

that authors' perspectives are very diverse. I would say that more than perspective, the authors' methods of inquiry and theoretical and conceptional approaches are antithetical. For example, the conclusion or challenges argued by some articles is implicitly rejected by the approach taken in others. The papers succeed, however, in pulling together diverse bases of experience or standpoints, and plant the seeds for a potentially dynamic editorial analysis.

Part 3 contains informative reviews and analysis of concrete struggles in a variety of forms on different fronts including urban development, minority resistance against racism, environmental destruction, fishers' clashes with the fishing industry and police raids of gay baths and subsequent struggle. These articles identify how the state operates to regulate or dominate in different contexts, some strategies for resistance and analysis of state responses.

In the conclusion, the editors briefly outline a series of questions which the papers surface, such as the need for a conceptualization of "community" and "state" which accounts for the diversity of experience and contexts, the character of relationship between "community" and "the state" and how we could explore gender, racial and class dynamics. It is in this latter aspect that the conclusion falls short.

"The state" is increasingly advocating and sponsoring community participation. Progressive Conservative, Liberal and New Democratic Party official government policies for services such as health care, social services and education are advocating or ever demanding community participation in some forms as a prerequisite for state funding. It is crucial, therefore, that social workers understand the complicated relations of the "community" and "the state" as it organizes and encompasses the diversity of people's experiences from across Canada. Within this new or revised "official" trust for community participation, concerns with "multi-culturalism" and "equity for women" are added. The addressing and pulling together of these aspects is therefore crucial to the analysis and the book stands well in this regard. One of the major strengths of the book is its inclusion of feminist, gay and lesbian, Native and ethnic group struggles.

What is lacking in the book is an adequate analysis of the linkages among these relations, in the rather short conclusion. By including these differing standpoints important questions were raised in my mind as I read the collection. Questions such as the interplay between the relations of class, gender and race which were raised by the articles could have been explored more in the conclusion. The conclusion explores the method implications and the challenge on how we think about "the community" and "the

state." It does not, however, maximize the contribution of the articles concerning the interplay of class, gender, ethnicity, race, and "the state" and "the community." The editors state that we can learn from feminist, gay and lesbian struggles, struggles by the disabled, by native nations, ethnic groups and subordinate groups in development nations. The book had the potential, through a further examination of its articles, to tell us something about the social relations featured in these struggles. The book made an important advance by including these "other" experiences and had the potential to analyze and display the interplay of "class rule at different sites." It fell short, however, in explicating this.

This collection is one of the few instances in which authors, using a non-standard ethnographic line of inquiry, with few exceptions, have been brought together. This book is, therefore, especially useful in its discussion of the need for a different method of investigating that does not treat class, gender and race as distinct analytical categories which relate only if analytical schema are designed to discover their intersection. A useful addition to the collection, especially concerning the "Recommendation on Method," would have been an article by Dorothy Smith, one of the foremost thinkers in developing this alternative research strategy. The array of papers achieve a display of how this alternative research can concretely be undertaken.

Concerning the problematizing of "community" and "state," the editors are persuasive in arguing for a rethinking of standard notions or conceptualizations and an alternative view. Its critique of the commonly held notions of "the state," is left in general terms. The book itself, however, contains papers which have this conventional notion underlying its analysis, but critiques of these are not included. Also, the editors' development of "the state" as the central constituent in the relation of capitalism in Canada is not entirely substantiated by the previous contributions or in the short concluding discussion.

The articles by Gillian Walker, Roxanna Ng, Barbara Roberts and George Smith offer innovative and useful analytical and practical understandings of community activities in relation to Canadian state formations as relations of ruling or regulation, and the centrality of documents in coordinating ruling and penetrating community groups. It is these aspects and their demonstration which is the most valuable contribution of the collection and which makes it mandatory reading for community workers, political activities and social work analysts.

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