

Book Reviews/Comptes rendus

FREDRIK BARTH, ANDRE GINGRICH, ROBERT PARKIN, SYDEL SILVERMAN, *One Discipline, Four Ways: British, German, French, and American Anthropology*. The Halle Lectures, with a forward by Chris Hann, Max Planck Institute for Social Anthropology. Chicago and London: Chicago University Press. 2005, vii + 406 p. Index.

This volume is compiled from a series of lectures by distinguished anthropologists, entitled "Four Traditions in Anthropology", held on the occasion of the inauguration of the Max Planck Institute for Social Anthropology in Halle (Saale), Germany in June 2002. *One Discipline, Four Ways: British, German, French, and American Anthropology* traces the development of anthropology through national traditions into a "truly cosmopolitan discipline," as attested by Adam Kuper - the invited speaker at the grand opening ceremony (p. vii). Each tradition is examined through the early years from Travelogues and "Gentlemen scholars", to a professional or "coming of age" phase, to the present period. The authors also trace the impact of each tradition on one another, predicting an internationalization of anthropology that may still keep the different ways of the discipline.

In *One Discipline, Four Ways* Fredrik Barth, discusses the history and development of anthropology in Britain and the Commonwealth from the 1830s to the present stressing the enduring legacies of the British tradition. Andre Gingrich presents the history of anthropology in German speaking countries – from early travelogues of the 1780s to the present, with special attention to the Nazi period in Germany. The anthropological heritage of the French-speaking countries is traced by Robert Parkin, through the pre-Durkheimian period and its later institutionalization to the present, stressing the separation of theory and fieldwork. Anthropology in the United States – its rise from the phase of "gentlemen scholars" such as Morgan, the work of Boas, and the current state of the discipline – are discussed by Sydel Silverman.

Parkin begins his re-examination of anthropology in France by asking whether there is a French tradition. He argues that France has no parallel to Britain's Bronislaw Malinowski, although perhaps Marcel Griaule and Marcel Mauss could be seen – at least as far as teaching goes – as the nearest equivalent. Another difficulty stems from the fact that it is not easy to clearly identify who is an anthropologist in the French tradition. For example, Parkin asks if Durkheim is a sociologist, a philosopher or an anthropologist? Can we consider Lévi-Strauss an anthropologist or a

philosopher? He suggests that perhaps Godelier, the Marxist anthropologist, gives a unity of theory and fieldwork to French anthropology. Parkin traces the rise of anthropological theory to the Enlightenment and to the ideas of Montesquieu and Rousseau and finds their influence on Durkheim, Baudrillard, Latour.

Tracing the rise of anthropology to "compassionate activists who were linked to a distinctive circle in British society: that of Nonconformists and especially Quaker philanthropists" (p. 4), Barth refers the readers to Stocking's historical account of the early phase of British anthropology. Giving some details on Tylor's contributions, he stresses the exchange of ideas between German, American, and French scholars of the time. At the same time, Barth recognizes Tylor's influence through *Notes and Queries* on fieldwork. Modern anthropology, as is the accepted heritage, is traced to Malinowski. For Barth, an external event, the 1968 student up-rising, that also left impacts on the American, German and French anthropological traditions, "shattered institutional constraints" (p. 44) and new ideas and paradigms started to emerge.

Silverman stresses the "mentalist" program of American anthropology and traces its movement from Boasian culture history, to the symbolic and interpretive approach, and to postmodern anthropology. In her discussion, one sees the uniqueness of American anthropology stemming from the accidental nature of the four field approach linked to the history of the institutionalization of anthropology. After narrating the rise and development of American anthropology, Silverman identifies the current fault lines and then considers some of the major public debates as well as instances that have transcended central divides/fault lines, such as that between the political economy and post-modernist approaches.

Gingrich reviews the history of sociocultural anthropology in German speaking countries from the 1780s to the 1980s and beyond. He begins with folklore studies and examines the trajectories of philosophical and physical anthropology as well. Gingrich identifies the Enlightenment as the phase in which German anthropology emerged and notes the development of a culture concept, as a romantic, relativist national *Kultur*. He also considers diffusionist and evolutionary theories that were common during the 19th century. Gingrich discusses the significance of transnationalism as developed by Marx and Engels, but argues that their works had a negative impact on anthropology during their lifetime. Gingrich then examines the rise of physical anthropology and racist teachings that became popular at turn of the 20th century and were linked to colonial aspirations.

One of the contributions of *One Discipline, Four Ways* is its focus on the Nazi phase - a period that is not well-represented in the history of anthropology. He argues that the racist views that post-1905 anthropology espoused made anthropology easy to integrate into the Third Reich. In his assessment, Gingrich recognizes three types of responsibility: anthropologists who personally contributed to the destruction of others (Mengele and Fischer); anthropologists who benefited from and

contributed to the Nazi killing machine (Fischer, Verschuer, Mengele, Thurnwald); anthropologists who contributed to the propaganda machine (Fischer).

This is a welcome addition to the history of anthropology. It could be used at the undergraduate as well as graduate level theory and history of anthropology courses. More remains to be done for the other traditions in anthropology.

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