

This is a useful book only in the sense that it has bluntly disclosed the dark side of sexual inequality in Hong Kong. The volume, however, is impaired by several flaws. For example, it does not discuss in depth the hybrid Chinese-colonial features which have great impact not only on government policy-making and economic performances but also on women's social and political status. If Hong Kong's culture and values are truly different from those of the mainlanders, we have not discovered as much from the reading. While their discussions are backed by many figures and tables, the authors seem to offer only a second- or even third-hand study of women in the British colony, despite the fact that they are all from Hong Kong. They heavily cite research results of other scholars and often quote each other in the book without giving much in terms of their own analyses and contentions. To a great extent, their deliberations present a rather pessimistic view when examining women's struggle for equality. They ignore the effects of political and economic developments in women's changing status in Hong Kong, becoming exclusively and excessively critical in their remarks. According to Tsang Gar-yin's judgment, "the obstacles to women's liberation have been so deeply and extensively lodged in Hong Kong that their removal is tantamount to a social revolution. Neither the government nor the public at large have had the commitment to such a revolution" (p. 40). Unfortunately, for those Hong Kong intellectuals, the women's movement in Hong Kong seems to be doomed because of the deeply rooted Chinese tradition, colonization, and worst of all, the coming of 1997.

PINGCHAO ZHU
University of Idaho

The Problem of a Chinese Aesthetic. By HAUN SAUSSY. In the *Meridian: Crossing Aesthetics* series. Edited by WERNER HAMACHER and DAVID E. WELLBERY. Stanford, Calif.: Stanford University Press, 1993. xvi, 296 pp. \$45.00 (cloth); \$15.95 (paper).

This book provides a thoughtful reconsideration of the Chinese poetic tradition, with particular attention to the question of allegory. At its core are close readings of the Great Preface and other commentaries to the *Book of Odes*, and of selected odes. Its object is to establish the translatability and so the place of Chinese literature among comparative literatures through application of the "analytic methods of rhetoric" to Chinese poetics (p. 2). As Saussy explains: "[T]he issues of Chinese allegory and that of the possibility of a comparative literature involving Chinese are linked; the resolution of both depends on an answer to the question of how far the theory of rhetorical language may be extended" (p. 18). The book succeeds in many respects, not least of which is that it serves as a point of convergence for literary theory and sinology. It reminds western-trained sinologists that they are also comparatists, and translators before that, no matter what their subject or object within the culture.

Consistent with the book's inclusion in the *Meridian* series, Saussy's presentation is, first and last, that of a theorist. He constructs arguments that are logical and often compelling, but enroute to his conclusions he revels in lateral moves and novel juxtapositions—in the organic attributes of creative, problem-solving thought. While on occasion he indulges in Derridean flourishes, his discourse generally seems more Zhuangzian: both spirited and grounded. His eye is on the *connectedness* of things Chinese and Western, and he conveys the excitement of making those connections

Handbook Of Inaesthetic Meridian Stanford Calif

Alain Badiou,Alberto Toscano



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Handbook of Inaesthetics Alain Badiou,Alberto Toscano,2005 This volume presents a new proposal for the link between philosophy and art Badiou identifies and rejects the three schemes of didacticism romanticism and classicism that he sees as having governed traditional aesthetics and seeks a fourth mode of accounting for the educative value of works of art

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