

Suggestions for Further Reading

We recommend a number of general works here for the reader who is interested in following up in more detail some of the arguments that we have put forward in this book. Articles and works of a more specific nature are cited in full in the list of references.

In archaeology it might be most useful to follow through Hodder's work from the early strident advocacy of positivism in *Spatial Analysis in Archaeology* (Hodder and Orton, 1976), to the neo-structuralist orientation of *Symbols in Action* (1982) and *The Present Past* (1982c), to the more hermeneutic historical and contextualist positions reached in *Reading the Past* (1986). *Symbolic and Structural Archaeology* (Hodder (ed.), 1982), *Ideology, Power and Prehistory* (Miller and Tilley (eds), 1984) and *Re-constructing Archaeology* (Shanks and Tilley 1987) elaborate on some of the ideas we have discussed.

The works which follow are best read as sources of ideas on the key issues of a critical archaeology involving the conceptualization of the place of material culture in society, archaeology as a contemporary cultural practice, and ways in which we may begin to understand the form and nature of social reproduction and transformation.

The critical tradition in Marxist theory

Held's *Introduction to Critical Theory* (1980) is an excellent starting point and should be considered in conjunction with Jay's book, *The Dialectical Imagination* (1973), which places the ideas in a more historical perspective. Buck-Morss in *The Origin of Negative Dialectics* (1977) provides a detailed account of the work of Adorno and Benjamin. Eagleton in *Walter Benjamin or Towards a Revolutionary Criticism* (1981) provides a very stimulating exposition of the possibility and form of a

revolutionary critical practice. Gouldner's *The Coming Crisis of Western Sociology* (1970) gives an excellent account of one of the forms a self-reflexive critical approach to disciplinary practice might take.

Structuralism, post-structuralism and Marxism

Two introductory books provide useful accounts of structuralism and post-structuralism: Culler *Structuralist Poetics* (1975) and Sturrock (ed.) *Structuralism and Since* (1979). Leitch's *Deconstructive Criticism* (1983) gives an advanced and extensive general introduction to many of the major issues in a post-structuralist critical practice. Some of the most illuminating of Barthes' work is collected together in two readers: *Image, Music, Text* (1977) and *Barthes: Selected Writings* (1982). An edited selection of Foucault's writings are reproduced in *The Foucault Reader* (1986). The most comprehensive discussion of Foucault's work to have been published so far is by Dreyfus and Rabinow (1982). Coward and Ellis's book *Language and Materialism* (1977) links structuralist and post-structuralist thought to a Marxist dialectical materialist position in an illuminating manner, while Ryan in *Marxism and Deconstruction* (1982) attempts an interesting synthesis of Marxism and aspects of Derrida's writings. It is important to point out that one of the most valuable aspects of post-structuralism is its attempt to critically undermine widely held notions of neutral academic theory but much of this is lost in American 'deconstruction'.

The social constitution of time and space

Works by Bourdieu, *An Outline of a Theory of Practice* (1977), and Giddens, *A Contemporary Critique of Historical Materialism* (1981), are essential starting points. Gregory and Urry (1985) in their edited volume *Social Relations and Spatial Structures* collect together a series of very useful papers on space, while Fabian's *Time and the Other* (1983) and Berger's book *And our Faces, my Heart, brief as Photos* (1984) discuss elegantly the social nature of time.

Power, ideology and subjectivity

Some of Foucault's writings collected together by Gordon in *Power/Knowledge* (1980) are stimulating. Wrong in *Power* (1979) provides a very broad overview of various uses of the concept but

does not discuss Foucault. There are excellent discussions of theories of ideology in the volume *On Ideology* (1978) produced by the Centre for Contemporary Cultural Studies, and Larrain's *The Concept of Ideology* (1979) gives an insightful historical perspective. Althusser's work is discussed extensively in a collection of Hirst's writings *On Law and Ideology* (1979). A recent book, *The Category of the Person* (1986), edited by Carrithers, Collins and Lukes contains anthropological, philosophical and historical perspectives on the constitution of subjectivity.

On the notion of social form, reproduction and transformation

The following general works on social theory provide a number of contrasting and informative accounts: Keat and Urry, *Social Theory as Science* (1982); Bernstein, *The Restructuring of Social and Political Theory* (1976); and Jay, *Marxism and Totality* (1984). Giddens has produced two major and important syntheses, *Central Problems in Social Theory* (1979) and *The Constitution of Society* (1984). Bourdieu's *Outline of a Theory of Practice* (1977) works through in an extremely valuable fashion a parallel account to that provided by Giddens in relation to non-industrial societies.