

female, there are two chapters of value: Jacqueline Armijo-Hussein's translation of Li Jing's "The Customs of Various Barbarians" (chap. 5) and Emma Teng's translation of "A Brief Record of the Eastern Ocean" by Ding Shaoyi (chap. 17). The former provides descriptions of indigenous peoples in Yunnan from the 13th century, including Bai, Yi, Dai, Mosuo, Zhuang and Hani. These are brief and very general descriptions that do not deal specifically with gender to any meaningful extent. The latter chapter includes ethnographic materials related to aboriginal Taiwanese of the 19th century. It is a selection from the much larger original work. Teng's preface and introduction are both highly informative, but the translated passage is somewhat brief, though rather more pointedly dealing with gender issues.

Overall, both of these volumes make a useful contribution to the field of gender studies. Du's work is of greater interest to anthropologists, and also is more daring in its critique of the assumptions Western scholars are prone to in this field of endeavour. Du's work is recommended for teaching in anthropology, Indigenous studies or gender studies at the junior or senior level, while Mann and Cheng's book is more suited to Asian studies at the senior or possibly graduate level.

## References

Farrer, James

2002 *Opening Up: Youth, Sex, Culture and Market Reform in Shanghai*, Chicago: University of Chicago Press.

Stafford, Charles

2000 *Separation and Reunion in Modern China*, Cambridge: Cambridge University Press.

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**Richard G. Fox and Barbara J. King (eds.),** *Anthropology beyond Culture*, Oxford and New York: Berg, 2002, 256 pages.

Reviewer: *Helen Johnson*  
*University of Queensland*

This edited collection about the various ways the organizing concept of culture can be defined and applied moves beyond the question "what is culture?" to demonstrate how "culture" is characterized and used by a range of researchers. Silverman's foreword proposes that a key theme of the contributions is "culture worry," in that many contributors to the Wenner-Gren international symposium in September 2000, which launched the collection, were defensive about perceived threats to culture as a core anthropological concept. The symposium gathered 18 international scholars, who were invited from varied disciplines so that cultural anthropologists could engage with researchers of nonhuman primate culture and sociality, and were chosen "to maximize diversity" (p. 11). Sadly, to this southern hemisphere reader, while excellent scholars, the group maintained the north/south geopolitical and intellectual divide.

Despite this oversight the collection shows how there are multiple overlapping definitions of culture. Some authors adopt an ideational heritage characterization, some perceive culture to reside in the mind or to be located in the individual in contrast to group life, others analyze the integration of people into culture, and yet others pluralize culture(s) in order to encompass the diversity of human groupings through the time/space continuum. The chapters discuss culture as the "conceptual kernel" of anthropology and its ongoing usefulness (or not), particularly as a unifying thread among similar yet different sister disciplines. Overall, they remind the reader that culture is an evolving notion through which facile assumptions can be challenged and analytic uses embraced.

Fox and King introduce the 12 papers, which are divided into four parts. They detail how the traditional definition of culture presumed a homogeneity and continuity that shabbily failed to examine social inequality and active human agency. Fox and King demonstrate how culture has entered popular realms as a vapid, essentialist, but nonetheless vigorously politicized, concept. They argue for an acknowledgement of the failures and value of culture and to "just do" anthropology.

The first three chapters examine the diverse definitions and uses of culture. Fredrik Barth's chapter suggests anthropology should study the processes underlying social action in order to create generative models. He argues against a conceptualization of culture that does not theorize variation and against the trivialization of particularity by deeming it irrelevant. He proposes that research data is impoverished when verbal data that obtain ideas about notions ordered into "conceptual domains" are collected, but the ways that ideas are made manifest through daily lived experience are not portrayed. He proposes that ideas are manifest in conjunction with social action that, in an ongoing process, provide "new materials for internal reflection" (p. 35).

Trouillot, in the second chapter, creates a central distinction between concept and word, considers the site of deployment and modes of engagement that mediate between both, and suggests the kernel of "culture" be conserved while replacing it with words that more accurately describe the specificities being studied. He further distinguishes culture in academe as a "political move in theory," from broader society where it operates as a "theoretical move from politics," thereby silencing its own conditions of possibility (p. 39). He tracks the use of culture in North Atlantic philosophies and through time to show how the notion has moved from being an evocative conceptual tool to an increasingly rigid and reified explanatory concept. He analyses how anthropology's credentialization process of writing monographs inscribes and limits anthropological theories and methodologies, an assertion that links neatly with Ota's claim in the third chapter that the ways that anthropology is enmeshed in power relations and inequality should be clarified. Ota's declaration is impelled by insights from those on the discipline's margins. It is anchored in a critique of authenticity from the perspective of the anthropologist as coterminously subject and object of investigation, and is substantiated by field research in Guatemala and the Ryukyu Islands.

Three chapters then examine notions of emergent sociality. King begins the collection's second part with a proposal that great ape infants can teach anthropologists much about the negotiation of social worlds and, as a consequence, how to escape from the potentially pernicious closure of culture as a concept. Returning to human ways of being, Torn examines children's modes of communication to recognize and appreciate in greater detail how people live in and transform their world(s), and simultaneously themselves, via intersubjective relations with others. In contrast, Shanker suggests disposing of culture in order to avoid being caught within essentialist/reductionist disputes and to better understand the ontogeny of language.

Part 3 heralds a range of archaeological perspectives via Wright's argument, anchored in feminist archeologists' concerns, that culture emerges directly from the patterns of material objects created by individuals' and social groups' definitions and redefinitions of themselves. Her chapter is followed by Brown's, which contends that it is in public, shared representations such as those of the Mexican Mayan Indians with whom she has conducted research, that elements of the culture concept may be conserved, although reconfigured and refined. This proposal permeates the papers in this section, particularly the last by Durham, who presents a sophisticated argument from population theory for an ecumenical definition of culture as cultural variants changing through time. He considers the dynamic iterative nature of the social transmission of culture, the processual temporal nature of transmission, and the consequent need to acknowledge cultural variation and complexity.

Wilson signals the differing contentions of part four with his argument that culture should be discarded in order to better analyze its contemporary geopolitical uses. He focusses on South Africa's inability to negotiate the complex nexus of race, politics and culture inherited from its apartheid regime. A similarly politicized chapter is that of Andrade, who demonstrates how the hypermasculinity of Ecuador's political élite is lampooned in cartoons as a mode of political dissent and a calculated subversion of their legitimacy. The final chapter by Hann concludes the collection with a critical reading of the most problematic aspects of the current usages of culture, particularly their links with totalitarianism within German-American traditions.

Taken as a whole, the collection offers a wealth of fascinating proposals about culture as a key concept in anthropology. Part of the authors' collective goal in creating the book seems to be to strengthen anthropology as a discipline by exploring the heterogeneity of culture as a concept while engaging in spirited contestation with enduring attempts to define it. This is a goal that can only be applauded.

**Marc-Olivier Gonseth, Jacques Hainard et Roland Kaehr** (dirs.), *X - Spéculations sur l'imaginaire et l'interdit*, Neuchâtel, Suisse, Musée d'ethnographie, 2003. 256 pages.

Recenseur : *Vincent Mirza*  
*Université de Montréal*

Ce livre accompagne une exposition remarquable au musée ethnographique de Neuchâtel qui porte sur les pratiques sexuelles et, en particulier, les représentations et les interdits qui les entourent. À cette occasion, Gonseth, Hainard et Kaehr (GHK) ont réuni une série de textes de différents horizons pour continuer cette réflexion. À cet effet, on retrouve dans cet ouvrage une quinzaine de textes écrits par des ethnologues, sociologues, des écrivains, des journalistes qui participent chacun dans leurs styles aux questions abordées dans ce collectif. D'ailleurs, c'est l'un des points intéressants de cet ouvrage qui nous montre la pluralité des discours ainsi que la complexité des questions abordées. Cette diversité qui fait la qualité de l'ouvrage, le rend néanmoins difficile à résumer si l'on veut rendre justice à tous les textes qui nous sont présentés. Nous nous concentrerons donc sur quelques points importants.

Comme le soulignent GHK l'ouvrage peut se découper en trois grands ensembles. La première partie traite directement de la pornographie. D'abord, comme une esthétique du capitalisme où la pornographie est recyclée passant de la contestation à l'économie de marché. Dans cette « mise en marché », on retrouve ce que Deleu appelle le nouveau *pornographisme* qui s'inscrit dans le processus de consommation entre autre à travers la publicité. Mais la réflexion sur la pornographie s'inscrit aussi dans un processus historique. Ce survol de l'histoire de la pornographie met en évidence comment la pornographie est passée d'un élément relativement marginal à une intégration, une récupération par la société qui en fait un outil de consommation comme un autre. Néanmoins, plusieurs auteurs soulignent que cette normalisation de la pornographie est toujours sujette à un retour de la morale et du puritanisme. Il y a donc une tension permanente entre une normalisation du porno et sa dénonciation. Toujours dans cette logique, le texte de Venanzi est particulièrement intéressant puisqu'il met en évidence comment les mesures législatives codifient le porno afin d'en contenir les débordements et ce faisant en appauvrissent le genre jusqu'à l'absurde et au sordide.

La deuxième partie de cet ouvrage est composée de textes qui portent sur l'évolution des normes sociales en ce qui a trait à la sexualité. Autour de ce thème, on trouve ainsi des textes tel que celui de Mossuz-Lavau qui traite des transformations de la sexualité en France depuis les années 1950. Elle y fait un bilan de plusieurs acquis, notamment pour les femmes et les homosexuels. Elle met aussi en valeur différents facteurs qui ont contribué à ces transformations (la pilule contraceptive, le HIV ou encore les médias). On retrouve aussi des témoignages dans ce deuxième ensemble de textes. Nous pensons, par exemple, au texte de Calame qui engage le dialogue avec sa fille.