

aggression every day. Is there a relationship between the experience or non-experience of violence in real terms and its presence or absence in fantasy? Although the book itself does not address this issue, those among us who are interested in the relationship between violence and sexuality would do well to ponder its implications.

The authors' belief that "there exists ONE universal patriarchal oppression of women which takes different forms in different cultures and different regions" (p. 53) stems from their notion that sexual commodification and sexual exploitation (violent or otherwise) is a universal phenomenon. The documentation presented in this book revealing international cooperation in the use and abuse of women and children certainly gives substance to the claim that "throughout all . . . forms of domination, the sexual exploitation of women persists" (p. 55). It is in the context of this "commonality of patriarchal oppression experienced by all women" that they sought to "devise a common strategy to eradicate female sexual slavery" (p. 53). Such a strategy for action included working with organized feminist groups in regional areas in a non-hierarchical network; working with governments and with United Nations agencies; and using the press for education and publicity. These latter two indicate perhaps a certain naivety as to our ability to turn aggressive institutions into allies, especially given the organizers' own experience *vis-à-vis* the funding and recognition of this workshop, and given that

the United Nations conference recommendation found in the appendix of the book is littered with "recommends, suggests, requests" all qualified by article 12 which states that: "The present Convention does not affect the principle that the offences to which it refers shall in each State to be defined, prosecuted and punished in conformity with its domestic law" (p. 137). Given their documentation of various states' involvement in the very organization of prostitution, cooperation – let alone corrective measures – seems unlikely.

More reliable sources of support for the network and for feminist activities in this area have been churches. The theoretical and political implications of collaboration with churches is never addressed, understandably perhaps, since the very dimension of the problem of violence against women seems to necessitate an uncritical acceptance of any support offered. Yet such a collaboration must be clearly analysed from a feminist perspective.

The second part of the book documents various aspects of sexual slavery which the workshop hoped to highlight: prostitution, trafficking in women and sex tours. Those of us for whom prostitution was defined in terms of the "streetwalkers" of the large urban cities will have our eyes rudely opened by the documentation presented here. Sex tours where men are promised their own "sexual slave" of any age (the younger the better); bride advertisements where other men are guaranteed docile and faithful wives; brothels staffed by women flown in from diverse

parts of the world with no identification, no skills, no way out, no home, with nothing but their commodified bodies between themselves and destitution or death; children (taken from refugee camps, bought from destitute families, kidnapped from large urban areas or poorly-populated rural ones) servicing from the age of six months to twelve years the perverse sadistic desires of adult men; women as political prisoners, beaten, raped, burned, attacked by animals, witnesses to their children's sexual torture, demoralized, dehumanized.

Anyone who doubted that this world is characterized by sadistic violence perpetrated by men against not only other men (militarism, colonialism, imperialism) but more generally, more brutally against women and children need only read this powerful account to clarify for themselves the dimensions of the task we face. But discouragement or disillusionment are neither the book's intention nor its achievement. There is strength in knowledge and strength in organization: both give us the power to act. The brief bibliography and the list of participants and resource people given at the back of the book gives us a place to start, a place from which to work. The structural limits of its theoretical discourse and the no less frustrating lack of editing (which leaves some sentences too incomplete or ambiguous to decipher) must be viewed within the financial, temporal and staffing limitations within which the workshop was held and its documentation published.

Books Received

Mary Kinnear, *Daughters of Time: Women in the Western Tradition*. Ann Arbor: University of Michigan Press, 1982.

Mary Gilligan Wong, *Nun: A Memoir*. New York: Harper & Row, 1984.

Fatna A. Sabbah, *Women in the Muslim Unconscious*. Pergamon Press. In "The Athene Series: An International Collection of Feminist Books." General Editors: Gloria Bowles and Renate Duelli Klein.

Hazel Holt and Hilary Pym, eds. *A Very Private Eye: An Autobiography in Diaries and Letters: Barbara Pym*. New York: E.P. Dutton, 1984.

Billie Wright Dzeich and Linda Weiner, *The*

Lecherous Professor: Sexual Harassment on Campus. Boston: Beacon Press, 1984.

Sandra Scarr, *Mother Care/Other Care*. New York: Basic Books Inc., 1984.

Jill McCalla Vickers, ed. *Taking Sex into Account: The Policy Consequences of Sexist Research*. Ottawa: Carleton University Press, 1984.

Jalna Hanmer and Sheila Saunders, *Well-Founded Fear: A Community Study of Violence to Women*. In association with The Explorations in Feminism Collective, London: Hutchinson, 1984.

Marlene Dixon, *The Future of Women*. San Francisco: Synthesis Publications, 1983.

Pat Armstrong, *Labour Pains: Women's Work in Crisis*. Toronto: The Women's Press, 1984.

Kathleen McDonnell, *Not an Easy Choice: A Feminist Re-examines Abortion*. Toronto: The Women's Press, 1984.

Elizabeth Camden, *If He Comes Back He's Mine: A Mother's Story of Child Abuse*. Toronto: The Women's Press, 1984.

ISIS International Women's Information and Communication Service, *Women in Development: A Resource Guide for Organization and Action*. Philadelphia, PA: New Society Publishers, 1984.

International Women's Tribune Centre, *Decade for Women: Information Resources for 1985 #2 Contact Lists, and #3 Special Issues of Periodicals*. New York: International Women's Tribune Centre, October and November 1984.

Office of Women in International Development. *Women and International Development: Multidisciplinary Curriculum Guides*. Contact WID office, 3022 Foreign Languages Building, University of Illinois, 707 South Mathews Avenue, Urbana, Illinois 61801.

Who's Who in Women's Studies in India. Available from: Research Unit on Women's Studies, S.N.D.T. Women's University, Sir Vithaldas Vidyavihar Juhu Road, Santacruz (West), Bombay – 400 049.