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*
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-

tions such as "the differential impact of development processes on women and men" (p.6), premarital negotiations, the variable impacts of Islamic oppositional movements and the controversial practice of female circumcision.

Like other researchers who have stressed the importance of incorporating into economic analyses all of the work activities performed by women, men and children, Hoodfar demonstrates the major contributions made to economic survival by the performance of unpaid reproductive work such as cooking and childcare. In her comprehensive analysis of survival strategies, she also includes the significance of frugality in planning monetary expenses, of unregulated activities like peddling, of communal contributions supporting life-cycle events and of both horizontal and vertical social networks. One of the most important of the social network systems that Hoodfar describes is the continuous formation of neighbourhood savings associations, these paralleling the formal banking and loan sector to which many lower income households are denied access.

This book also contains a very significant discussion of the gendered practices of seeking, and deciding whether to maintain, different categories of wage employment. From the early 1980s to the early 1990s, she observed a shift in families' preferences with respect to their sons' educational and vocational goals. Many lower-income parents now encourage their male children to pursue apprenticeships in the manual trades as opposed to further academic education. She also found that state employees with "white-collar" positions are forced to either take on second and third jobs in the unregulated sector or ask for unpaid leave from their permanent posts in order to earn substantially higher wages abroad in neighbouring oil-producing countries. Girls and women, in contrast, now complete more years of formal education than previously. Despite difficulties that include the necessity of arranging childcare, some married women with young children continue to work in relatively low-paying government positions partly because of the associated benefits such as maternity leaves and an old age pension plan. Hoodfar found that, by the early 1990s, many women had adopted the practice of veiling; although to some outsiders this strategy might appear to be automatically associated with a reduction in women's access to "modern" economic and political autonomy, she describes how it became a crucial means by which some women were comfortable travelling to earn wage incomes outside the vicinity of their residential neighbourhoods. Other women instead prefer to earn money in self-employment activities (e.g., operating market stalls). To a great extent, the economic survival of households is based on women being able to take advantage of the services available in public institutions and to respond quickly to opportunities to purchase subsidized food items in government shops; both of these responsibilities require someone to wait in long queues and be present when news about prices is circulated in a neighbourhood.

Hoodfar's book includes a discussion of not only labour and consumption patterns but also of the different types of financial arrangements established by the members of Cairo households. In coincidence with her approach to other areas of analysis, rather than adopting previously defined categories for budgeting and money management strategies, she allows her detailed empirical data to lead her toward an excellent account of the patterns underlying the heterogeneity that she finds characterizes the relationships of married couples. One of the most interesting elements of couples' negotiations involves women and men's sometimes varying interpretations of the Islamic tenet that men have the obligation to provide their wives and children with basic economic support. Hoodfar argues that "This religiously sanctioned arrangement, which few social scientists have paid much attention to, has given Egyptian women of the 'working poor' an advantage over many of their counterparts in other parts of the Third World such as Latin America" (p. 142).

The title of this ethnography—which for many readers will invoke the influential 1981 collection *Of Marriage and the Market* (Young, Wolkowitz, and McCullagh [eds.], Routledge and Kegan Paul)—is tied to a clear thread that runs throughout the text:

> Women's apparent conservatism and their adherence to Islamic traditions have a material basis, as they defend their privileges in the face of rapidly changing socioeconomic conditions and the commercialization of the economy, which increase their dependence on their husbands. When terms are agreeable, women take full advantage of the labor market. (P. 103)

The valuable work that Hoodfar has accomplished in empirically documenting and carefully analyzing the strategies that Egyptian women and men have adopted in the face of the ravages of global inequality is to be applauded and should be widely read.

Jean-Loup Amselle, *Mestizo Logics: Anthropology of Identity in Africa and Elsewhere,* Claudia Royal (trans.), Stanford, CA: Stanford University Press, 1998, 207 pages.

Reviewer: *Deirdre Meintel*
Université de Montréal

The publication in English translation of Jean-Loup Amselle's remarkable work, *Logiques métisses* (1990) is a most welcome addition to the new literature on ethnicity. In an earlier work, Amselle sought to demonstrate the determining role of the colonial state in creating artificially fixed boundaries that belied the fluidity and continuity that had characterized African societies (Amselle et M'bokolo, 1985). Based on his research among several groups in Mali, including the Fulani, the Malinke and the Bambara, Amselle makes a strong case in *Mestizo Logics* for the constructed character of these societies