community groups will appreciate when collaborating with professional researchers is benefical. The book is useful to both audiences as insights from the research experience of both authors are integrated into a coherent presentation of how they approached feminist research quandries.

The book is framed at the beginning and end by a joint discussion by Ristock and Pennell on the relationship between empowerment, community research and a post modern orientation. Subsequent chapters outline each author's experience doing community research in a variety of settings: off campus education; a group for aboriginal women; a women's mental health clinic; a feminist social service collective; an education project for workers in shelter and second-stage housing; lesbian communities; and a unionized shelters for abused women. The authors use their experiences in these settings to raise critical issues associated with community research: building inclusive communties; using research to foster organizational renewal; combining multiple research methods; power relations; and ethical concerns. The book leaves the reader enthusiastic to engage in research of this nature.

Ristock and Pennell have not written a recipe book. Instead, the book is intended as an exploration into issues associated with community research and as such it is a reflexive examination of the lessons learned from their research processes. An important distinction between this book and most "how to" method books is that Ristock and Pennell raise three sets of issues that emerge prior to the point at which most books begin. The authors discuss: the relationship between research and the goal of social change; critical and responsible use of power; and process concerns, such as reflexivity, transparency and bridging gaps. Only after these important issues are addressed do they turn to designing a study, collecting data, analyses and dissemination. Instead of ending at this typical point, Ristock and Pennell query issues associated with research outcomes (alternative truths, renewal, inclusive communities and accountability). Additionally, they encourage framing the entire research project within a feminist framework which is sensitive to postmodern insights.

This book is clearly written and accessible to community groups, upper level undergraduates, graduate students and professional researchers. Familiarity with concepts such as empowerment, community research, feminism or postmodernism is not taken for granted. The reader is exposed in a systematic way to the relevancy of these concepts and a glossary of important concepts is included.

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No Life Like It: Military Wives in Canada
Deborah Harrison and Lucie James Laliberte. Lorimer and Company, Toronto, 1994; 266 pages; $19.95

The impact of the military crosses the lives of women in many different ways, few of which are benign. The contact which appears most beneficial to women is their recent advancement to high positions in military organizations. Although this is cited as a sign that the Armed Forces are progressive organizations where old habits are changing, it is also tokenism in institutions built around male bonding and machismo practices. The appointment of a few women to high positions can be contrasted with the many documented cases of the sexual harassment, exploitation and rape of lower-ranked women in the military.

Even more than the cases of gender harassment within the military, the public is more familiar with issues around civilian victims of military violence and war. Most of these victims are women and children. The use of rape and other sexual crimes against women as systematic practices of war, the economic and sexual exploitation of women as prostitutes, camp followers, or leisure women, for soldiers on leave also surfeit as a consequence of military conflict. Harrison and Laliberte document a less well known but continuing form of exploitation of women by the military, an exploitation sanctioned by the norms of society at large which places the needs of men above those of

women. Their book, *No Live Like It, Military Wives in Canada*, tells the story of military wives.

For their SSHRC funded research Harrison and Laliberte interviewed military wives and military officials, including those who work in the family support programs and in the highest level of the Department of Defence in Ottawa. The book is fascinating for the glimpses it provides into the lives of military wives. The authors locate their work in the theoretical frameworks used in feminist scholarship with its emphasis on describing the taken-for-granted and invisible aspects of what women do. Their theoretical frameworks emerge throughout the book, providing a broader perspective. Yet the book is written to be accessible to a general as well as an academic audience.

Military wives are certainly invisible except for the occasional public relations event yet they are essential to maintaining military organization. Harrison and Laliberte document how they become part of team and the military family--while it suites the military to use them in this way. And cast off when it suits husbands and the military.

The authors have organized an enormous amount of material effectively. After providing readers with an understanding of how the military functions, who it recruits and how they are socialized to and integrated into the forces, they begin to consider the roles that wives have. The introduction of the work of wives follows from a discussion of the structural arrangements of military life--the frequent absences and transfers, the rank system, and the informal and formal arrangements which encourage conformity. There is a brief discussion of the recent emergence of family life support programs but Harrison and Laliberte make it clear that even these services are only superficial because of the pressure on husbands' and wives' acquiescence in maintaining the image of family and military solidarity.

Women who marry men in the military subsume their entire lives to the needs of that institution. The extent of paternalism and control are almost unbelievable in the late twentieth century. Drawing on Erving Goffman's hauntingly appropriate description of total institutions, Harrison and Laliberte make it clear that the Armed Forces are structured to make families dependent on other members of the military and to discourage close ties with civilians or attachments to extended family. This means that military wives are unable to have lives and careers of their own because of the policy of regular transfers.

The practice of the Canadian Armed Forces is to relocate families every few years. Neither the timing nor the location is the choice of families. Husbands are encouraged to accept rotations and they believe that raising issues about personal or family needs or preferences are detrimental to their career development. Constant relocation is hard on women and children, and discourages commitments to friends or communities. It isolates women. They cannot sustain any life of their own with some unpredictable but frequent moves. It certainly precludes them from studying or working at any but entry level jobs. And it contributes to the high rates of battering in military families. Wives do not complain and are encouraged to see themselves as part of a larger paternalistic family, the Armed Forces, which is looking out for their best interests.

Wives have no identity of their own but are known in the military community by the rank of their husband. Rank determines the type of housing in which families live, their access to military medical care, the social events to which they are invited, and the personal friendships they are allowed to sustain. Violating norms about rank hierarchy is discouraged and husbands are commanded to keep their wives in line.

Family life is affected by the prevalence of alcohol and the insistence on male solidarity. Spending time at "the Mess", is a part of the male bonding seen as so necessary to ensure combat readiness. It becomes wimpish or unprofessional to consider family needs. Violence becomes an acceptable way of dealing with domestic issues. One source quoted in the book cites a spousal abuse rate of 23% in the military compared to 3% in the general population.

Harrison and Laliberte also point out that the military wife who is divorced suffers more financial hardships than her civilian sister. She loses her home and whatever support network existed among the

military. She has no job or local ties and has to reestablish herself somewhere else. The Armed Forces are still reluctant to divide husbands' pensions so she is likely to be poor as well.

This is a fascinating study of life in the military, particularly its effects on the families of military men. Newspaper photographs of teary goodbyes or excited hellos only reveal a superficial aspect of the family lives of soldiers. Harrison and Laliberte describe what lies behind the public image. It describes the significant work women do to maintain and sustain the work of their husbands, as they maintain households and families with all that that entails, support the husband in his work role, and sustain the institution--in this case the Canadian Armed Forces--for which he works. While military wives are the case study, the book also adds to the information on the valuing of domestic labour.

This books describes the lives of military families in the 1990s but it has a quaintly 1950s ring when we look at the descriptions. However, the authors are aware of the beginnings of "organizing" many military wives, asking for things civilian populations take for granted--the right to protest the placing of a traffic light, to have some say about where the family is located, to have necessary and trustworthy community services, to be free of arbitrary decision making, and to have family needs enter into consideration of career progression. And, should one's marriage fail, the right to a share of the matrimonial assets, including pension, resulting from collaborative work.

No Life Like It, Military Wives in Canada is an impressive piece of research and analysis which merits attention from both scholarly and general readers. It is a fascinating piece of family sociology. It draws on the best of feminist scholarship and advocacy research. One hopes that it supports and sustains the infant movement for rights for military wives.

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Ethnographic Feminisms: Essays in Anthropology Sally Cole and Lynne Phillips (eds). Carleton University Press, Ottawa, 1996.; illustrations; xi+300 pages; ISBN 0-88629-248-4; $21.95

In this unprecedented collection the editors have brought together papers that address the "awkward" relationship between anthropology and feminism in an attempt to counter the marginalization of feminist anthropology. In an introductory chapter they describe how the project arose out of their experiences as members of the graduate student feminist caucus in the Department of Anthropology at the University of Toronto in the 1980s and their subsequent engagement with feminist anthropology as professors. In keeping with the reflexivity of the editors (and many of the papers) this reviewer hastens to locate herself as a former member of the same feminist caucus (a couple of years after the main period of involvement of the editors).

Despite its University of Toronto genesis, the collection is far from parochical. The pre-occupations of the Toronto-trained feminist anthropologists mesh easily with the contributions of the other researchers. Particularly striking in this regard is the contribution of a group of graduate students at Laval whose reflections on fieldwork and writing directly engage with the concerns of the earlier Toronto feminist caucus.

The collection is divided into three sections. The first looks at fieldwork and global feminism and includes reflections on fieldwork and cholera in Latin America (Lynne Phillips), feminism and China (Ellen Judd), practising feminist anthropology in variety of third world contexts and in Quebec (Marie-Andrée Couillard) and the global aspects of breastfeeding (Penny Van Esterik). Each of these papers combine ethnographic insights with reflections on research, writing and feminist politics.

The second section focuses on women's work including an analysis of Navajo women's weaving (Kathy M'Closkey), domestic commodity production in Canada (Max Hedley), industrial homework in Ontario (Belinda Leach) and the