in which a whole town is reproduced in a three-dimensional map, is not mentioned.

The sections of the book that examine the contemporary debunking of the heroic explorer/cartographer tie in well with the burgeoning interest in exploration writing in Canada, particularly those journals of explorations in what is now the North-West Territories. The postcolonial questioning of the heroic cartographer and "discovery" mythology generally has also been prevalent in Australia, where revisionist history as well as fiction have sought to replace traditional triumphalist histories with more sensitive and ambiguous narratives. George Bowering's *Burning Water*, Brian Fawcett's title story in the collection *The Secret Journal of Alexander Mackenzie*, and White's *Voss*, as Huggan suggests, attest to this preoccupation with demythologizing the explorer figure. But Huggan points out that this desire to deconstruct the cartographer is sometimes matched with a willingness to reconfigure the map in an "indigenous" style. Huggan's insightful reading of Canadian Rudy Wiebe's *Playing Dead* and of Australians Kim Benterrak, Stephen Muecke, and Paddy Roe's *Reading the Country* uncovers the unease present in texts that aim at a hybridity of representational strategies but may fall back into Western modes, or be guilty of imprisoning indigenous discourses within Western theory (145).

Huggan is aware of the irony of postcolonial cultures using European literary theory and, in my opinion, quite rightly argues that deconstructive strategies need to be wielded against the hegemonic spaces created by colonial cartography. Postcolonial writing, as he observes, has this process well under way. Mapping may yet be altered from its colonial role of establishing a Cartesian "reality"—which operates to serve the interests of colonial culture—to an ensemble of metaphoric and other procedures that allow us to celebrate difference and different spaces without drawing boundaries. It is in this sense of mapping that Huggan has surveyed the area with great competency.

SIMON RYAN

Renata Salecl. *The Spoils of Freedom: Psychoanalysis and Feminism After the Fall of Socialism.* London and New York: Routledge, 1994. pp. vii, 167. $73.95

Western writing about the fall of communism in Central and Eastern Europe has centred predominantly on assessing the proportion of the political inhumanity generated by communism. Surprisingly, however, the new insight into post-communist Europe has not affected particularly Western attitudes towards the West's own Marxism and its liberal, leftist ideology.

The Spoils of Freedom: Psychoanalysis and Feminism After the Fall of Socialism, by Slovene philosopher and sociologist Renata Salecl, is critical of

the socialist and post-socialist ideology of gender and society and of some aspects of Western liberal, political, and cultural theories on these two issues. Thus, the main purpose Salecl intends her book to serve is "not only to 'open up' Eastern Europe but, against the background of the major political changes of the last years, to re-examine theoretical premises feminists have for too long taken for granted" (7). Since Salecl believes that the concept of the materialist construction of an individual and her/his social performativity is not sufficient to explain the (post)communist situation, she uses Lacanian psychoanalytic theory as a more effective approach to understanding the human position in communist society.

In Part I, Salecl covers most of the familiar facts about the origin of nationalism in former Yugoslavia, which triggered the civil war; here, Salecl's emphasis is on Bosnia. In Part II, she gives a long survey of some Western views about human rights, racism, the bourgeois state, crime, and feminism. The two parts, however, are not tied into a methodologically coherent whole. The Lacanian psychoanalytic theory becomes Salecl's subject somewhere halfway through the book, and readers who expect to learn more about feminism in post-socialist Europe, which the title of Salecl's book suggests, will be disappointed. Salecl reduces her topic to former Yugoslavia and confines feminism to the last chapter of Part II and to a short conclusion. The only two other communist countries to which she makes marginal references are the former Soviet Union and the former Czechoslovakia.

Part I, which deals with the civil war in former Yugoslavia, presents nothing new to those who have followed media coverage of the war; Salecl's often selective and arbitrarily chosen sources are in the same media. Besides relying on Western media, she often quotes from the biased and manipulative former Yugoslav press, whose information she uses as solid facts. This compels one to question Salecl's conclusions. Analyzing the psychological motivation for media manipulation, and the implications of such manipulation on an individual's (or a collective's) performance, probably would have been a more illuminating and useful enterprise.

More valuable is Part II, in which Salecl tries to link Lacanian psychoanalysis with political theory and anthropology, creating a complex philosophy of post-socialist Europe. Salecl uses the Lacanian concept of the Real to define the process in which national consciousness in the former Yugoslavia both constructs and destructs the idea of the homeland. Salecl suggests that national myths and symbols, as well as religious rituals, become powerful signifiers in the articulated construction of the homeland. Thus, symbols of the Muslim culture and faith (which in former Yugoslavia also had a status of Muslim nation) become metonymic signifiers of a country. Salecl sees those signifiers as the Real, an element that is neither purely symbolic nor imaginary but which constructs the subject through language (both popular

speech and political pronouncements). Thus the Real, the "fantasy structure" (17), and not the proper country, whose existence the aggressor (Bosnian Serbs) does not recognize, is precisely what the aggressor wants to destroy. The aggressor (Bosnian Serbs) does not refer to Bosnian Muslim fighters as Bosnian but as "green berets" or "fighters of jihad." In doing so, Salecl suggests, the Serbs force the Muslims "to forge a fantasy structure of national identification" (17).

Salecl's reading of the post-communist construction of the state can be seen only as an alternative, speculative approach to the political reality on which she heavily relies in formulating her argument. But her approach does not help illuminate the complexity of the actual events that, in former Yugoslavia, depend as much on the realpolitik as on the collective "fantasy." The Bosnian Muslims, for example, also defend a *state* that has been endorsed, and hence given some form of credibility, by the legal bodies of the international community; in that sense, their state is a reality.

Salecl also discusses the correspondence between speech-act theory and political utterances in speeches by nationalist leaders in former Yugoslavia. Here, her constructionist paradigm works better than in most other parts of the book. She notices well the schism between the political utterance—a speech-act as a "closed totality" (30)—and the political action that follows the political utterance in discourse of a Yugoslav nationalistic leader. Here, however, she does not provide a full psychoanalytical matrix to complete her methodological paradigm. What is it that motivates this discrepancy between speech and action? Lacan remarks that "[n]othing is created without a sense of urgency; urgency always produces its supersession in speech" (Lacan 34). The former Yugoslavia has been destroyed, and several new states created out of it, in panic haste. Gaining a political (or territorial) advantage was a matter of time. Thus what is inscribed in those utterances is a suppressed, undemocratically selfish, nationalistic desire, not a political principle or a political intention that corresponds to a political utterance.

Rejecting any approach to human rights that belongs to the discourse of social antagonisms, as well as the traditional feminist view of the masculine-feminine distinction as the mind-body distinction, Salecl uses the Lacanian sexuation approach to rights. Thus she writes that "human rights are universal; but as long as they stand in relation to the object of desire, human rights are . . . determined by the particular object" (133). Salecl argues well that the socialist woman, whom Salecl defines using the Lacanian idea of the symbolic, was constructed as an oppressed woman precisely because socialism simply, conveniently, blended with its ideology the patriarchy that dominated Eastern European societies. In Salecl's argument, woman was constructed as a subject in socialism only according to the meaning ascribed to her by the socialist patriarchy. Salecl, however, does not

clarify how a position of woman may change in the post-socialist Eastern Europe, which is politically freer but remains patriarchal.

One should applaud Salecl's attempt to combine Lacanian psychoanalysis with political theory, and to apply this intellectual construct to political reality. But political reality, like any other reality (sexual, for example) inevitably brings into question issues of the social responsibility of an individual, as well as of the constructed performance of a social or a private role. Thus the problem with *The Spoils of Freedom: Psychoanalysis and Feminism After the Fall of Socialism* is not in its pronounced constructivist orientation but in its inability to argue persuasively for the constructivist, psychoanalytical basis of the political reality, which it claims to do.

However challenging Salecl's project may be, her endeavour seems too ambitious for a book of 167 pages. The usefulness of the book lies in an attempt to read the political in the paradigm of the psychoanalytical. But Salecl's cursory and undeveloped argument does not offer readers either complete results of her analysis or a clear conclusion.

GORAN STANIVUKOVIC

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Jonathan Hart. *Northrop Frye: The Theoretical Imagination.* New York: Routledge, 1994. pp. 333. $55.00, $18.95 pb.

There are now in print recent biographical, bibliographical, or critical books on Northrop Frye from Joseph Adamson, Ian Balfour, David Cook, Robert Denham, A. C. Hamilton, and Marc Manganaro. Certainly there is much to be done to contextualize, supplement, critique, and otherwise cultivate Frye's extensive oeuvre. Still, given the breadth of Frye's work and the appearance of these other recent books on it, it would be preferable for any new overview to offer a distinct sense of its own purpose and viewpoint. I want to know whether Jonathan Hart's *Northrop Frye: The Theoretical Imagination* will offer a new explication of Frye, or perhaps an introduction directed toward a very specific new audience (Frye for New Historicists, or Frye for Cultural Studies)? Will it place a well-defined aspect of his work in a new context? Will it attempt a strongly argued global interpretation of Frye's major works, or his place in current and future thinking about just *one* of the many topics he wrote about?

Hart still lacks this well-defined focus, though it is not for lack of awareness of the problem. While he feels obligated to offer a certain amount of synopsis and commentary on the main points of Frye's the-