The above article is reprinted from Compass (November, 1987). It has recently been submitted for a National Journalism Award in the book review category.

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This is a big book. My decision to prepare a review was based more on duty than desire. It looked like a life's work, and, generally speaking, anthologies, especially those intended for the compulsory reading lists of undergraduates, are not my favourite read.

I should not have been surprised that it turned out to be a very good book. The editor, Geva Hoffman Nemiroff, is a formidable Montreal feminist and teacher. Persuading, cajoling and threatening thirty authors to submit manuscripts — interesting manuscripts covering a wide range of theoretical, methodological and substantive ground — might well have left her unanswered. Way back in the early 1970's Nemiroff co-taught the first Women's Studies course in Montreal with her close friend and contributor to this volume: Christine Garside Allen, now Sister Prudence Allen of the Religious Sisters of Mercy. For several years the students hung from the rafters in their course, and together the two feminist scholars mobilized colleagues, staff and students to found Concordia University's Simone de Beauvoir Institute.

Then came the dark days of the counterculture. Hours after Allen went subnational in August 1979 Nemiroff, who was director of the New School at Dawson College, informed her that her services would not be required at Concordia that September. Nemiroff was too charismatic, too political, too charismatic and most especially too committed to student-centred teaching for many of those in the new institute she had been so instrumental in founding.

The entire episode raised, and many said answered, the question: to what extent will a university incorporate oppositional practices and perspectives? In this case, the university was prepared to tolerate plummeting enrollments in the women's studies course to save it from radicals and demongocrats. Students protesting; so did some colleagues, and Nemiroff was indefatigable in struggle, epic in defeat. And why not? As she puts it in the last chapter of Women and Men, "We are living in a mass revolution which has been especially active for over a hundred and thirty years. When we remember this, we will not lose hope or patience."

Through this book Nemiroff has found another way to reach students with her tough-minded but eclectic feminist scholarship and politics. The book's variabilious title belies its contents, for here, in one article after another, students are introduced to the wide world of feminist critique. And the overall message conveys Nemiroff's view that the feminist struggle takes place everywhere, that it is a struggle between the powerful and the powerless, and that it is a process. The ultimate goal is successful revolution, but the only serious question is, which side are you on?

More than half of the articles in the collection are reprints, but most of them appeared in small journals with limited readership. Pat and Hugh Armstrong's "Beyond Numbers: Problems with Quantitative Data" moves beyond the now standard critique of sexist bias in data gathering and selection towards an exploration of the limitations of number-crunching for capturing the dialectics of history, daily life and oppression. Margrit Schléchtle's creative use of Kuhn's work on paradigm in scientific work is useful for new students and veterans alike. That her article ends with a question: how is it that work done within a sociist paradigm (eg: Kuhn's) can be useful for feminist social science? is a wonderful stand in for students who expect their books or their teachers to have "the answers." It is a question, moreover, that has preoccupied a whole generation of socialist feminists, unwilling to discard Marxism, and a growing number of feminists who are now taking over the works of Freud for insights into the perpetuation of patriarchal society.

Carrie Morris, on the other hand, in "Against Determinism: The Case for Women's Liberation", (written for this text), argues that feminists must discard both Marx and Freud. As a psychoanalyst, Morris is properly interested in providing the Canadian Constitution, and Dorothy Goldin Rosenberg's descriptions of the women's peace movement. There is also an innovative article by Jim McGillivray on the patriarchal roots of nationalism. Drawing on the work of Mary O'Brien and others she provides a devastating critique of the current stock of theories on nationalism in which she uncovers the centrality of control of reproduction, and,

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therefore, of women and their sexuality to national and state interests.

In her concluding chapter Nemiroff also provides an account of the taking of 28 which differs sharply from Hoss's account. But she does not explicitly draw attention to the difference, and, herein lies a major fault with this anthology which it shares with so many others. For it should be the editor's role to bring the contribu-

tors into dialogue with each other, pointing out what they share, and where they differ. This work is left to the reader, and because this is really an introductory text, this is problematic. Students are not initially in a position to recognize different sets of assumptions, let alone to judge between them. If there is a second edition Nemiroff should consider being more of an editor, both in this way, in
providing an overall bibliography, in standardizing format, and in insisting some authors update their material.Either Greening's "A Social-Psychological View of Marriage for Women" uses statistics that end in 1979. Given students' penchant for believing that relations between the sexes have turned around in the last ten years, and that their feminist teachers belong in a class with Mrs. Grundy for forecasting doom perspective of the unprivileged. Those with a memory for Montreal history will remember that Gey was a leading figure in the McGill Francophone movement in the late sixties. Perhaps the women on the shop floor at Westinghouse were the beneficiaries of skills housed in earlier struggles of the oppressed. There is a distinctly personal aspect to the accounts of the male authors, and unlike so many of criticism it is the ideology and practice of romantic love. Kathryn Morgan's article extends de Beauvoir's existential critique of romantic love onto broader theoretical terrain, and also finds that it obstructs personal growth and the taking of responsibility. Like the other articles in this book it leads students, not always gently, towards a critique of patriarchal society. In its conventional form -- a big fat anthology with a nice glossy photograph on the cover -- this book is deceptive. For between its covers is the counter-heteronormative ideology of feminism, in all its rich diversity. Such ideologies, as Gramsci pointed out, and as Mary O'Brien has recently reminded us, are fundamental to the struggles to transform society. In Nimmo's words, "not only must ideology proceed action and inform it with both consistency and meaning, but it is only through the discipline of a shared ideological base that the powerless can become empowered to assume rightful control over their own lives." (p. 351).

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CAMBODIA:
A BOOK FOR PEOPLE WHO FIND TELEVISION TOO SLOW
Brian Fawcett

"My metaphor is either the Global Village or the Trojan Horse, I am trying to see one through the other." This may be one of the more telling quotes from Brian Fawcett's new book Cambodia, which, as the subtitle implies, is not meant for the idle politico reader accustomed to the essentially slow speed at which one receives information from television.

Cambodia is not conventional fiction as there is no plot or sustained dialogue. What there is, is a series of "investigative fictions" which, among other things, probe discomfitting truths about life in the Global Village. The history of Cambodia under the Khmer Rouge reign of terror is the physical subject of these stories, which runs throughout the book on the bottom third of every page. Against the subject of analysis Fawcett, against the violent thirst of historical fact, has thrown together thirteen statistical chapters that explore modern life under the impact of the mass movement. So there is, in this rather unevenly organized book that purports to make its subject visible and palpable, a number of overlapping narratives. The reader roves between the Global Village, a wasteland of tawdry diversions in which fleeting impressions are the only information for the Khmer Rouge, who aspired to build socialism in Cambodia from the rice up. Fawcett, however, never loses his ability to rouse the reader. The strength and beauty of this book lies in Fawcett's ability to create a troubling juxtaposition between the anarchy of the Khmer Rouge to tribalism and the tribalizing tendencies of the Global Village. Fawcett, who consciously echoes the sentiments of Joseph Conrad, argues that what went on in Cambodia involved the release of a tribal violence of the type that occurred in the Congo nearly a century ago. Between 1880 and 1910 the Belgian administration in the Congo took control of the country, the atrocities committed by the Belgian administration in the Congo, which was a form of colonial rule, and the exploitation of rubber plantations. When it was over, 35 to 45 million Africans had died either by massacre or starvation: a conservative figure puts the slaughter at 25 million. In Cambodia, a group of petty bourgeois intellectuals (Pou Pol, one of the leaders of the Khmer Rouge, had studied radio journalism in France) in a country devastated by U.S. American and Viet Nam tried to build a new society without ever committing an act of war. This catastrophe of the Khmer Rouge takeover, as a result of the collapse of millions of people has been seen, as a threat to the West. Both of these nightmarish tales of tribal country in turn become without any vision of a destiny or the horizon.

By analogy Fawcett could be said to build a country on tribalism and the Congo and Cambodia. It seems somehow appropriate that the movement in a sense is the same. It is a testament to the way in which the forces of the Global Village can be used to record, to comment, to criticize and to discuss any society. The book has a unique and compelling force. It is a plea to the global village for help in understanding the world. Yet the kind of information we are given is a measure of the power of the Global Village.

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and penalties, they will assume that 1979 represents medieval history, and that the analysis, therefore, has only arcane value. There are some very interesting articles by men in this volume which help answer the question that Ann Hall raises in her excellent article, Knowledge and Gender: Epistemological Questions in the Social Analysis of Sport": can male researchers (or are they convincing feminist) comprehend and interpret women's experience? As Hall points out, a feminist epistemology is grounded in the assumption, that one can see "race" from the bottom looking up, an assumption shared by many. A more engaging article by Stan Gre on integrating women on the shop floor in a factory in Hamilton provides evidence that the privileged can choose to see the world from the their sex who have chosen to see "liberation for everyone" they begin from the point of view that "women are privileged because they are men, and that they must work towards deviating themselves from that privilege. That the personal is political is explored by many of the authors. But in a most original way by Nimmo, Judith Crawford and Arlene Stalker in "Art and Daily Life." This is a wonderful weaving together of their lives as women, mothers and daughters with their artistic production, visual and literary. Crawford's photographs, though strangely unacknowledged, appear throughout the book, not just in this article, and they are wonderfully evocative. If there is one aspect of our society that students are most reluctant to you are sure of the ground upon which you are standing, had best be shunned.

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