

There has been much scholarly preoccupation with Gandhi but, ironically, very little emphasis has been placed on his dealings with contemporary Muslims. This book is a long-awaited and necessary contribution to Gandhian scholarship. It is written in a manner which is straightforward and clear, filled with moments of surprising insight so characteristic of McDonough's style. This book should illicit more scholarly discussion.

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Buddhism after Patriarchy: A Feminist History, Analysis, and Reconstruction of Buddhism. By Rita M. Gross. Albany: State University of New York Press, 1993. ISBN 0-7914-1404-3. Pp. x+365.

In *Buddhism After Patriarchy* Rita Gross provides what must be considered a ground-breaking attempt to survey the history and doctrines of Buddhism in terms of feminist issues, and to suggest a "revalorization" of the tradition in light of feminist concerns.

The book is divided into four main parts. In the first, "Orientations," Gross gives an outline of basic Buddhist teachings for the benefit of readers who have little or no familiarity with the tradition. She also describes her approach to the topic as both that of an "outsider," studying Buddhism from the perspective of a religious historian, and that of an "insider," practicing Tibetan Vajrayana Buddhism (Karma Kagyu school). This orientation proves to be an asset and, simultaneously, a drawback to the book, for, as an insider, she has a heightened sensitivity to the motivations and rationale behind ostensibly misogynist statements found in Buddhist texts. However, it also lends a bias to her treatment of Buddhism in favor of the Vajrayana tradition. Such a bias is problematic in a book which purports to assess and reconstruct the Buddhist tradition as a whole.

Gross's examination of the history of women in Buddhism, in part two, is guided by the search for "an accurate and usable past" (passim). Here she describes the various roles and images of women found in the three main periods of Buddhist development: Indian Buddhism, Mahayana Buddhism, and Indo-Tibetan Vajrayana Buddhism. From this survey Gross identifies two opposing attitudes to women in Buddhism: one stream of thought suggests that women are impure and incapable of enlightenment, while the other holds that gender is irrelevant to spiritual endeavors. While she concedes that the former view has probably always been the predominant one, she suggests that the presence of the latter view throughout Buddhist history is the most "usable" dimension of Buddhist history for feminism (chap. 7). Her assessment is that the "feminist" stream of thought, which takes gender to be irrelevant, has always been more "normative and appropriate" for Buddhism, because the feminist view is more compatible with the "core teachings" of Buddhism (116). This view is elaborated in part three, in which Gross analyzes key concepts in each of the three main systems of Buddhist thought from a feminist point of view: "egolessness" in early Buddhism;

emptiness in Mahayana; and Buddha-nature in Vajrayana. She concludes that all three key concepts support the idea that gender is, like other human characteristics, a non-enduring and non-essential aspect of the human being, and therefore they do not support gender inequity or gender hierarchy (chaps. 11–13).

Finally, in the fourth part, Gross draws conclusions from her research and sketches her agenda for a feminist reconstruction of Buddhism. Her verdict is that Buddhism maintains an “intolerable contradiction between view and practice” in that the core Buddhist teachings are gender neutral, but that unequal gender practices have nonetheless held sway in Buddhist institutions (209). This leads her to the view that Buddhism is undoubtedly patriarchal, but not hopelessly so. What it has lacked thus far is someone to claim the “prophetic voice” which would require Buddhism to critique, challenge, and change society (134, 216). Giving herself permission to use that voice, Gross concludes by suggesting ways in which the rules of Buddhist lay and monastic practice might be rewritten to eliminate gender inequality (chap. 14), and by proposing an agenda for reconceptualizing Buddhism in “androgynous” terms (chap. 16).

Gross’s book provides a useful compendium of information on women in the history of Buddhism, and is a fascinating and thorough study of the attempt to engage Buddhist doctrine with western feminist ideology. However, the book’s potential utility for students and scholars is marred by its lack of referencing and lack of grounding in primary sources. Given the relative scarcity of secondary source material on women in Indo-Tibetan Buddhism, it would seem difficult to justify such an oversight.

More disturbing than these methodological inadequacies, however, is the Western bias that seems inherent to the book. This bias is evident most clearly in Gross’s invocation of the prophetic voice to bring Buddhism to a post-patriarchal state. Surely the kind of patriarchy associated with Buddhism cannot be discussed apart from the specific socio-historical milieu within which each form of Buddhism is located. If so, the particular form of patriarchy and the problems it creates for women will be unique to each socio-historical situation, and will therefore require unique solutions. On this view Gross’s adoption of the prophetic voice and her assumption that western feminism should be the savior for all Buddhists, is, to say the least, problematic; among other things, it seems to trade male dominance for western.

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The Electronic Eye: the Rise of Surveillance Society. By David Lyon. Minneapolis: University of Minnesota Press, 1994. ISBN 0-8166-2515-8. Pp. x+270.

In this book David Lyon aims to illustrate and clarify some of the main issues of the surveillance debate, and to offer an alternative, normative stance on surveillance from a Christian perspective. Lyon describes the “surveillance society” as one in which “[p]recise details of our personal lives are collected, stored, retrieved