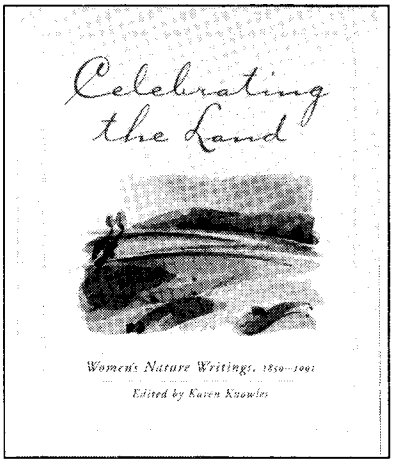
It is my contention that emphasis on one, and only one, terrain of "connection" limits possibilities for redefining human life in relation to nonhuman nature, and for redefining what it means to be "a woman." What we need is a reaffirmation of multiple "connections" between women and nature, and there are few better places to begin this process of reaffirmation than in women's diverse and prolific writings about nature.

Karen Knowles' anthology is an excellent example of just how varied women's experiences of nature are. Included are stories ranging from Isabella Bird's difficult 19th-century climb into the Rockies, to Sue Hubbell's wonderful descriptions of frogs, to Ursula Le Guin's relationship with Mount St. Helens, to Mary Austin's vivid depictions of the Californian high desert. Here, multiple sensations emerge: fear, wonder, solidarity, pain, sadness, exhaustion, delight, visceral sexuality. Here, multiple forms of knowledge appear: careful scrutinies of tidal and forest life; solitary contemplation of a family of beavers emerging from its winter den; disbelief at how a dense fog can make the most familiar landscape unrecognizable; backbreaking labour in the experience of herding sheep for the first time. No one realm of "connection" could possibly include all these.

Indeed, Knowles makes no real case for the "specificity" of women's nature writing, or for any "particular" connection between women and nature. In both her introduction and her choice of materials, she is, instead, concerned to show that women's experiences of nature have been just as diverse as men's, despite 19th-century (and continuing?) discourses around women as "indoor" creatures. She is careful, though, to suggest that nature is not just "outdoors," that it cannot be separated from these women's daily lives: natural, personal and social histories all converge in these varied writings, to blur the boundaries between "culture" and "nature."

As Knowles notes in her introduction, these convergences produce diverse accounts of women's sense of "place" in nature: there is "land that is linked with family history, and land that is 'discovered' often as a result of travel or the desire to move from familiar places. What seems to matter most to these writers is that they can identify with their surroundings and discover places that become part of their personal histories." These identifications are very rich, and well worth reading. Not only do they show, in a striking way, types of cultural and biological diversity that are currently under



threat from contemporary "monoculture," but they show possibilities for living that emphasize respect for both humanity and nonhuman nature.

The anthology has limitations, though. I wonder at Knowles' decision to include *only* writings from the continental United States (except for one from Alaska), and to then subtitle the book "women's nature writings," with no mention of any specificity that this national limitation might produce. Although no anthology can include "all there is," I find the imposition of such national boundaries particularly odd for a book that tries to be about "nature" rather than any particular "culture" of nature.

I also find it odd that Knowles has ignored urban landscapes. While I will certainly argue that "nature" must include unlogged forests, open prairie spaces, and unpolluted wetlands (to name but a few of the landscapes she includes), I would also argue that we need to reaffirm the "natured" spaces in cities. Although Le Guin writes of Mount St. Helens from Portland, Oregon, I am still left, after reading the book, with the sense that "nature" is out in the countryside, and that there is no hope for "wild" spaces or "nature" experiences in cities.

Finally, there is a problem with anthologies in general to which this book falls particularly prey: the excerpts are too short. Just as I got involved in each landscape, the scene (and author) changed. Particularly given the sense in many of these writings that developing a relationship to nature takes time, it seemed hardly appropriate (not to mention rather frustrating) to have the experience, however second-hand, cut off so soon.

Or perhaps that is the point of the book. Perhaps it was constructed to whet our appetite for more, not just for more women's writings on nature, but for our own experiences of nature. Knowles seems committed to developing varied long-term relations between women and natural environments; perhaps these writings are showcased so very briefly in order to push us to our own explorations. Hopefully, someone in the future will show our experiences to be even more diverse.

TRANSFORMATION MOVEMENT: A CANADIAN VISION OF COMMON SECURITY - THE REPORT OF THE CITIZENS' INQUIRY INTO PEACE AND SECURITY

Co-published by the Canadian Peace Alliance (CPA) and Project Ploughshares for the Citizens' Inquiry into Peace and Security. March 1992.

by Dorothy Goldin Rosenberg

"What makes you feel secure?" was the question asked during hearings in 19 Canadian cities over six weeks last winter by a commission of inquiry. The responses, reflecting more than 600 formal public submissions, as well as written briefs from diverse sectors of society, form the substance of this 80-page report.

The rationale for the inquiry arose from the concern that for more than ten years Canada had not had a thoughtful review of its peace and security policy. In spite of enormous changes in the world's political dynamics—from the break up of the Soviet Union to global awareness of life-threatening realities such as violence, poverty, malnutrition, the crippling debt crisis, and environmental degradation locally and internationally—Canada had not made a public and comprehensive review of its security policies.

Out of an urgent need to address these questions, and with little government response forthcoming, the 300-member Canadian Peace Alliance called for a public dialogue whereby all sectors of society could voice their opinions on these crucial issues. The 14-member sponsor group included the National Action Committee on the Status of Women (NAC), the Assembly of First Nations, the Canadian Labour Congress, the Canadian Council of Churches, the United Nations Association in Canada, the Canadian Council for International Cooperation, the Inuit Circumpolar Conference, Greenpeace, Project Ploughshares, Canadian Physicians for the Prevention of Nuclear War, Science for Peace, the Council of Canadians, and Veterans Against Nuclear Arms.

This body chose commissioners to reflect a broad national spectrum of regions, both official languages, gender, aboriginal Canadians, and a cross-section of political philosophies: former federal Liberal Party president Iona Campanolo; Université de Québec à Chicoutimi Professor Jules Dufour; past New Democratic Party president Johanna den Hertog; former Conservative Party M.P. and Canadian Ambassador for Disarmament at the U.N. Douglas Roche; and Assembly of First Nations Vice Chief Konrad Sioui.

Last winter, the commissioners travelled the country listening to a variety of groups including women's, peace, and environmental advocates, the defence community, international development agencies, the arts community, native groups, academics, representatives of religious groups, etc. Not an easy task, and done on a shoestring budget, the results include not only valuable analysis and recommendations; they also provide an example of public involvement in the security policy-making process, helping to dispel the notion that this area is the exclusive domain of experts and governments.

In addressing the meaning of security, participants referred to human security in such diverse terms as democratization, economic justice, equality, First Nations and women's rights and concerns, individual responsibility, development/global economic security, environmental security, conflict prevention/resolution, nuclear weapons abolition, Arctic Zone of Peace, an end to arms exports, military economic conversion and changing Canadian military roles. In its recommendations, the report states that true security depends on meeting human needs in a just and environmentally sustainable manner. Food, shelter, health care, education, human rights, social harmony, peace, and a healthy environment are its components. It can only be achieved by tackling the roots of human insecurity—poverty, environmental degradation, ethnic and religious strife, injustice and inequity at home and aboard. The interlocking problems of a social, humanitarian, economic, and environmental nature demand cooperative solutions from local to global levels.

This multifaceted approach was in contrast to previous government policies—located within military alliances, and supporting arms production and exports, cruise missile and low level flight testing, etc. While a small number of military analysts called for a continuation of this direction, others did not.

In its recommendations, the report reflects the broader definition of security. Canada's security depends on the security of all humanity: none of us is secure while any of us is insecure; equality for women and improved economic and social security are crucial elements of effective development policies. It specifically states that Canada should set an example of social and environmental responsibility in its own economy; take the initiative on debt relief; put in place the legal, institutional, and programmatic tools to protect and restore the Canadian environment; and build an environmentally sound Canadian and global economy. Canada should ensure that its own actions are consistent with its arms control objectives. Appropriate national initiatives would include: creation of a Canadian nuclear weapons free zone, cancellation of cruise missile testing and bomber/fighting training in Canada, and a prohibition on Canadian commercial arms sales to foreign customers.

Not enunciated, however, are mechanisms by which people can help to ensure that these important recommendations become part of the Canadian and global reality. It may be that the commissioners and authors assume that readers are already social/political change activists and do not require such information. While several of the briefs specified the need for education in schools, the community, the media, and various government levels, this is not emphasized in the report.

Missing also is the political reality of the profit motive of arms manufacturers driven by powerful military-industrial academic complexes in most industrialized countries. The world's governments spend a trillion dollars a year on the military—the same amount as the third world debt. In the last half century, both the arms industry and transnational corporations (TNCS)—many of which produce military as well as civilian products—have used wealth and economic growth indicators such as Gross National Product as the measure of progress, rather than criteria such as health and well-being, equality, education, human rights, peace, and environmental security. In many countries today, TNCS dictate government policies that often threaten the security of communities, nations—and indeed the planet—by promoting a business model of exponential growth that the world can no longer sustain.

Nonetheless, this valuable and timely document is extremely important. Because of its topical value and interdisciplinary nature, Transformation Moment will be a useful resource for the media, both government and nongovernment organizations, and educational institutions. Hopefully it will also be an inspiration for Canadians to envision what constitutes security for them and how they can make efforts to achieve it.

Copies of the report are available from CPA, 555 Bloor Street West, Toronto, Ontario, M5S 1Y6, $14.95 (post paid).