergence of the Renaissance to the 20th century. Beginning with the 16th century, the reader is introduced to a cosmography where the Other is a heathen—sinful, diabolical and quintessentially non-Christian. From this period McGrane moves to the Enlightenment, when the concept was synonymous with ignorance in the face of rationality, a "savage" separated by the absence of religion from his moral opposite, the civilized, knowing European. To make his point the author evokes the classic confrontation of Crusoe with the Man Friday. In the 19th century, philosophy passed much of its intellectual mandate over to anthropology. At that time the Other resided in some mythic past, safely removed from contemporary civilized man by the ultimate segregation of all, evolutionary time. So anthropology and biology, McGrane suggests, serve as discourses that attempt to unify contemporary humanity with remnants from the innocent and savage past. In short they are "theories of kinship" (p. 78). Finally, in the 20th century where everything is culture-bound, the Other is accounted for by cultural relativity, where difference is "merely" or "only" difference and where, superficially at least, the Other is "not-inferior-but-different" (p. 129).

The giants from whose shoulders the author surveys the anthropological enterprise appear to be Foucault and, to a lesser extent, Wittgenstein, Kuhn and Nietzsche, on the one hand, and Fabian and Todorov, on the other. In the opening pages he declares his debt to Harold Garfinkel, Alan Blum, and to ethnomethodology in general. It is disappointing that their epistemological influence, provocative

as it is, is not more evident. His clearly constructivist view (for example, "anthropology, in short, does not simply describe its subject matter; it systematically constructs and produces it" [p. 4], or "this is an attempt not to understand the Other . . . but rather, historically, to understand our understanding of the Other" [p. 2]) suggest equally well ethnomethodology's predecessors, Schutz and Berger and Luckmann. He asks the question, as once proposed by Kuhn: to what conditions must the Other conform in order to become describable? This question seems to lie at the core of his undertaking.

What is surprising, however, is to have a reference such as "in the best of cases anthropology speaks well *of* the Other, but with very few exceptions, anthropology does not speak *to* the Other. . . . [It is] only by speaking *to* the Other . . . engaging in dialogue that I can acknowledge him as subject, comparable to what I am myself (p. 127)." In an anthropological universe abuzz with postmodernist questions and the high-profile presence of the recent thinkers some have come to call "Clifford and Co.," it is curious that McGrane seems innocent of their work. Nor does he seem aware of Clifford Geertz, an even earlier critic of the anthropological enterprise. Dialogic methodology, alternate genres, narrativity, and the recent emphasis on life history seem to have escaped his attention altogether. Furthermore, in an age of Derrida and the deconstructive onslaught, he is quite uncritical of essentialism and that old stand-by, reality. It is almost as if a whole decade were lost somewhere, and this volume belonged to the late 1970s instead of the late 1980s. It would be inappropriate, however, to finish with this particular criticism. Tribute should be paid to McGrane for his scholarly contribution in providing us with a historical portrait, dedicated to an anthropological mainstay.

Double Talk: Bilingualism and the Politics of Ethnicity in Catalonia
Kathryn A. Woolard
Stanford, California: Stanford University Press, 1989. xiv + 183 pp. $29.50 (cloth)

Reviewer: Regna Darnell
University of Alberta

This is a case study of a period of intensive change in the language attitudes of Catalan and Castilian speaking citizens of Barcelona, Spain. The study is of intrinsic interest. Canadian readers, however, will appreciate its comparative importance in defining variables that contribute to maintaining stable bilingualism in a modern nation-state.

Historically, Catalan was spoken in the northeastern corner of what is now Spain. The financial prosperity of the region, based on mercantile activity, was considerably greater in medieval times than that of the area around Madrid, which eventually attained political supremacy. Moreover, Catalonia was tied to the high culture of Languedoc. As a result, Catalonians maintained the confidence to continue using their language in spite of its official and public repression.

After the death of Franco in 1975, Catalonia again began to develop local autonomy, with the Catalonian language as its primary symbol. Woolard's fieldwork was done in 1979-80 at a time when adherence in principle to national (i.e., Catalonian) language autonomy was accepted but Catalonians were still working out its impli-