

from the Field [University of Chicago Press, 1988]) calls "realist" representations, Kondo's tale is "impressionistic." Format follows function in this case, for prominent in Kondo's theoretical intentions is a critique of ethnographic authority. Her chosen style self-consciously conveys the subjectiveness of anthropologists' understanding, the emergent nature of meaning and the limitations of models in encompassing the complexity of everyday life.

Central to Kondo's work is the question of how selfhood is constructed in Japan; more specifically, how do her co-workers "craft" their identities in the context of shifting power and meaning at the factory and at home? She repeatedly argues that the unified, coherent, seamless, bounded self that is conceived of in Western ideology is an illusion. Instead, with little or no cognitive dissonance, the people Kondo studies (and, by extension, all people) respond to differentials in power and prestige created by class, gender and age, by leading lives filled with contradiction, paradox, ambiguity, complexity and fragmentation. Kondo begins with an insightful and moving account of her own struggle as a young American woman of Japanese descent trying to define her identity—for herself and to others—in circumstances where people force her to fit into pre-existing roles proper to a Japanese daughter. Kondo plays out at great length the history and cultural significance of the concept of family (i.e., *uchi*) and its relationship to work. Then she details how the factory owners, craftsmen and part-time workers manipulate the multifaceted concept of familialism to negotiate their identities and, hence, social relations. The image of self that is promoted is not a fixed and context-free entity, but rather is a fluid construct reflecting the historical moment, cultural meaning and the other.

Both these books are important works for scholars of Japan. They are highly readable and would lend themselves to use in upper-level courses in such areas as Urban Anthropology, and Anthropological Theory and Methodology.

Darwin, Sex and Status: Biological Approaches to Mind and Culture

Jerome H. Barkow

Toronto: University of Toronto Press, 1989. xx + 453 pp. \$45.00 (cloth)

Reviewer: Bernard G. Campbell

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Barkow has, in his book, condensed 25 years of teaching and research on human behaviour. With a background of fieldwork in West Africa, mainly among the Hausa, the author has read widely in both cultural anthropology and biology. Originally inspired by Daniel Freedman and Donald T. Campbell, Barkow has consistently taken a biological view of human behaviour, something still rare among social and cultural anthropologists. This is what makes the book so fascinating.

The book ranges widely over such topics as communication, altruism, rivalry, deceit and self-deceit, influence, status, free will, self-awareness, ethnocentrism, dominance, prestige, self-esteem and, especially, human sexuality. It looks closely at the brain-body-mind relationship and at culture and maladaptation. The author

also considers some species-specific, human anatomical and physiological adaptations such as large breasts, long penises and hidden estrus.

The book is generally discursive and many topics are touched on more than once. For some students who like everything cut and dried, this might seem rather confusing, but the chapters all end with valuable summaries.

The author discusses the work of all the main protagonists in the sociobiology debate in a balanced manner, and weighs and compares their hypotheses. His approach is critical, yet constructive and instructive. The book constitutes an excellent account of the state of the art of sociobiological thought on human behaviour, from the extreme views of Lumsden and Wilson to the seductive and damning criticisms of Gould and Lewontin. The book, however, is not a sociobiology textbook and hardly touches on animal behaviour. But this is its strength and its special quality: it is a book about human behaviour, written by an anthropologist, not a biologist. And the author's understanding of modern evolutionary biology is sound.

Barkow is an eminently reasonable man who never refers scornfully to those with whom he disagrees and who fairly represents their viewpoints. He never raised my hackles once. The book may be a little bland, but it avoids that infuriating journalistic ploy of generating needless conflicts and misunderstanding simply to gain attention. Some of the most bitter debates in anthropology, and especially those around the topic of sociobiology, seem rooted in a wish to excite the reader and generate conflict as much as in a willful refusal to see the validity of an hypothesis simply because its terms are those of another branch of science. As Barkow stresses, knowledge is seamless, continuous, and we have to be brave enough to stick out our necks and cross boundaries. There are reasons for the boundaries (and evolutionary biology in the past may have lost some respect through occasional but extreme racial hypotheses), but human biology is here to stay, and evolution theory has done more to extend our understanding of human physiology and behaviour in the last 30 years than anyone would have considered possible in 1960. Humans are a recent product of biological evolution, and the forces that created us are still operating today. The truth is that any attempt to understand human behaviour without recognizing this fact is ultimately doomed. In future all social scientists will require a very thorough training in evolutionary biology.

Barkow is right in his approach, because we are a product of our past as well as of our present. Every aspect of human behaviour must be viewed through the biologist's theoretical framework. This book represents the best approach to an understanding of human behaviour that I have seen. The author has the ability to present ideas which are quite complex in an easily understood manner. He never shrinks difficult issues and always has something interesting and often original to say about them. In the face of this remarkable *tour de force*, niggling criticisms are out of place.

The author's style is agreeable and his scholarship admirable. The work as a whole is a most successful and impressive achievement. Whether for students or more senior biologists or anthropologists, there is no better introduction.