

ments (p. 83) and “no more than a sort of false consciousness about the past” (p. 130).

Carstens implies that the Okanagan were swept along by forms of non-Native coercion which they could not comprehend, let alone resist or modify in a strategic manner. Within this conceptual straitjacket, the Okanagan are analytically stripped of the capacity to do more than fall victim to various forms of accommodation, the ravages of factionalism and a relentless pursuit of individual status and prestige. Indeed, the actions of the Okanagan both in the past and the present tend to be attributed to the personal characteristics and alleged eccentricities of individual band members. Non-Native policies towards Okanagan lands and communities, on the other hand, are said to be “based on institutional decisions and are not merely a function of personalities” (p. 55). Yet missing from this book is a systematic treatment of the cumulative experience of the Okanagan in dealing with important factors such as the attempt to subject them to the “Durieu system” of Catholic mission settlements, the impact of residential schools and the evolving system of socio-economic relations between Okanagans and whites in off-reserve settings. In short, this study suffers from limitations in its methodological approach and theoretical perspective and tells us less about the survival of Okanagan bands as communities than one might wish to know.

### **Working Women: International Perspectives on Labour and Gender Ideology**

Nanneke Redclift and M. Thea Sinclair, eds.

London: Routledge, 1991. x + 242 pp. \$57 (cloth), \$17.95 (paper)

*Reviewer:* Susan Vincent

University of Saskatchewan

One of the major themes of feminist research is the work that women do and how it is perceived. This collection of articles adds to this literature mainly through the insights provided by descriptions of a variety of case studies, rather than through a theoretically rigorous analysis.

Several of the contributions constitute partial blueprints for future action. This comes across particularly clearly in the chapters by Leonard on women’s support of the Kent miners’ strike, by Walton on women shop stewards, by Lyon on income-generating development projects of women, by Castelbourg-Koulma on a Greek women’s project to break into the tourism industry and by Cholmeley on founding a women’s bookstore in London. These chapters document real attempts to improve women’s position and influence and, by describing the successes and problems involved in these processes, provide concrete paths for similar projects to take.

The case studies also provide insights into real situations so that, for example, in Broadbridge’s chapter on women in retailing in a London department store we discover the kinds of skills women who work in the hosiery department actually do need. This kind of information is crucial for countering the argument that women are paid less because they work in unskilled jobs by pointing out that the definition of skill is gender-biased. The importance of gathering clear and correct information on women’s choices and activities is further underlined in Hoodfar’s article on why educated middle-class Egyptian women have returned to wearing the veil—it is not a return to traditional values, but a new response to the cost of Western-style clothing and, ironi-

cally, allows them greater freedom because of the women's perceived adherence to traditional ways.

But Hoodfar's article is also an example of the shortfalls of an approach that relies heavily on perceptions rather than on theory. She wants to argue against the idea that veiling is indicative of the oppression of women but, whether women veil "voluntarily" or not, since they do so to avoid charges of immorality and to ease their husbands' insecurities over their working, they are at least colluding in an ideology which restricts women's lifestyle choices. Further, despite the claim made in the introduction (p. 1), there is little attempt to link gender ideologies to structural and material conditions. Luck's contribution on the segregation of library jobs is an exception and also tries to deal with women's domestic commitments as a reason for their limited options at work.

This collection will be most useful as a consciousness-raising exercise for women engaged in labour markets as it presents an alternative vision of the work-place experience, and as a source of data to work out some of the connections between material, structural and ideological factors which influence women's position in the work force rather than as an answer to these questions. Finally, there is a value in a collection of articles on quite different topics from the questions that are raised from the conjuncture of information.

### **Mararoko: A Study in Melanesian Religion**

Mary N. MacDonald

New York: Peter Lang, 1991. xvii + 591 pp. \$85.95 (cloth)

*Reviewer:* John Barker

University of British Columbia

Mararoko is the collective name for six settlements, each centred upon a man's house, occupied by Kewa-speakers in the southern highlands of Papua New Guinea. Mary MacDonald first became acquainted with the Kewa between 1973 and 1977 while a Roman Catholic missionary at a local catechist-training college. She returned through the 1980s as a member of the Melanesian Institute, an ecumenical pastoral centre in Papua New Guinea, and as a doctorate candidate. *Mararoko*, the book, reflects MacDonald's vocation and her continuing commitment to the Kewa people. She places her approach to Kewa religion as "somewhere in the intersection of history of religions, anthropology and theology" (p. 4). MacDonald, however, does not dwell upon such abstract concerns. Her attention lies with Mararoko and its inhabitants. The book provides a roaming description of the changing contexts and contents of local religious life and attitudes, enlivened by anecdotes and narratives concerning individuals. Upon finishing the first part of the book, I felt as if I had attended a loosely organized slide show, in which the presenter's narration nudged me along from one striking picture to the next.

In Part One, MacDonald leads the reader on a winding tour through Kewa cosmology, notions of gender, experience of colonialism, storytelling, rituals and pig exchanges. While she does not explore these subjects at length, MacDonald tells stories about individuals that illuminate familiar cultural institutions in surprising ways. Her account of three healers—two traditional medical practitioners and one aid post ord-