

Social Critique of Judgement, but they are also consonant with work by Arjun Appadurai, who is represented in the collection, as well as by numerous other social-cultural boundary-crossers, speaking subalterns and undisciplined academics. Appadurai's own essay is a continuation of his work on social/material exchanges. My only quibble is with his periodization that "consumption has *now* [my emphasis] become a *serious form of work* [original emphasis]." I would argue that consumption has for some time been a serious form of work, but the fact that it has been so primarily for women has blinded the disciplined anthropological eye to its significance and meaning.

Another highlight for me was Bruce and Judith Kasperer's exploration of the discourses of Australian identity, which for Canadian readers may uncannily sound issues around region, state, multiculturalism and myth-making here. (OK, I admit it. I like reading pieces which help me think about my own work.) I also liked Biodun Jeyifo's sensitive and intelligent reading of African postcolonial fiction, and was intrigued by Irmela Schneider's examination of American movies on German television. I also admire the aspiration of Robert Weimann's essay, to reconcile concepts of symbolic capital with political economy perspectives. There are also fine essays/reflections by Jean-Francois Lyotard, Mary N. Layoun, Carlos Rincon and Brad Praeger and Michael Richardson.

The epilogue by Hans Ulrich Gumbrecht raises some of the limitations of the essays' perspectives, such as the avoidance of engaging with actual exchange value in international marketplaces. Neither do they deal, interestingly, with what feminist sociologist Liz Stanley has called "the academic mode of production" (in *Feminist Praxis* [London: Routledge, 1990]). (However, I am not sure that academic salaries are ultimately as central a point as Gumbrecht's argument would make them. What about other conditions—ownership of the means of production? of the products? the place of students? etc.) Yet all in all this is a useful collection, thought-provoking and generally well and clearly written.

Donald J. Lopez, Jr., *Prisoners of Shangri-La: Tibetan Buddhism and the West*, Chicago: University of Chicago Press, 1998, 283 pages.

Reviewer: *Marcia Calkowski*
University of Regina

In this book, Lopez eloquently argues that the Western romance of Shangri-la isolates Tibet from the quotidian world and denies Tibetans their agency in constituting such a world. Although, as Lopez observes, the myths of Shangri-la may have more recently drawn Western support to the cause of Tibetan independence, Shangri-la imagery ultimately serves to undermine the realization of this goal. It is this assertion that gives rise to the book's title. The "prisoners of Shangri-

la" are the Tibetans, Tibetophiles and Tibetologists who, having crafted, disseminated and, at times, striven to enact these myths, are the architects of their own imprisonment. Throughout the seven chapters of the book, Lopez directs his examination to the confluence of fact and fiction that has formed and is forming the Western image of Shangri-la. The first six chapters are essays of "myths" that contribute to this image: the Western preference for designating Tibetan Buddhism by the non-indigenous construct "lamaism," the emergence of the text known as "The Tibetan Book of the Dead" in the Western spiritual canon, the authorizing principle behind the self-proclaimed autobiographical works of an Englishman-cum-Tibetan lama known as Lobsang Rampa, the Western insistence upon and devoted pursuit of esoteric, extra-Tibetan meanings of the mantra "Om Mani Padme Hum, the "orientalist" approach to interpretations of Tibetan religious art, and the politics of knowledge involved in the fashioning of Tibetan Buddhist programs within Religious Studies Departments in several North American universities. In a sense, these "myths," which Lopez entitles respectively "The Name," "The Book," "The Eye," "The Spell," "The Art" and "The Field," are presented as signposts along the Tibetan "magical mystery tour." As an American Buddhist scholar trained within "The Field," Lopez identifies himself as an erstwhile tour participant while deftly deconstructing the very signposts that have attracted many Westerners to the tour itself. The nuanced explorations in these chapters contribute to a Western ethnohistory of Shangri-la and are the strength of this very well-written book.

The question to ask, Lopez tells us, is why Western myths concerning Tibet "persist and how they continue to circulate unchallenged" (p. 9). He endeavours to answer it by exploring the authoritative nature of the myths. To this end, Lopez provides examples ranging from the mantle of science worn by psychologists who equated the experiences produced by psychotropic drugs with the after death visions described in Tibetan texts, to a delightful account of his straight-faced (and context-free) assignment of Lobsang Rampa's book, *The Third Eye*, to his undergraduate students and their resistance to Lopez's subsequent efforts to impugn the autobiographer's authority. But the question Lopez has asked warrants some qualification. Most of these myths, after all, have been challenged on numerous occasions by Tibetan and Western writers, but many of the myths' interlocutors, like Lopez's students, appear to shrug off such challenges, or, at least, have absolutely no interest in them. Thus, although Lopez correctly locates the myths' persistence in the authority they invoke, his question appears to assume that Westerners would find academic authority naturally ascendent over some other authority.

The final chapter, "The Prison," revisits the proposition that Shangri-la imagery undermines the realization of a Tibetan goal of independence, but stops short of providing a compelling argument to support it. Lopez's discussion of Tibetan agency in this process is limited to the Dalai Lama's

discursive embrace, when addressing Western audiences, of the Shangri-la imagery of a Buddhist modernism. Many Tibetans share Lopez's assessment of Shangri-la imagery, but, equally, many Tibetans have created and engaged their own versions of Shangri-la. Thus, Lopez's argument would be enhanced by some pertinent historical and geographical context. The former would include the distinctive strategies deployed by 20th-century Tibetans in their efforts to garner political support and a comparison of these strategies with the Dalai Lama's journey towards the Nobel Peace Prize; the latter would acknowledge that Indians have their own longstanding, non-Western Shangri-la imagery. Lopez offers the very astute insight that Tibetan refugees arriving in the West found their images as constructed by Western fantasy awaiting them. What we are not told, however, is that Tibetan refugees were astonished to find themselves reflected in some Western mirrors as Chinese.

Lopez has taken on a very complex and intriguing issue, and he has addressed it with considerable élan as well as scholarly depth. This book is highly recommended to anyone interested in Tibet or in the Western construction of Tibet.

Habiba Zaman, *Patriarchy and Purdah: Structural and Systemic Violence against Women in Bangladesh*, Woman and Non-violence Series, No. 5, Uppsala: Life and Peace Institute, 1998.

Reviewer: *Celia Rothenberg*
University of Toronto

This short publication (40 pages) overviews the nature of violence experienced by women in Bangladesh for a non-academic, activist-oriented audience. Zaman's argument is informed by a socialist feminist stance, her experiences growing up in Bangladesh, and her research studying her own society.

Zaman briefly argues that Bangladesh's Muslim Personal Laws are at the root of women's inequality in society. These laws include gendered inheritance practices and polygamy; they are further part of a system which creates obstacles for women who want to divorce their husbands and maintain custody of their children and tends to blame the victim of the crime (pp. 14-15). Due to their unequal position within this system, women experience neglect and violence from the time of their birth through old age (pp. 17-21). The forms of violence Zaman cites include murder, domestic violence, acid-throwing, dowry deaths, rape and trafficking in women and children (pp. 23-28). Related to the rise of the religious right in Bangladesh, Zaman also briefly recounts cases including a stoning for adultery, whipping for a premarital affair and the calls for death against Taslima Nasreen, a well-known feminist writer and activist (pp. 31-34).

The anecdotal evidence offered by Zaman as indicating the structural and systemic nature of violence against women

in Bangladesh is shocking, indicating important areas for future research for anthropologists in particular who are inclined to blend their research with activism. While space may not have permitted Zaman to go much beyond the "bare facts," such as they were reported by newspapers in Bangladesh, bringing these issues to the fore alerts us to the need for more attention to be paid to them.

Indeed, Zaman's work encourages us to ask—and look for the answers to—a number of important questions: How do the women themselves articulate their positions within this society? How do women define and experience patriarchy and purdah in practice? How do patriarchy and purdah work together (or not)? How do women operate within these systems, at times engage in resistance and at other moments even collaborate in their perpetuation? How is Islamic belief and practice utilized by those who carry out acts of violence against women? How is it utilized to combat these practices?

Zaman's study addresses an important and sensitive topic, a topic which we now know must be examined in far greater detail and depth than can be offered here. Importantly, Zaman has contributed to creating awareness of the need for future scholars to look at these topics and for activists to become involved with these issues.

Homa Hoodfar, *Between Marriage and the Market: Intimate Politics and Survival in Cairo*, Berkeley: University of California Press, 1997, 302 pages, ISBN 0-520-20611-8 (cloth), 0-520-20825-0 (pbk.).

Reviewer: *Sharon R. Roseman*
Memorial University of Newfoundland

Homa Hoodfar's impressive investigation of the survival strategies practised by the members of low-income households in Cairo will be of interest to anthropologists working on similar projects throughout the world. One of the main strengths of this book is the thoroughness and precision with which Hoodfar outlines both the macro-level influences that constrain individuals, households and communities and the micro-level strategies that people employ in response to these constraints. For example, she carefully establishes explicit connections between the destructive impact since the 1970s of the structural adjustment policies which the governments of developing nations have been pressured to adopt, inflation, rapid increases in prices, the removal of subsidies for some basic goods and the survival strategies of her informants.

The quality and depth of the information that Hoodfar presents indicate the strength of the relationships that she established with individuals living in her field sites. Moreover, her accounts of the struggles and agency of those who shared their lives with her are sensitively composed. On the firm basis of this rich and carefully contoured ethnographic detail, Hoodfar develops a number of penetrating insights about complex ques-