of a local rock star's death. These are compelling stories that, in paying attention to the intersections between our world and theirs, give the Chambri individuals they write about a wonderful immediacy. First-year students would find this book interesting and provocative. I found it hard to put down.

One reason the book works so well is that the authors acknowledge the agency of Chambri individuals while also pointing out their limited awareness of and control over the "altered contexts" in which they live. Government-sponsored development education has encouraged Chambri to believe that they can control the course of development through the choices they make. (The book begins with a nice quotation to this effect that the authors found in a Chambri girl's school notebook left in their privy.) But the horizons framing those choices are no longer regional, as when the Iatmul dominated the system of "commensurate differences" that linked the Chambri and their neighbours. Now the horizons are global ones based on incommensurate differences of development. The Chambri's best hope for the future was to maintain their autonomy by preserving their subsistence base. But their choices endangered the very autonomy they wanted to preserve.

The book explores this irony in a number of contexts. Inviting tourists to the initiation and building a traditional men's house for them threatened the traditional system the Chambri sought to strengthen. In a chapter on life in town, the authors show that young Chambri who left the lake in search of urban freedom put the rural social system based on entailments at risk; yet youths continued to be protected by that system when they sought sanctuary with "wantok" kin after breaking the law. A chapter on literacy considers the irony that preserving traditional knowledge by writing it down, in the Chambri ethnographer's frustrated attempt to create a Chambri Bible, threatened the individual power of big men. Gewertz and Errington conclude, in a not entirely convincing display of noblesse oblige, that their roles as American ethnographers were different from their Chambri protégés. As representatives of the system that had imposed itself on the Chambri, the authors argue, they had an obligation to understand the encounter between systems. This they did, but not by considering much that went on beyond Chambri experience. What they have done best is to offer us a wealth of poignant insights into the ironies of life in the Chambri world of intersecting worlds. The altered contexts of development have indeed given Chambri histories new, often unpredictable twists that make fascinating reading.

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Postmodernism, Feminism, and Cultural Politics
Henry A. Giroux, ed.
Albany, New York: State University of New York Press, 1991. x + 308 pp. $16.95 (paper)

Reviewer: Michael Manson
University College of Cape Breton

For some time the mass media have been proclaiming that we are living in the postfeminist era. More recently, they have been glibly dismissing "political correctness"

and so trying to discredit the widening view that education and culture, like all social institutions, are sites where ideological struggles are played out. But feminism is alive and well, thank you, and as necessary a force for social justice as ever. And the growing impact of postmodern thought has shaken educational and cultural practices out of their liberal torpor by disclosing the multiplicity of modernism's hegemonies.

Henry Giroux's current contribution to that disclosure, published as part of the SUNY Press series on Teacher Empowerment and School Reform, is a collection of eight essays, five of which have appeared elsewhere, as has Giroux's rather lengthy introduction. Although the introduction attempts to demystify the context of postmodernism and discuss its relation to modernism, the essays are not equally accessible. Those that take up theoretical concerns of postmodernisms/feminisms seem to me to require some prior knowledge of those discourses.

The introduction is certainly thorough and, when taken with Giroux's concluding essay, establishes both a theoretical basis and a compelling pedagogical program of transformative education. Yet Giroux's work is not without problems. Nowhere, for example, does he interrogate democracy, radical or otherwise. And despite his insistence on incorporating Others' discourses in the classroom, the refusal of which, he argues, enables their colonization (pp. 39, 251), the architectonics of the book disclose Giroux's own colonizing of the text. While half the contributors are female, and while the book nicely balances theoretical and experiential essays, Giroux's own two pieces occupy over a third of the book's space and, with the essay by Peter McLaren, Giroux's co-editor of the SUNY series, only half the book is available for Others' voices.

Both McLaren's often-difficult essay, "Schooling the Postmodern Body: Critical Pedagogy and the Politics of Enfleshment," and the other theoretical essay in the collection, Sharon Welch's "An Ethic of Solidarity and Difference," contain reservations about postmodernism. But while McLaren reinscribes some of the failures of modernism in the name of resistance to cultural hegemony, Welch consistently situates herself in a postmodernist femininist discourse and urges us to seek solidarity among diverse cultures as a communicative ethic that grounds transformative politics and that will not subtend (political) differences with liberalism. One of the essay's major strengths lies in the ease with which the theory's applicability in a classroom situation reveals itself.

The essays, which explore lived experience from within postmodernist/feminist perspectives, are, in general, stronger. Grounded in analyzed experiences from which the authors theorize, they enact much postmodern and feminist thinking. For example, Marianne Whately's study of male sexuality, "Raging Hormones and Powerful Cars," begins with Whately positioning herself as a woman using a feminist critique of sex education texts and practices. Although her "ultimate goals" are "making men responsible for their sexuality and defining women's sexuality independently of masculinist constructions" (p. 121), she analyzes John Hughes's films as windows onto adolescent perceptions of male sexuality in order to establish an experiential framework for her pedagogical project—to undo, by naming, power.

This is equally true of Douglas Kellner's analysis of advertising practices, "Reading Images Critically: Towards a Postmodern Pedagogy," and Linda Brodkey and Michelle Fine's "Presence of Mind in the Absence of Body." Both these essays are useful for teachers, but in different ways. Kellner's enacts a reading of images as a means of developing critical literacy and, thus, emancipatory strategies. However, his discussion of the images in cigarette advertisements, though grounded in feminist analysis and postmodernist ideas about culture, is not particularly startling. Brodkey

and Fine's methodology is also feminist. Analyzing the language of women who reported sexual harassment by their professors, they are able to draw the conclusion that there is a need for a feminist pedagogy that accompanies individuals' experiences and, thus, their partial knowledges. While the link they call for already exists in some feminist methodologies, the essay's suggestions for pedagogical practices should prove beneficial to teachers.

So, too, should Philip Corrigan's "The Making of the Boy." The essay is a moving account of Corrigan's experiences in the British school system from which he details the inscriptions of dominant ideology on the male body and, thus, the regulation of mind and spirit. Having disclosed the body effect of schooling, he is able to advance refusals that educators need to take up in their classrooms.

While Leslie Gotfrit's "Women Dancing Back: Disruption and the Politics of Pleasure" does not address specific classroom practices, nevertheless it locates itself in a postmodern feminist preference for the serious play that can subvert dominant social practices. By implication, then, it discloses the classroom as a site where teachers and students can explore resistances to hegemony. In addition to the sheer fun of reading about Gotfrit and her two female friends' invasion of a heterosexual club, the piece is a detailed and magnetic analysis of "the contradictory politics of pleasure" (p. 175) which critically takes up the postmodern interest in pop culture to make a case both for its contradictions as a resistance to hegemony and as a means to demarginalizing women.

Each essay in this collection has been chosen to advance a radical democratic project by offering teachers "a language that allows them to create new ways of conceiving pedagogy and its relationship to social, cultural, and intellectual life" (p. 57). With the caveat that some of the essays may give readers who have no prior knowledge of postmodernist thought and language some difficulty, the book should be welcomed by anyone committed to introducing transformative politics into the classroom.

Making Knowledge Count: Advocacy and Social Science
Peter Harries-Jones, ed.
Montreal and Kingston: McGill-Queens University Press, 1991. 250 pp. $39.95 (cloth)

Reviewer: Alexander M. Ervin
University of Saskatchewan

Concerns for relevance, and the matching of social scientists with compatible social issues, have led some to examine the practice of advocacy. Attempts have been made to conceptualize this difficult but promising domain and to analyze its contents and strategies. The biggest challenge has been to show its relationship to more traditional social science which is supposedly neutral to causes and issues.

This collection of 12 papers, primarily by sociologists active in a variety of social movements, is edited and analyzed by Peter Harries-Jones, an anthropologist at York University. The topics, where research complements advocacy, include: race relations, refugee resettlement, the labour movement, the women's movement, feminism and politics, universities in liaison with community groups and the design of employment training, all in Canada, but primarily in Ontario, as well as a study of human rights in Chile. Moreover, four of the authors, including Harries-Jones, investigate the relationship of advocacy to social science.