

in the Bodleian Library at Oxford. This biography, besides being informative and enjoyable, will, it is to be hoped, inspire some of today's scholars to examine, analyze, and publish important parts of this record.

Thompson's fine biography of Gardner Wilkinson has a dual value—bringing attention to the largely forgotten life and accomplishments of a pioneer in Egyptian studies and casting a vivid light on the aims and practices of early nineteenth century scholars, as they moved from antiquarianism to archaeology.

DOI: <http://dx.doi.org/10.5334/bha.03209>

"Archaeology and Marxism", by Randall H. McGuire. In *Archaeological Method and Theory*, Volume 5, edited by Michael B. Schiffer, pp. 101-157. Tucson, University of Arizona Press. \$40.00 (Cloth).

by

James A. Delle
Department of Anthropology
University of Massachusetts, Amherst

Randy McGuire's article in Michael Schiffer's latest compilation is a well-placed contribution to the growing body of literature that challenges the hegemonic discourse on the history of American Archaeology dominated by Willey and Sabloff (1974, 1980, 1993). With this article and his earlier book, McGuire (1992) joins the ranks of the historians of the discipline who recognize that there are rich traditions within archaeology that are ignored or dismissed by this dominant discourse (e.g., Levine 1991, 1993; Patterson 1986; Trigger 1989, 1993). McGuire is an unapologetic marxist (I am following McGuire's lead by de-capitalizing "marxist") and here provides a concise summation of the history of the relationship between marxist thought and the theory and practice of archaeology in the New World.

This chapter is basically a shortened version of the third chapter of McGuire's *A Marxist Archaeology*, which concentrates on the history of marxist thought in archaeology (NB: What appears to be a typo in McGuire's second endnote identifies this article as an updated version of chapter 2 of McGuire 1992. That chapter concerns the development of marxist theory outside of archaeology; chapter 3, on the other hand, resembles this article quite distinctly). By placing a condensed version of his marxist history in Schiffer's volume, McGuire is reaching a larger audience than he could if he relied on sales of his larger book alone, which, unfortunately, is discouragingly expensive (\$85.00 list price, Academic Press). By placing the article in the well-respected Schiffer series with a companion piece by Bruce Trigger (see below), McGuire has taken a step toward legitimizing alternative histories, which are all too often marginalized.

To his credit, McGuire begins his chapter with a discussion of the relationship between marxist thought and archaeological practice in Latin America. The linguistic divide between Latin American and Anglo-American archaeology has served to quarantine some of the more radical marxist theory from the canon of Anglo-American archaeological literature (e.g. Choy 1960, Tabio and Rey 1966). McGuire does the Anglo community a service by discussing the contributions made by Latin American archaeologists. He gives us an indication of why this linguistic rift may have been theoretically accentuated by suggesting that many Latin American archaeologists became alienated from the politically neutral science of the processual archaeology of the 1960's and 1970's. To Latin Americans, McGuire argues, the search for universal laws and generalized changes in history was perceived as an imperialist agenda, which did not articulate with Latin America's concern with its own history. McGuire relates that this growing alienation was in part responsible for the stricter permitting requirements in Mexico in recent years.

In his consideration of marxism within Anglo-American archaeology, McGuire explicitly equates the development of marxist archaeology in Great Britain with V. Gordon Childe. He parallels the development of Childe's materialism and multilineal evolution with similar developments in the United States, notably Leslie White's social evolutionary theory and Julian Steward's cultural ecology. McGuire suggests that the materialism inherent in Steward's thought provided a shield under which the radical anthropologists of the 1950's and early 1960's (e.g., Diamond, Fried, Mintz, Service, Wolf) could develop a materialist research strategy without the constant fear of McCarthy inspired red-baiting. McGuire concludes his discussion of Anglo-American archaeology with a brief analysis of the contributions of alternative archaeologies, including the so-called "post-processual" archaeologies and their relationship to marxism. He is right to point out that the postprocessual project, although inspired in part by structural marxist critical theory, was born out of disillusion with the dogmatic approaches championed by some processualists, structuralists and marxists alike. He further suggests that much of current marxist scholarship in the contemporary U.S. is part of a larger tradition of anthropological political economy. He is certainly correct when he suggests that the work of Art Keene, Jim Moore and Bob Paynter reflect this tradition. He is on less certain ground when he attributes the development of feminist archaeology to the same tradition. While the contributions of some feminist scholars like Joan Gero might be attributed to anthropological political economy, the relationship of the ever-growing body of feminist literature to marxist political economic traditions is a matter of some debate. Even Gero's work might be better attributed to the deconstructionist influence of Martin Wobst, who was simultaneously the dissertation advisor of Gero, Moore and Paynter and a colleague of Keene at the University of Massachusetts at Amherst. McGuire rightfully admits that one of the goals of the feminist critique is to confront the assumptions of hegemonic theories and traditions including marxism itself.

In the conclusion of his chapter, McGuire explores the tension between feminism and marxism more thoroughly. While he understands that both traditions seek to understand social inequality, he quite unintentionally essentializes feminist archaeology by stating:

"A feminist archaeology places women at the center of our study, while marxism places economic relations at the center of that study" (p. 132). Given the solidity of his general argument, this essentialization of the feminist critique is befuddling. Although he explicitly recognizes the fault in subsuming all forms of inequality, including gender, under class, his essentialization of the feminist project obscures the complexity of gender inequality. The goal of feminist archaeology is not merely to discover women in the archaeological record but to expose that gender inequality cannot be understood only by creating a male/female dialectic.

Overall, McGuire's chapter is well written. His arguments flow well and the chapter is easy to read, even for those not well versed in marxist theory. Any course in the introduction to archaeological theory would do well to include this piece as the introduction to marxist theory in New World archaeology.

References Cited

Choy, Emilio

1960 "La Revolución Neolítica en los Orígenes de la Civilización Americana", in *Antiquo Peru*, edited by Ramiro Matos, pp. 149-198, Librería Editorial Juan Mejía Baca, Lima.

Levine, Mary Ann

1991 "An Historical overview of Research on Women in Anthropology". In *The Archaeology of Gender: Proceedings of the Twenty-Second Annual Conference of the Archaeological Association of the University of Calgary*, edited by Dale Ward and Noreen D. Willows. The University of Calgary Archaeological Association, Calgary, pp. 177-86.

1993 (In press) "Creating Their Own Niches of Their Own: Career Styles Among Women in Americanist Archaeology Between the Wars", in *Women in Archaeology*, edited by Cheryl Claassen. University of Pennsylvania Press, Philadelphia.

McGuire, Randall H.

1992 *A Marxist Archaeology*. Academic Press, San Diego.

Patterson, Thomas C.

1986 "The Last Sixty years: Towards a Social History of Americanist Archeology in the United States, *American Anthropologist*, 88(1):7-26.

Tabio, Ernesto and Estrella Rey

1966 *Prehistoria de Cuba*, Departamento de Antropología, Academia de Ciencias, Havana.

Trigger, Bruce

1989 *A History of Archaeological Thought*. Cambridge University Press, Cambridge.

1993 "Marxism in Contemporary Western Archaeology", in *Archaeological Method and Theory*, Volume 5 edited by Michael B. Schiffer, pp. 159-200. University of Arizona Press, Tucson.

Wiley, Gordon R. and Jeremy A. Sabloff

1974 *A History of American Archaeology*, Thames and Hudson, London.

1980 *A History of American Archaeology*, 2nd ed. W.H. Freeman and Co., San Francisco.

1993 *A History of American Archaeology*, 3rd ed. W.H. Freeman and Co., San Francisco.

Paradigms and Barriers: How Habits of Mind Govern Scientific Beliefs, by Howard Margolis, University of Chicago Press, Chicago. 1993. xii + 267 pp. \$40.00 (cloth). \$15.95 (paper).

by Andrew L. Christenson
Prescott, Arizona

Habits of mind, like physical habits, are usually not explicitly taught or recognized, are learned slowly, and are changed with difficulty, if at all. Habits of mind are efficient ways of thinking that have a strong selective value in science and in human life at large. The focus of this book is upon those unfortunate, but fairly rare, situations in science where habits of mind get in the way of under-