

metaphysical concept) nor work. This is a clear allusion to Hughes' seminal work, concretely entitled Men and Their Work, which is about occupations for lack of a better term. But even here some confusion exists. The author utilizes Halls' definition:

An occupation is the social role performed by adult members of society that directly and/or indirectly yields social and financial consequences and that constitutes a major focus in the life of an adult.

However, the applicability of this definition begins to fail at the lower levels of the occupational hierarchy and, I might add, at the very top - the elites. Relative to these lower levels the more appropriate and often used terms, work and worker, are used, but nowhere does one find a definition of work as a sociological phenomenon nor a discussion of how it differs from occupation. Further, to fit the above definition of occupation to those role systems associated with the assembly line or the steering wheel of a truck would necessitate a consideration of the actor's roles outside his work, or, as our dualistic mentality has driven us to label, his leisure. Clearly, "leisure time" for workers is taken up by other roles through which they "...[obtain] social and financial consequences and that constitute ...major foci in their lives ." However, only two and a half pages are devoted to a discussion of "leisure," as the opposite of work, and excludes consideration of moonlighting, gambling, avocations, and voluntary associations as central forms for some in obtaining social and financial benefit. Finally, it is here that a mention of elites (presumed to refer to those with inherited upper class status) is found but only as the historical possessors of leisure. But, while there is a clear implication that leisure is quite different from occupational and work activities, one would again be hard pressed to define leisure among elites differently from the definition for occupations used here.

In conclusion, Man and His Work is no more inadequate than the field itself and the material that constitutes a major portion of its literature. It is, however, better than most works in many respects and certainly an addition to the field as it attempts to consolidate the knowledge about occupations. By being positively aggressive within the boundaries of the literature itself, the author has provided for the teacher and student an instrument of potentially exciting sociological inquiry - an entanglement of conceptual vines which reveals a truer picture of the condition of sociological knowledge than many undergraduate texts. And for the scholar and researcher it brings together, in a clearly stimulating way, a summation of a vast and diverse body of knowledge that should clearly be a stimulus to work in the field.

Jon Patterson
Westminster College

Doing Fieldwork: Warnings and Advice. By Rosalie H. Wax.
Chicago: University of Chicago Press, 1971.

Sociologists, especially quantitative sociologists, would do well to read Doing Fieldwork: Warnings and Advice by anthropologist Rosalie H. Wax of the

University of Kansas. While primarily an anthropology book, Doing Fieldwork puts much sociological research into perspective. Fieldwork, or participant observation, seeks to understand a society from the point of view of an "insider," i.e., one who is accepted and socialized into the society which is the object of study. Participant observation seeks to understand social phenomenon by viewing interaction of its component parts and speaking with those who compose it rather than trying to contrive the social structure from a five item scale with statistically significant scale values. Doing Fieldwork is calling sociologists back to the old Chicago School of Sociology and to return the social to their research.

The heart of the book is Dr. Wax's description of her own field experiences. These narratives provide insight into how one researcher handled various situations arising in her field experiences. I would recommend Doing Fieldwork for anyone using interviewing as a research technique.

The theoretical basis of the book is to be found in the first four chapters and the last. Dr. Wax sets forth her perspective, "the insider's view" (which she elaborates in the field experiences), and prepares the reader for an exciting journey into three field situations. The theory of fieldwork, however, is not limited to those few chapters but is present throughout the narratives.

Doing Fieldwork is a book for the professional as well as the lay reader of anthropology. To understand and benefit fully from the book, rich in bibliographical references, one must be "into" anthropology. One must be familiar with some of the literature in the area of fieldwork to appreciate the gap that this book helps to fill. However, the lay reader will find Doing Fieldwork a delightfully entrancing book. The personal illustrations of fieldwork undertaken by the author are enjoyable and informative, especially the account of fieldwork in the Japanese-American War Relocation Centers.

Doing Fieldwork is especially of value to novice anthropologists approaching their first field experience. Dr. Wax writes, "...I decided that if I ever wrote a book on fieldwork I would emphasize strongly that even the most able and competent of fieldworkers encounter a great deal of trouble 'getting started'" (page 93).

Doing Fieldwork is not a step-by-step "how to" book. Its value lies in its timeless "warnings and advice" freely given by the author. As Dr. Wax points out, each field trip poses its own unique problems and rewards which can only be handled within that situation. By describing her experiences in a Japanese-American War Relocation Center and two Indian Reservations, Rosalie Wax gives other fieldworkers the comforting knowledge that she, too, had difficulties, as well as successes. With this in mind, the novice fieldworker may experience less apprehension as he or she advances to the field. In fact, I would recommend Doing Fieldwork to anyone travelling and planning to spend any time at all in an "alien" culture.

Perhaps, to some, the one fault of Doing Fieldwork is that it lacks the academic formality of its counterparts. Instead of listing potential problems and academic exercises, it describes fieldwork as it actually unfolds, the trials, successes and failures, interspersed with personal comments and observations, "warnings and advice." Its singular fault is also its greatest virtue.

Betty Bullock
University of Kansas