

posters in the neighbourhood and organize a community meeting to warn other women; the police accuse her of interfering with *their* case. The information on the poster is so accurate that the rapist is turned in; he is convicted and sentenced to 20 years. LEAF (Women's Legal Education and Action Fund) works with her at the beginning. The Toronto Rape Crisis Centre supports her throughout the 12 years. Lawyers such as Mary Cornish, Cynthia Peterson and Sean Dewart, psychologists such as Rosemary Barnes and Peter Jaffe, and finally James Hodgson, an ex-police officer with a Ph.D. based on the study of race and gender discrimination in policing, all play pivotal roles in the success of this venture. A number of male and female judges move the case forward. The print media, especially one journalist writing in *The Sun*, keeps the story in the public eye, some "experts" from the field of feminist academics, therapists and law, who had built careers on violence against women, refuse to become involved. When she is feeling at a very low point, she receives flowers from Michelle Landsberg.

However, it was Jane Doe who had to keep the case alive. In 1997, eleven years after the rape, she was once more in court and telling her story. "...I had to go through the whole painful, humiliating process again. I had to lay bare my life for yet another stranger to scrutinize, prod and uncover..." The physical pain, stress and trauma were still there. She lived with shame and exposure, felt beaten and broken. She states that had she known the cost to herself, she would have walked away from the case against the police. When other women in their 30s and 40s were moving ahead in their careers and establishing families, she was obsessed with this court case. She would not recommend this to others.

However, the magnitude of what Jane Doe accomplished—along with an amazing support system—is not

to be found in many other cases of violence against women. This woman was determined to be not a victim, but a winner. She did not expect to actually win; her goal was to have a feminist position on rape procedure presented in court. But win she did: \$220,000; a public apology from the Metro Toronto Police Chief; and a social audit on procedures followed in rape investigations involving many women's groups and resulting in 57 recommendations.

The woman who is Jane Doe takes her place in the historical and international feminist struggle as a hero. And the name, Jane Doe, will never again stand for just an unknown woman.

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## TEN THOUSAND ROSES: THE MAKING OF A FEMINIST REVOLUTION

Judy Rebick  
Toronto: Penguin, 2005

### REVIEWED BY SHERRILL CHEDA

Perfect in every way, including the dedication "To Norma Scarborough and all the unsung heroes of the Women's Movement," this is a document we have all been waiting for: an exciting history of feminism in Canada based on the lives and stories of feminists who changed history and our lives for the better. The author, Judy Rebick, a well-known Canadian feminist and political commentator, is ideally situated, as a participant in the Feminist Revolu-

tion, to write this exhilarating story. The material, based on hundreds of interviews with the brave women who lived this history, is arranged chronologically, by decades. The 1960s start with that seedbed, the founding of the pacifist Voice of Women and the second wave of feminism. Doris Anderson, editor of *Châtelaine*, was ahead of her time in publishing feminist articles before the women's movement got its start. In Quebec, Thérèse Casgrain founded the Fédération des femmes du Québec in 1966.

Rebick ties these Canadian feminist origins with what was happening internationally—with the student activist movements and nationalist liberation anti-colonial movements, as well as Betty Friedan's *The Feminine Mystique*, the U.S. civil rights movement and the Quebec Quiet Revolution. Heady activism was in the air and in Canada it was called "The New Left."

Women's rights to their bodies and other health issues became a rallying cry in the western world. Consciousness-raising became an important component for young radicals of the Feminist Revolution.

As a feminist who was participant in all this activity, Judy Rebick has captured the essence of the movement and named the important earth-shattering events of the early 1970s: the Kent State massacre, Weathermen Underground, the end of the Vietnam War, Allende in Chile, Watergate, the FLQ, the *War Measures Act* and the Waffle within the NDP were all a part of our reality. These events were paralleled by a range of important feminist books and writers, publishers and magazines, and the emergence of two streams of feminism, socialist and radical, in Canada.

Women were organizing politically with Manitoba setting up the first provincial Committee on the Status of Women in 1967. In Ontario, led by Laura Sabia, there was a call for a Royal Commission on the Status of Women, which was fol-

lowed by the founding of National Action Committee on the Status of Women (NAC).

Everywhere in Canada women were agitating for changes in the laws and for policies that recognized women's contributions. The Murdock case in Manitoba, in which a female farmer lost her rights to her farm, galvanized women in Manitoba and every other province to fight for marriage rights, pension rights and employment rights.

The important leadership roles played by June Menzies, Flora Macdonald, Kay Sigurjonsson, Madeleine Parent and Laurell Richie are well documented here. They have their say and tell fascinating stories about how women, young and old, middle class and working class, came together to form NAC in 1972.

Before this, the 1970 Abortion Caravan was the first national action for the Women's movement in Canada. Women from the east, west, and centre traveled to Ottawa to protest the 1969 abortion law. At that time, a botched abortion was the number one reason for emergency hospital admissions in Canada. Under the 1969 law, a woman needed a letter from a psychiatrist get a legal abortion. Three hundred women and men marched on Parliament and garnered a lot of press attention for the issue. Rebick interviews a number of women who were a part of the Abortion Caravan and they describe the internal organization of the group and its actions, including an eventual meeting with Prime Minister Trudeau.

The women's movement in Quebec took a different route. The Quebec government legalized abortion, in response to pressure from women, in 1976, 12 years before the rest of Canada. French feminism influenced Quebec feminism just as American feminism influenced English Canadian feminism. Interviews with Ghislaine Patry-Brisson, Monique Simard, Michele Stanton-Jean and Francine Pelletier give a rich flavour of the uniqueness of Quebec femi-

nism with its mix of union women, academics and activists.

Child care was a central demand from the beginning of the women's movement. Toronto women started co-operative child care centres and Rebick interviews the idealistic founders. One of these daycare centres, the Devonshire, lasted 30 years. In 1982 a national day care conference took place in Winnipeg, organized by day care activists, calling for a universally-accessible daycare policy. From this came the basis for the Canadian Daycare Advocacy Association.

Violence against women was still hidden in 1970, but by 1975, the silence had been broken as women empowered themselves to be more honest. Women's centres, rape crisis and women's transition houses brought the shameful subject into the open. Rebick interviews feminist activists across the country, who were instrumental in opening the first rape crisis centres. Across ideological lines, women in Toronto organized the first International Women's Day Coalition in 1977-78.

Labour and professional organizations worked on behalf of women. Union feminists themselves warrant a chapter on their own and rightfully so, with riveting interviews with organizers. Rebick also documents the painful situation for lesbians in Canada before they joined together to demand their human rights. The role of aboriginal women in Canada's women's movement is given its due. Women of colour rate a chapter as do women and constitutional rights. The Morgenthaler clinics and the pornography wars are well documented, as is NAC and issues relating to pay equity and disabled women.

Rebick concludes with a look at feminism in the 1990s and beyond, including the backlash. Appropriately she ends with a chapter on fighting poverty and violence. In an epilogue, Rebick examines the new global feminism. This book belongs in every Canadian library, whether high school, college or university, as

an important part of our history, witnessed by those who lived it.

*Sherrill Cheda is a second wave feminist and a retired librarian who loves literature.*

## **UNDERSTANDING ABUSE: PARTNERING FOR CHANGE**

Mary Lou Stirling, Catherine Ann Camerson, Nancy Nason-Clark and Baukje Miedema  
Toronto: University of Toronto Press, 2004

### **REVIEWED BY LENORA SLEEP**

This book provides an overview of the Muriel McQueen Fergusson Centre for Family Research, one of five regional, collaborative community-based research centres across Canada that first received funding from the federal government in 1990 following in the wake of the Montreal Massacre and the resulting public outcry. The book begins with the origin of the Centre, its evolution, and then describes the different models of collaboration and the rewards of facilitating and fostering research teams. The remaining chapters highlight several of the research teams, their unique structure and research initiatives, all of which focus on the issue of family violence and take place within Atlantic Canada.

This book provides valuable statistics and a wealth of information on family violence in the context of the military culture, transition houses, the law, the work-place and faith communities. It also examines the complexities surrounding the life experiences of immigrant women, women residing on farms and abused rural women. The book ad-