

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 long-standing, 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*
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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-