

some futures of anthropology

SHERRY B. ORTNER—*Columbia University*

The Future of Anthropology: Its Relevance to the Contemporary World. AKBAR AHMED and CRIS SHORE, eds. London: Athlone Press, 1995. ix + 291 pp., contributors, notes, references, index.

Grasping the Changing World: Anthropological Concepts in the Postmodern Era. VACLAV HUBINGER, ed. New York: Routledge Press, 1996. x + 129 pp., contributors, index.

The Future of Anthropological Knowledge. HENRIETTA MOORE, ed. New York: Routledge Press, 1996. viii + 179 pp., contributors, indexes.

The contributors to these three books reflect on the state of anthropology in the 1990s and beyond. Two of the three collections grew out of conferences, and all three are primarily European in authorship, a point I mention immediately because the future of anthropology always looks somewhat different from the two sides of the Atlantic.

Each book has its own distinctive focus. In the title to their introduction to *The Future of Anthropology*, Akbar Ahmed and Cris Shore pose the central question for their book: "Is anthropology relevant to the contemporary world?" They explain that "contributors were invited to respond to the question of whether the anthropological endeavour has been rendered obsolete by changes in the modern world," including "globalization, industrialization and de-industrialization, commercialization, religious fundamentalism, bureaucratization, ethnic conflict, famine, urbanization, unemployment, homelessness and the transformation of family and kinship patterns" (p. 33). They specify the question further in terms of "what contribution can the anthropologist make . . . that is different from, or better than, that of the politician, the historian or the journalist?" (p. 33).

In the introduction to *The Future of Anthropological Knowledge*, Henrietta Moore begins with a similar question: "What role can anthropology play in the multipolar, globalized, post-colonial world we all now inhabit?" (p. 1); then, however, she moves in a different direction: "How should anthropology respond to the shifting political determina-

tions of representation and knowledge production?" (p. 1). The emphasis on issues of "representations and knowledge production" in turn responds to a "whole series of new questions [that] have been posed by the sustained challenge which third world, black and feminist scholars have provided to the established agenda of the social sciences and the humanities in recent years" (p. 1). In other words, although the contributors are certainly interested in talking about "the world" as such (as with Ahmed and Shore), they are equally concerned with interrogating the limits of Western modes of knowledge production as tools of knowing that world.

Finally, Vaclav Hubinger, in *Grasping the Changing World*, provides a very brief preface rather than a full introduction. It is therefore somewhat difficult to say what the book as a whole is about (or was intended to be about). This problem is compounded by the fact that the papers were drawn from two different panels at a single meeting. However, readers may take the title as a reasonable guide to what the editor hoped the book would be useful to ask questions about: how anthropological concepts might grasp the changing world, and, specifically, the world of the postmodern era.

Altogether, the books contain 27 essays covering a wide range of topics and issues. Nonetheless, the collections do share some important themes (and some omissions as well), and I will organize this review more around their commonalities than their differences. All three collections may be seen as oscillating around an opposition between, in the words of several contributors, "a crisis of representation versus a crisis of relevance" in anthropology. This is to say that the editors and contributors agree there are some serious problems in anthropological work, but they disagree as to what needs to be done—whether the field needs to move toward greater relevance, in the old sixties sense of practical and activist engagement with real-world problems, or whether the field needs to move toward better theories and practices for the anthropological understanding of the world (including its problems). Both tendencies are represented in all three collections, but in different mixes.

Grasping The Changing World Anthropological Concepts In The Postmodern Era

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