

lieves that marriage laws, plus cultural conditions, plus economic realities all go together with physical inferiority to teach women that they have no control over the circumstances of their lives. For the battered woman, who is usually a traditionalist about her home, the situation becomes an almost impossible one to escape.

The new hostels which provide a temporary shelter for these women to work out their problems are one reason why Dr. Walker is hopeful that we are entering a new egalitarian age — one in which patriarchy will be overthrown. As she points out, the family unit becomes terribly distorted in a violent relationship. Children are seriously damaged, both physically and emotionally. Frequently, wife batterers have come from violent homes themselves. It has been shown that many of these families can become reasonably healthy when the mother, as a single parent, acquires adequate economic and emotional support. Parent education classes will help to reduce the amount of violence committed against children.

Batterers usually deny they have a problem (even though they are aware of what they are doing). Therefore, attempts to help them have been scant. *The Battered Woman* sheds light on a hidden corner of society: let us hope that it will lead to a better understanding and treatment of those involved, men as well as women.

Dr. Walker is director of the Battered Women Research Centre in Denver, Colorado. Her studies have shown that very little has been done on the psychology of battered women as victims. Written from a feminist viewpoint, the contents of *The Battered Woman* are timely, thought-provoking and as pertinent to Canada as to the United States.

Career and Motherhood, by Alan Roland and Barbara Harris, Human Sciences Press, pp. 212, hardcover \$16.95.

Esther Greenglass

This book is about a timely and significant issue, namely the psychological implications for women who choose to combine career and motherhood. Specifically, the book addresses itself to the struggles that contemporary women have on three fronts: the social, the familial and the inner. The nine papers in the book also deal extensively with the conflicts, stresses and strains that often result when women combine both roles. The purpose of the book is twofold: to educate its readers about the historical and psychological factors associated with dual-role identity and, on a more personal level, to help dissipate the guilt and conflict working mothers are bound to feel.

The majority of the papers in the book attempt to synthesize basic psychoanalytic

principles with the contemporary feminist position on the changing role of women. Sometimes the synthesis is achieved, other times it is not. In this respect it is noteworthy that five out of the seven contributors are psychoanalytically-oriented. The difficulty with the approach associated with the psychoanalytic position is the assumption that women (and men as well) who have difficulty coping, are 'sick' and need extensive 'treatment' to 'work through' their problems. While granted, the authors don't push this view, it is ubiquitous in most of the articles. Frequently, a contributor who is discussing conflict in women, for example, will illustrate a point by referring to something said by a patient in treatment.

While modifying and extending basic psychoanalytic principles to include social and cultural premises, most of the contributors still dutifully refer to the genitals as the centre of one's inner psychic conflict. The concepts of penis envy as well as Freud's fallacious views of women remain in the background despite protestations to the contrary by various contributors. This is illustrated very well in Doris Bernstein's article entitled 'Female Identity Synthesis,' where she talks about the function of the penis as an aid in individuation. Some other articles are, however, of historic interest. For example, Barbara Harris, in one of her papers, discusses the legacy of the cult of domesticity. It is significant that the home was not considered the peculiarly feminine sphere until the economy moved out of it. Moreover, the cult of domesticity developed recently in our culture. In another paper, Esther Menaker examines some inner conflicts of women as a result of changing roles. Here the emphasis, predictably, is on the individual woman and the problems she has in adjusting.

While acknowledging the need for more day care and greater male participation in the home, the emphasis throughout the book is on the woman's inner conflicts and how *she* is going to work through them. In these times of significant role changes, particularly for women, no one would argue that women are not experiencing conflict and anxiety. However, many of the 'problems' experienced by women are not unique to them. They are in fact societal in origin and, as such, could be ameliorated through social means. Sure, women need to shed their guilt — as it is now, we feel guilty if we mother, if we don't mother, if we work or if we don't work; and we feel the most guilt when we try to do both. But this is not an individual problem. This is a widespread phenomenon among women who have simply internalized society's ambivalent attitude towards them and their evolving role. Women, compared to men, have traditionally spent far more time thinking about themselves and their nature. It is time now for women to

do more and think less. Psychoanalysis encourages thought at the expense of action. Traditionally, this form of thinking has been reserved mainly for middle and upper class women who are some of the few people in our society who have both the time and the money to analyze themselves. Instead of asking whether their superegos have developed sufficiently, women might better ask how assertiveness training can improve their ability to cope with their multiple roles and their associated demands.

Out of the Frying Pan, by Karol Hope and Nancy Young, Doubleday, 1979, paperback \$6.50.

Lynne Kositsky

Out of the Frying Pan is the type of book that tends to make me gain weight, although in spite of its title it is emphatically not a cookery manual. Supposedly delineating 'a decade of change in women's lives,' and divided into sections utilizing such titles as 'Satisfying Work' and 'Self-Sufficiency,' the book seemed to me to be so boring and repetitive that I kept escaping to the kitchen for a quick snack to relieve the monotony of its contents.

To begin with, this book is at least ten years out of date. Back in the late Sixties when many of us were taking our first tentative steps in the direction of liberation, the autobiographical experiences of more than twenty-five women might have been passably useful as a consciousness-raising guide. But to whom would this appeal in 1979? Feminists have all trodden this ground before, and the often disjointed, disorganized and rambling narratives of the women in the various subsections are unlikely to convert anybody else.

The interviews which comprise the book are quite obviously taped and then transcribed, and I frequently found myself wondering about the function of the editors. Surely they could have corrected the shoddy sentence construction and atrocious grammar that continually mar the narrative? 'Different than' may be all very well in colloquial speech but looks dreadful on the page, and I couldn't stop counting the eternal use of the word 'into,' which seems to have supplanted every other word in the English, or at least the American, language. On a single page, for example, I found the following: 'into women's culture' (used twice), 'into matriarchal, spiritual and ceremonial trips,' 'into natural foods,' and 'into telling you about it.' On the same page the same woman is *not* into farming and *not* into animals! Later in the book I discovered the rather doubtful and unintentionally funny image of a lesbian who was 'into other women'!

Perhaps these are small grievances;



**Children's Books For Learning:
A Bibliography of Multi-Ethnic Resources
for Classroom Use**

By Nomi Wall

The Cross-Cultural Communication Centre has produced a bibliography of books for children in the areas of multiculturalism and working class curriculum materials. Our aim is to provide books which contextualize multiculturalism in a class perspective; which illustrate and tell about different cultures; which demonstrate to children the class nature of our society; which deal realistically and critically with the hardships faced by working people, women, and immigrants in this society; which reflect the resources and strengths which they bring to coping with and changing their situations; and which counter the stereotyped characterizations so prevalent in reading material for children.

The books collected are for use in multi-ethnic classrooms, and with working class children. They have been categorized according to grade level. The list of books in the grades 1-6 category includes storybooks suitable for the grades designated, but these can also be used with older children. All of the books are useful in ESL classes and remedial reading clinics. This is also true of the books listed in the grades 6-8 category. For more information, contact:

Librarian

**Cross-Cultural Communication Centre
1991 Dufferin Street
Toronto, Ontario**

Graphic from *Aekyung's Dream* by Min Pael from the Fifth World Tale series published by Children's Book Press, San Francisco, California.

others are more serious. One of the women in the book speaks of immorality with regard to low women's wages in the factories, but appears to find nothing immoral about the fact that she worked at Boeing Aircraft after the war, helping to make the planes that carried the atomic bomb. Many of the narratives are jarringly self-congratulatory, and in one of them Hallie Iglehart, decrying what she terms patriarchal medicine, insists that she has cured a pre-cancerous cervical condition by '[using] Adele Davis nutrition and [drinking] herb teas . . . and [consulting] a psychic healer.' This kind of misinformation can be downright dangerous.

In the epigraph to the book Karol Hope and Nancy Young state that it is 'brief and fragmented'; they don't go far enough, for although the occasional voice speaks with urgency, this book is in the main composed of careless and repetitive interviews and represents a cheap jumping onto the feminist bandwagon. For my money, *Out of the Frying Pan* should go straight into the fire.

Beyond Reason, by Margaret Trudeau, Paddington Press, 1979, pp. 256, hard-cover \$10.95.

Joan Baril

This is a very interesting portrait of a woman. Although Margaret refers to herself as a 'child of the sixties' and a 'flower child,' her character emerges as one of a typical woman of the Fifties, passive and other-directed, whose rebellions are reactions against situations created with her own collusion.

She writes, 'My trouble is I don't like to disappoint anyone.' So as an adolescent she gave up dating because she could not bear the stress of saying no to back-seat romances. She became a tomboy to please her father and a university radical for her first lover. Her next man was a mystic hippy and for him she became the hippiest. She journeyed to Morocco, lived on the beach and made the obligatory trip to Marrakesh. She poured her energy into this in order 'to show him how truly worthy of him I had finally become.' This desire to turn her personality inside out to *prove herself worthy* is a *liet-motif* of the book.

Society encourages women to be other-directed; it grooms them and holds up two rewards, fulfillment through the two great ideals: romantic love and the conjugal dream. Margaret bought the myths completely and, as any feminist knows, it's downhill all the way from there.

There is a strange, almost eerie tone to this book — it is an overlay of self-deprecation. Margaret is constantly putting herself down and often refers to herself as a child, 'a shy but eager girl,' 'a dizzy girl,' 'a little bitch,' 'a flighty girl.' Her poetry

is labelled adolescent: she 'sobs like a little girl,' she makes scenes, or chatters and does all the talking.

Pierre, on the other hand, is referred to in fatherly terms. He is a 'perfect listener' and 'understands her completely.' He 'sets tasks,' 'speaks sternly' or 'speaks to her patiently as to a child.' He is 'more father than friend.'

From the beginning, Pierre and Margaret's relationship was one of parent and child, a very common structure for relationships in our society. Society encourages young women, especially beautiful, purposeless young women, to give free rein to the Child aspect of the personality to the detriment of the Adult. And what an unconscious power trip for the male — to become lover, father, teacher and guru rolled into one. Pierre encouraged Margaret's child-personality and in return, his parent was 'hooked.' The relationship then continued on its stereotyped way. Margaret campaigned hard to win Pierre. On the strength of one date she left behind Vancouver (and her counter-culture, clothes and philosophy), to take a job in Ottawa. Her gamble paid off. Margaret prepared for marriage by throwing herself with frightening intensity and dedication into 'proving her worth.' She learned about haute couture; she learned to ski; because he 'objected passionately to birth control' she went off the Pill, though still unmarried. She became a Roman Catholic. He 'set tasks' and she proved and proved.

However, Margaret did not learn to speak French well and remained completely ignorant of politics. ('My strength for him lay in my innocence, my ignorance of politics.') Nor was she given much advice on official protocol, that system of politesse as rigid and old-fashioned as Queen Victoria's corset. Without a social secretary or protocol briefings and surrounded by an incredibly paranoid security system, Maggie was both cut off and set up.

Naively believing that with Pierre she could remain an unofficial person involved only with babies and housework, she made one official faux pas after another. She was also confused about her relationship with her husband. She tried hard to be the perfect wife; every day she dressed up in her best and waited for him to come home but he spent his evenings working and she was 'forbidden to interrupt.' When she was 'rebellious' she went off to visit friends. Everything is sad and predictable. In a memo to herself she wrote, 'I *should* be happy. I am married to a man who loves me and I have a wonderful baby. But I am terribly unhappy.' But even after this realization it was several years and two more babies before the final break.

And Pierre, the man who 'understands everything' could not understand the lack of growth (and the lack of personal power) inherent in the life they had chosen. 'You