

article, official document, and report she could find, and traveled all over the country (and to Pakistan) to carry out field research and promote projects that supported grassroots initiatives. Anne Dunham's legacy in this reelaboration of her University of Hawaii doctoral dissertation is a landmark of anthropological holism, integrating a broad range of national-level historical data with empirically grounded theoretical arguments. The wealth of information, explanation, and interpretation will be useful for generations to come. This said, the dissertation, stored for many years in her daughter's closet, might never have been turned into a book had she not also been the mother of Barack Obama.

From the perspective of the anthropology of work, the present volume offers reflexive insights into anthropological practice, that is to say, the work of anthropology. "Surviving against the odds" in her own patchwork career in Indonesia, Dunham was employed by international as well as national agencies – the appendix contains a long list of institutions and activities in which she participated – and she taught there at the university level. Ultimately, from 1988 to 1995, she served as research coordinator at the Bank Rakyat Indonesia, the main government bank responsible for credit and savings programs in rural areas. One is left with the strong impression that Dunham was always too busy – engaged professionally and personally in the flow of Indonesian life – to complete and publish her dissertation in a timely manner. Nevertheless, she kept at it, apparently motivated less by prospects of academic success than of passing on information and wisdom that could enable more effective and equitable outcomes for the people of the country that became her home.

DOI:10.1111/j.1548-1417.2010.01047.x

***Bodies of Work: Civic Display and Labor in Industrial Pittsburgh.* Edward Slavishak. Durham, NC: Duke University Press, 2008.**

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Edward Slavishak's study of Progressive Era Pittsburgh offers a valuable, if somewhat uneven, exploration of what he calls the "two-way symbolic traffic" (2) between representations of individual workers' bodies in an expanding industrial economy and the collective civic body that those representations helped to create. Slavishak, a historian, draws on a variety of source materials, including journalistic accounts of the 1892 Battle of Homestead between striking steelworkers and hired Pinkerton guards; civic boosters' images of the city in factory tours;

pageants, parades, public art, and other forms of display; a social scientific survey of industrial accidents in Pittsburgh; and advertisements and how-to manuals for prosthetic devices. All of these, he argues, were to some extent a response to the deskilling in the late 19th century of the most iconic types of industrial labor, notably in the iron, steel, coal, and glass industries. As machines took over jobs that had once required considerable human skill and strength, and as large numbers of southern and eastern European immigrants swelled the American industrial workforce, anxieties arose in many quarters about the changing meanings of masculinity, citizenship, race, and health. In Slavishak's telling, publicly displayed images of the industrial worker proved to be a fertile site for articulating and contesting those meanings.

The book emerges from, and makes a useful contribution to, scholarly explorations of public memory and display, particularly in the areas of civic boosterism, parades, and commemorative activities. It also connects, more lightly, with recent scholarship on disability; although it is clearly the product of a set of understandings of bodily discipline and subjectivity growing out of the work of Foucault and others, this lineage is never really made explicit. Slavishak's prose is clear and straightforward, and there is much that is fascinating in his detailed descriptions of industrial processes and their depictions. The book's greatest strength is in the way it considers different representational strategies within the same analytical frame: textual and performative, social scientific and commercial, hegemonic and subaltern.

At the same time, this range of sources contains some conspicuous gaps. Slavishak is on the firmest ground when he is dealing with his core subject: the representation of male working-class bodies in heavy industry. He has made a wise decision to include other types of bodies and labor – female industrial workers and the rising professional class of labor reformers and social workers – as a foil to the more masculine, blue-collar realm more stereotypically associated with labor in industrial places like Pittsburgh. But these comparative chapters are somewhat frustrating, containing some of the most suggestive but also the least well-developed material in the book. Chapter 5, which focuses on the rhetorically problematic figures of working women in Pittsburgh, has a somewhat token feeling to it, as though someone along the line in the dissertation or book process suggested that women's working experiences really should be considered as well. There is much to explore here, but Slavishak is constrained by his focus on certain industries and sectors of production, and also by his reliance on reformers' voices to the exclusion of those of women workers themselves. This is a critique that I would offer about the book as a whole –

surely there were oral history collections or union publications that would have let the author bring more workers' voices directly into the discussion. But it seems particularly relevant in the chapter on the bodies of laboring women, whose presence in public discursive landscapes has often been muted as well as masked, yet whose actions and activism can be discerned throughout American industrial history (e.g., in Aviva Chomsky's recent *Linked Labor Histories: New England, Colombia, and the Making of a Global Working Class* [2008], or in the very well-documented experiences of the early, largely female labor force in New England's textile industry, discussed in the work of Mary Blewett, Thomas Dublin, and many others).

Chapter 4, on role of social scientists and professional reformers in crafting the 1907 to 1909 Pittsburgh Survey of industrial accidents, offers more substance, exploring the ways in which people in an emerging white-collar professional sector – what one Pittsburgh critic referred to as an “invasion of vandal sociologists from the wilds of Boston, Chicago, and New York” (176) – made use of both the power and the vulnerability of industrial laborers' bodies as a resource from which to construct a new expert status for themselves. It would have been good to see the

rise of this professional class contextualized more fully, for example by thinking about it in relation to the growing managerial sector within industrial production itself, and the kinds of broader spatial and socioeconomic differences that were being constructed and inscribed in social space and practice in this era in the United States and elsewhere. Some additional inquiry into the specific histories of the Pittsburgh Survey's authors might have helped to illuminate where their own physical and organizational bodies fit in city's working world, and to expand the range of this generally very fine study by revealing more of what was happening at the borders, as well as at the core, of the heavy industries so central to industrial Pittsburgh's image of itself.

Reference

Chomsky, Aviva. 2008. *Linked Labor Histories: New England, Colombia, and the Making of a Global Working Class*. Durham, NC: Duke University Press.

DOI:10.1111/j.1548-1417.2010.01048.x
