

those of the men... They are so opportunistic, they neglect to profit from the knowledge accumulated by men through the ages.”)

The analogy has been made that if the victims were black or Jewish, there would be no problem in identifying the clear evidence of racism and antisemitism. Why, then, is there such denial in naming the hatred of women and its inherent manifestation in routine violence, misogyny and sexism?

Here, the mix of articulate voices covers a number of important issues. Author Rosemary Brown talks of the violence against women as thwarting every attempt to achieve equality, and other widely-held goals for progress, as women live in fear. Feminist activist Charlotte Bunch feels that violence against women in its many forms is the most pervasive and insidious form of human rights abuse. She calls it a war on women, a civil emergency. Sylvie Gagnon, the woman who was shot, says, “Marc Lépine is a symbol of death and hate... he is a problem, not an individual.” Sociologist Linda McLeod describes a new form of playground violence where little boys simulate the rape of little girls, relating it to the popular culture of violence so rampant in the media — videos, cartoons, movies and music. Journalist Jack Todd says that the Polytechnique murders reflect part of a pattern similar to the man who shoves his girlfriend or pinches a waitress’ bottom.

The questions the film raises are those of women’s daily experiences — verbal, physical, psychological, sexual — that fit into this pattern. Finally, many of us who work for peace and justice are reminded of the global connections between violence against women, violence against the earth, and the violence of militarism. We are urged to make those links daily in both our public and private lives.

Immediately, there are ways to deal with prevention. Leona Heillig of the Montreal Assault Prevention Centre provides positive advice for self-protection; in as much as fear can make women feel like victims, steps can be taken to fight back. Recent studies have shown that women have a better chance of avoiding rape if they learn to protect themselves.

Francine Pelletier reminds us that for many young women, there is no turning back the clock. She gives evidence of this by citing the higher enrollment of women

students in the École Polytechnique this year. Both she and Jack Todd talk about the need for men to become involved and take responsibility for education and change. She points to the fact that for the first time men are beginning to speak out about violence to women. Men have to want the same things we do, she says. It is important that our message be the same.

The video, *After the Montreal Massacre*, is available from the NFB and is recommended for use in classrooms, communities and living rooms everywhere. It should be shown to and discussed with young and old alike, with a particular emphasis on the young, and with men who do not understand the fear that women live with on a daily basis, not just in North America, but all over the world.

YOU CAN BE FREE: An Easy-to-Read Handbook for Abused Women

Ginny NicCarthy and Sue Davidson.
Seattle: Seal Press, 1989.

By Carolyn Skelly and Sandra Hilliard Fishleigh

The sub-title, “An Easy-to-Read handbook for Abused Women,” is an accurate description of this useful volume. The vocabulary throughout is responsive to the needs of readers with limited literacy skills. It is written at a very accessible comprehension level.

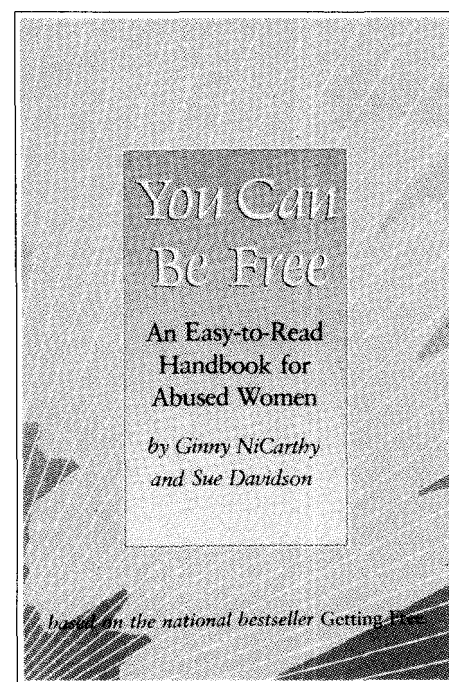
As a self-help manual, this handbook provides a good overview to enable a woman, who has been struggling with an abusive partner, to understand her situation. There are many guided exercises throughout that can help the reader begin to identify incidents of abuse and patterns of control in her life. Many of the exercises offer decision-making processes without making the common error of offering solutions that do not speak to an individual woman’s reality. The manual encourages the reader to define her own problem through useful exercises, and alerts her to the helpful options available. Most importantly, it encourages her to take a first step toward empowerment. In the section entitled, “Leaving and Staying: the Good and the Bad of Each,” discussion follows the exercise that includes what to do if she stays, how to plan for an emergency escape, and preparing

to leave permanently.

For a small volume — 113 pages — *You Can Be Free* has covered many aspects of the whole situation, from “What is Abuse?”, “But I Still Love Him,” “Getting Help” (professional, police, lawyers, counselors) to “You Can Be Your Own Counselor” and “Looking Out For Yourself and the Children.” One chapter is directed to the lesbian reader and, though most of the book is written for abused women who are not lesbians, much of the remaining content can be ‘translated’ for women who are. More and more lesbians are speaking out about violence between lesbians and the homophobia present in the services available to women. This chapter provides specific support to lesbians while it acknowledges the additional obstacles present for lesbians seeking help.

A caution is missing that needs to be placed at the beginning of the book to warn the reader of the danger of leaving the book, and, in particular, any of her written exercises, anywhere that an abusive partner might discover them. The woman’s safety and an assessment of her immediate situation needs to be given more prominence throughout.

The definition of abuse could be expanded for a clearer understanding. Not enough is said about the single assault or occasional assaults. Because of society’s low level of awareness about violence against women, and a woman’s own possible minimizing of her assault, just saying “Battery is not just one hit. It is a pattern of physical assaults, threats, and



restraints," can be misleading. One hit is an assault. More needs to be said about the establishment of a pattern.

Quotations from many survivors are used extensively with some of the speakers being identified by terms such as "Janine, a Latina," "Lisa is a Tlengit Indian," "May is a Chinese-American," and "Melissa, a white woman." As well, one speaker is identified as living in a black community. Other than the chapter for lesbians, these are the only references to cultural groups that provide a sense of inclusiveness for diverse populations. This is not adequate to make it truly inclusive. Missing is any reference to the complexity of class, ethnicity, colour, race and physically challenging factors affecting abused women. These issues are too important to have been overlooked. If the handbook is to be useful to all the abused women in this multicultural community, it must speak more directly to them of their particular life situations.

Many of the useful services and resources named are specific to the American reader. It would be extremely valuable to have an appendix that gives the names and phone numbers for similar services in Canada. However, many of the suggested organizations and steps to contacting them are easily translated into Canadian terms. Certainly this manual would be an excellent resource for women's neighbourhood drop-in centres, for the literacy programs now available to women, and wherever women gather together. It fulfills a very important purpose of providing knowledge and empowerment in a format and vocabulary truly accessible to abused women who have previously been excluded by many of the more complex texts available. It is a welcome addition to the resources for empowering women to make decisions about their lives, to ask for what they want, to appreciate themselves, and "to be free."

GUIDE D'ANIMATION POUR ATELIERS CONTRE LA VIOLENCE

Ina Motoi. Québec, Éditions Française Marois, 1991.

CONTAMINATION DE LA VIOLENCE

Lucienne Bushnell et Ina Motoi.
Toronto, Éditions Femmes Racines [à

paraître incessamment].

Par Sylvie Clamageran

Depuis sa fondation, en 1982, le Réseau des femmes du Sud de l'Ontario a mis en place de nombreux services et programmes pour les femmes. Cette année, le Réseau publie un guide d'animation et un programme d'atelier pour lutter contre la violence ; le premier vise les adultes, le second les enfants.

Écrit par Ina Motoi, le *Guide d'animation pour ateliers contre la violence* est un outil de travail pour conscientiser les gens à la violence qui nous entoure. L'ouvrage comporte trois volets. Le premier vise à faire prendre conscience de la présence de la violence dans les mentalités par l'analyse de la pornographie et des programmes de télévision. Le deuxième traite de deux manifestations de la violence dans la société : le harcèlement et l'agression sexuelle. Le dernier touche la violence dans la famille, à savoir la violence conjugale et les agressions sexuelles à l'égard des enfants.

L'ouvrage sera d'une grande utilité pour animer des ateliers. En effet, il présente un grand nombre de situations et de personnages types et comporte des grilles d'analyse, des feuilles de travail, des exercices et des questions pour des tables rondes. Il contient en outre une bibliographie ainsi qu'une liste de personnes-ressource et d'organismes.

Démasquant les tabous et les préjugés, le *Guide d'animation pour ateliers contre la violence* est un document-clé pour aider les femmes à trouver leur pleine dimension d'être humain, pour protéger les droits des enfants et pour aider les hommes à prendre leurs responsabilités dans la recherche de la non-violence.

L'autre publication du Réseau, *Contamination de la violence*, oeuvre de Lucienne Bushnell et d' Ina Motoi, propose un programme de sensibilisation à non-violence d'une semaine, destiné aux élèves des niveaux primaire et secondaire. Trois catégories d'âge sont visées : 6 à 9 ans, 10 à 13 ans et 14 à 17 ans.

Plutôt que de simplement dénoncer la violence, le programme propose une démarche active où l'élève apprend à faire face à la violence en cinq étapes d'une journée chacune : identification de la violence, résolution d'un conflit sans passer

par la violence, prise de conscience de la présence de la violence à la télévision et dans les images au moyen d'un visionnement critique, développement de l'estime de soi pour construire des relations saines, discussion de plans d'action individuelle et communautaire.

La démarche du livre est écologique en ce qu'elle prend en compte les différents éléments qui constituent l'environnement humain d'un individu et les possibilités d'action sur cet environnement. Le but est d'arriver à faire disparaître les rôles stéréotypés de victime et d'agresseur.

Les deux ouvrages sont disponibles à l'adresse suivante : Centre de recherches et de ressources pour femmes, Bureau 102, pavillon des Serres, Collège universitaire Glendon, 2275, avenue Bayview, Toronto (Ontario), M4N 3M6; téléphone: (416) 487-6794.

WOMAN ABUSE: Sociological Perspectives

Walter S. DeKeseredy and Ronald Hinch. Toronto: Thompson Educational Publishing, 1991.

By Patricia Bishop

It is unlikely that feminists will applaud the arrival of *Woman Abuse: Sociological Perspectives*. Academic feminists who teach undergraduate sociology may be pleased to have a text which gives an acceptable if rather dry and lifeless overview. However, grassroots feminists may be left wondering whether this book generates any positive change for women who have experienced abuse.

The book gets off to a rather unfortunate start, as the authors laud "advances in the social scientific study of this problem." This is exactly the epistemology which gives sociologists a bad name in the larger realm outside the discipline.

The language sets up both the questionable notion of objective truth and a male-model bias which elevates demographic and statistical data over the raw experiences, felt life, and intuitive observations of oppressed women. It gives power to the academics who conduct surveys and explain the reality of battering, rape, and other forms of woman abuse from the point of view of the researcher and his/her limited audience.