

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.

What are some of the highlights of the book? Harries-Jones helps to place advocacy in the context of the emergence of recent social movements (e.g., environmentalism, feminist and pro-human rights) that are extra-parliamentary but not revolutionary or class-based. Such movements are concerned with empowerment and consciousness raising, and advocacy is an essential mechanism for making the public aware of alternative values.

One cannot but admire the courage, tenacity and ingenuousness of the Chilean social scientists who established over 30 centres of research and advocacy related to issues of poverty, gender and indigenous peoples during the repressive Pinochet regime. These endeavours, as described by Landstreet and his colleagues, were outside of academia and were sometimes under the precarious protection of the church.

Howard Adelman effectively describes the players (politicians, public servants, N.G.O's and media) and the highly fluid circumstances of advocacy for refugee rights. Elspeth Heyworth makes a very compelling argument for more equitable relationships between community groups and local universities, as Stan Marshall advocates industrial research conceived from the labour, rather than the management, point of view.

The chapters by Metta Spencer, Gareth Morgan and Steward Crysdale all provide useful insight regarding the relationship of traditional social science to advocacy. Included are overviews of the history of social science advocacy in Canada and suggestions for more compatible perspectives.

Finally, the other articles by Tim Rees and Carol Taylor, Don Dipppo, Ronnie Leah and John Cleveland all make competent and interesting observations about their respective domains of race relations, employment training, trade unions and feminist issues and feminism *per se*.

I am very sympathetic to the issues of advocacy that were raised by Harries-Jones and his colleagues. However, I had one particular problem with this book. It was not easy to read. Surely we should learn to communicate more effectively if we are going to serve as social scientist/advocates. Frequently, I found this book somewhat turgid and overly academic. I sometimes found my mind wandering and then had to re-concentrate to retrieve the presumably relevant points.

In spite of this somewhat uncharitable comment on my part I do consider that the book makes significant contributions to the analysis (rather than the conduct) of advocacy. I would use it as source material for graduate and undergraduate classes in applied anthropology. With a lot of concentrated, disciplined reading, those interested in the analysis (and to some extent, the practice) of advocacy can gain much from the book. Furthermore, the Canadian content of the book has a lot to recommend it, especially since the issues can be made generalizable to other national contexts.

The Varieties of Sensory Experience: A Sourcebook in the Anthropology of the Senses

David Howes, ed.

Toronto: University of Toronto Press, 1991. xiv + 336 pp. \$45.00 (cloth), \$19.95 (paper)

Reviewer: Michael G. Kenny

Simon Fraser University

The purpose of the collection under review is to construct the foundations for an "anthropology of the senses" and to shift emphasis away from vision—the sense taken to