

spective. Native people in many parts of Canada fare very poorly in terms of health and wealth and life chances compared with non-Natives. To confront this issue only in terms of gender will simply not allow us to adequately analyse it.

That many economic and social arrangements have served men at the expense of women is not at issue. But patriarchy does not exist in a social vacuum. One has only to look at the exploitation by multinational companies all over the world to recognize the fact that economic and political structures and the resulting class situations have a major effect on the distribution of resources.

The Female World from a Global Perspective gives the impression of women all over the world as a separate entity from men, of there being two worlds. Unfortunately, this picture is not a refutation of previous male biases, but is rather a mirror image — only now males become invisible except as a source of women's problems. That the female world has to be made visible is obviously necessary. We need to know basic statistical and sociological information about women, but garnering this information on the preconception of dual, disparate cultures will ultimately lead to a false sense of reality.

It is perhaps Part Two of the book which is most rewarding and interesting. Here Bernard analyses the pros and cons of working for a better world for women by the use of separate or integrationist policies. She draws on a wealth of information, statistics, theories and analyses of real events; the result is a very valuable contribution to an area all too often ignored.

She points out that the separatist policy in development programmes for women, as it has been practiced, is not truly sepa-

ratist but takes instead a male-defined form characterized by poor staffing and financing, and low priority, and subject to male control — regardless of the political inclinations of the government. It is unfortunate that this is explained by the functionalist argument that "In many parts of the world, leftist movements were wooing the support even of women. For women were *needed* for a variety of services" (my emphasis). Again, one is given the impression of a large group of passive females shunted in and out of jobs and positions as the system dictates or needs them. Is it not rather unfair to generalize that all governments, whether left-wing or otherwise, are always so self-serving?

While the separatist policy could and did lead to marginalization and isolation, it could also provide a power base for women, a chance to learn and develop skills which would help them in their subsequent participation in mixed groups. Separate projects could also provide more personal support and encouragement for women. Integrationist policies, while overcoming some of the negative consequences mentioned above, could also be problematic, a major negative here being the "hazard it presents for co-option". She cites typical problems that might arise in male-female gatherings, where men tend to dominate the agenda and the outcome. Since women do not enter into these deliberations on an equal footing, equitable integration seems to be often impossible, women gaining little and usually losing their identity.

Yet separation may be a necessary transition in order to give women a chance to increase their social power. Again, one is reminded of recent research on the benefits of girls-only schools, rather than co-

education for females, as a sphere for gaining control and identity before having to confront the real world. This argument is indeed very plausible, but the case studies Bernard cites point up the fragility of such organizations; while women did come to feel more confident, in "Latin America, women's organizations... have little experience in labour unions and political parties."

As women all over the world have tried to come together to address their problems, Bernard brings us through the trials and tribulations endemic to the building of the women's movement. We are confronted with endless scenarios of men organizing women's conferences, of co-opted females arguing for the necessity to include Zionism, Iranian politics or whatever. We are also confronted with the uneasy realization that our feminist movement was perceived by many others as a form of western feminist dictatorship, that many women from the Third World did feel reduced to passive accommodating audiences for western feminists.

Gradually there emerges the present picture of women really getting to know each other, opening up communication systems, providing translations, and networking. The sad tale of political manipulation at both the Mexico and Copenhagen UN World Conferences gives way to the more optimistic note that, while the Nairobi Conference certainly did not change all that, at least most of the more than 350 items in the final document dealt with women's issues specifically. The book ends on a note of practical optimism when Bernard talks of a "world of women becoming well prepared to achieve equitable integration with — not into — the male world."

THE COMING OF WORLD WAR THREE, VOLUME I: FROM PROTEST TO RESISTANCE/THE INTERNATIONAL WAR SYSTEM

Dimitrios I. Roussopoulos. Montreal: Black Rose Books, 1986.

Deborah Jurdjevic

Dimitrios I. Roussopoulos has written a troublesome book. One wants to welcome any effort toward raising political con-

sciousness which sustains our sense of social responsibility. But however imminent our demise, we read *The Coming of World War Three* with certain pragmatic concerns: what is the point of the book, how certain are its arguments, for whom is it being written?

Roussopoulos' thesis seems straightforward enough: not enough is being done to prevent World War III. It will happen. If this is not only the starting point, but the final verdict, one wonders to what end the work has been presented to the public. The title doesn't help. *The Coming of*

World War Three, Volume 1 (a second volume follows) conjures up an image of a committed author, churning away until the very holocaust overwhelms him.

If one can come to terms with an historical approach to disarmament issues, written with the supposition that there is no future, then, there are several strengths to Roussopoulos' study. The first strength is the historical method itself. Roussopoulos offers no example without ample context. The second and third parts of this three-part book trace the development of anti-war protest groups. Part two focuses

on the free world; part three, a mere twenty-six pages, focuses on the independent peace movement in Eastern Europe.

Gradually, example by example, the genuine thesis of the book emerges. For example, under the general subdivision "Canada" and the more particular subdivision "Peace Action — 1970s and 1980s," Roussopoulos asserts that "for the peace lobby to become a genuine peace movement it must become multi-issued." His own concerns are neither national nor single-issued. The same thesis is apparent in his subsequent claim that the American peace movement generally is at the moment unaware that it is fighting the militarization of society.

Later, summarizing the activities of "Trust-Builders," a peace movement working independently of the government of the Soviet Union, Roussopoulos again insinuates the real thesis of his book. "In large part, the fact that all the Trust-Builders have not been arrested is due to the solidarity and internationalism of the non-aligned peace movement."

A second strength to *The Coming of World War Three* is the way in which Roussopoulos incorporates the voices of individuals who have been working with peace-related issues over the last several decades. He quotes Jean Stead, for example, of *The Guardian* (Manchester) assessing the difficulties faced by "Trust-Builders."

The Soviets still do not understand the

Western peace movement. They see it as a movement that can be used to persuade NATO to call off the modernization programme. They are not able to grasp that it is essentially a protest campaign that is joined in strength by the ecological movement. The last thing that the Russians could cope with is a similar free-thinking movement in their own country.

Making the needful point in the first section of his book, "The Drift and Thrust towards World War Three" (a singularly unfortunate sub-title) that the various arms agreements, since the second world war, have done very little to make a safer world, Roussopoulos quotes Robert Borosage, director of the Institute for Policy Studies in Washington:

The treaties these negotiations produce are architectural wonders, constructed to enable the military to build the weapons it wants.... Arms control agreements have been more effective in disarming public anxiety about nuclear weapons than in reducing the nuclear arsenal.

Ann Pettitt is quoted from *The Greenham Factor*, evaluating the success of the women's protest at Greenham Common. The women who participated, she writes, experienced

something of that creative spirit, that power of mimesis, evoked by our distant

ancestors when they drew pictures to overcome their fear of the huge powerful animals that surrounded and threatened them — the woolly mammoth, the sabre-toothed tiger. They drew it and danced and in this way they came to believe it could be done.

By letting these individuals speak for themselves, Roussopoulos grounds his general argument (not enough is being done to prevent global war) in the specific instance, demonstrating that throughout the globe individuals and groups are aware and are working. These voices redeem our sense of urgency, which otherwise evaporates in a plethora of historical detail, and they compensate for Roussopoulos' refusal to come to terms with the pragmatic question — for what purpose this book has been written.

Although the author does not say so in his introduction, *The Coming of World War Three* is in fact a reference book, aimed at activists (and to this end, it ought really to have an index). Roussopoulos' thesis, integrated throughout a comprehensive historical survey, makes three specific points. First that neither 'bloc' power (the United States, the Soviet Union) can be trusted. (One wonders for how many of us this is a novel observation?) Second, a meta-government resistance is the world's best hope; and third, if we don't get it moving, we are doomed. Volume 2 may give us some important suggestions as to how this is to be done — that is, if there is time.

THE LATE GREAT HUMAN ROAD SHOW

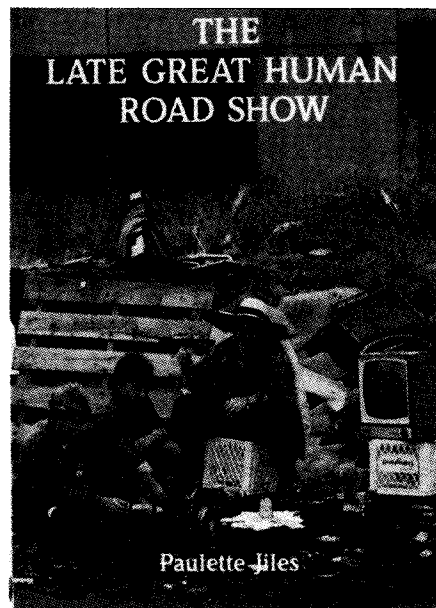
Paulette Jiles. Vancouver: Talonbooks, 1986.

VIGIL

Roberta Morris. Toronto: Williams-Wallace, 1986.

Eudora Pendergrast

These two novels both portray life after a nuclear disaster, but in very different ways. Jiles' funny, satirical account of the last days is set in a clearly recognizable contemporary Toronto which has been abandoned by all its surviving inhabitants, except for a random few who slept



through both the event and the subsequent evacuation. A heavy, poisonous smoke blankets the city; glass panels plummet and shatter on the sidewalks of the financial district; animals rot in a Parliament Street pet shop; booze, clothes, jewellery, all conceivable material possessions are available for consumption, with the exception of fresh food, drinking water, and the gasoline required to fuel an escape.

Jiles takes us, almost cinematographically, from one isolated reality to another — two yuppie couples measure themselves and each other against shifting, self-centred standards as they plot a return to nature over a candlelit dinner of pillaged canned goods and imported brandy; a band of resourceful orphaned children roam through the streets of Cabbagetown