

understand that they have the power to make their own life choices and that they must learn to exercise that power."

Mann has done an excellent job of shedding some light on why girls begin to measure their self-esteem by popularity and their ability to please others. It is well-researched and documented. And it can be read over the course of a few hours. Mann includes many personal anecdotes and transforms what are otherwise dry academic studies and statistics into a journey into the lives of several adolescent young girls who talk about everything from "going to third [a blow job] with a guy" to be popular, to their dreams and aspirations.

## OUR VISION AND VALUES: WOMEN SHAPING THE 21ST CENTURY

Frances C. Hutner, Ed. Westport: Praeger, 1994.

by Jan Clarke

*Our Vision and Values* is a selection of articles on a range of feminist topics by members of the Princeton Research Forum, a multidisciplinary organization of independent researchers. By drawing on an analysis of the present and recent past, this publication aims to provide a vision of the 21st century that includes women's contributions and accounts for women's values. While the idea of envisioning a more optimistic 21st century for women is welcome, the predictions in this book may be far more meaningful to white middle class women in the U.S. than to most women in Canada and elsewhere.

Articles in this volume are quite uneven and topics switch in an odd order from one chapter to the next—issues of work, management and poli-

tics are followed by spirituality and therapy, then switch to literary criticism, followed by risks and finally to sexuality. The main connecting thread for the articles is the argument that women live in a world defined by men, but this is certainly not an insight which is original enough to link such diverse topics. Most of the articles are general overviews of an issue with limited feminist analysis of the present, and often individualistic solutions suggested for shaping women's lives in the 21st century.

The two articles on women's spirituality stand out because they draw on vivid and insightful accounts of women's experiences to link personal lives with political action. Rosemary O'Brien traces the ways in which women have challenged the patriarchal hierarchy of Christian and Jewish traditions in the U.S. from the 1960s to the 1990s. Women speak of their commitment to organized religion, the ways religion helps them make their lives meaningful, reasons for an interest in goddess theology, and strategies to individually and collectively transform organized religion from within. Francesca Benson draws on women's personal reflections to demonstrate the links between politics and spirituality for women initiating alternatives to organized religion. By creating their own rituals within a network of spiritual communities, women are developing effective feminist alternatives to traditional practices.

Gail Walker's article on women's sexuality encourages women to empower themselves by articulating sexuality from inside their own experiences. While Walker does challenge the objectification of women and encourage an embodied notion of sexuality, unfortunately discussion of gender identity and sexual orientation are sidestepped. Violet Franks and Hanna Fox also challenge the way women are routinely viewed as commodities and suggest a non-sexist understanding of feminist therapy. Details of women's stories demonstrate the many ways women in psychotherapy have attempted to over-

come oppression to gain personal strength.

Since the introduction of *Our Vision and Values* cites the Montreal Massacre as the kind of murder we must take action to avoid in future, I anticipated subsequent discussion of violence against women and reference to Canadian issues. Instead, all the articles are based on US politics with seldom a reference to other countries and cultures. Further mention of the Montreal Massacre and detailed analysis of violence against women are absent.

*Our Vision and Values* is useful as a general introduction to a variety of feminist topics in the US during the Second Wave of the Women's Movement. The analysis of current and future women's issues is formative, even though the limited analysis of class, ethnicity and heterosexism are serious oversights. While the vision for shaping the future for women in North America is incomplete, *Our Vision and Values* does offer strategies to confront inequalities most women still routinely experience.

## ENTRE L'OUTIL ET LA MATIÈRE

Lélia Young. Toronto: Éditions du GREF, 1993

par Christine Klein-Lataud

On pourrait prendre comme définition de son art poétique quelques vers du recueil récent de Lélia Young :

« Les mots prennent forme  
les sons deviennent visuels  
et le dialogue s'ouvre  
sur les solitudes »  
(« Sous l'immobilité », p. 122)

Au chaos du monde, à l'insatisfaction de la vie, à la fragmentation sociale de la modernité, elle