

Canadian books on the nuclear issue (I do admit, though, that there are not that many) are rather dry. Reading these books will, hopefully, inspire peace activists—particularly the men—to learn from the feminist approach.

Let me conclude with a poem by one Greenham woman who was accused of (*sic*) “breaching the peace”:

What do you do with someone like me
the animal called human who, all gut, intestines, wings,
flies screaming in the face of official logic
unrepentantly and happily dissident
to join her friends who were occupying that sentry box
at the entrance to this monster
that all my life has breached my peace.
What do you do when I admit that I did nothing wrong
and tell you that after two men got hold of me,
and dragged me back to the gate,
I ran to the side gate laughing,
slid the latch and ran right in again
and that the only way I can be stopped is to silence me by
death
for I am the early warning system
because I've seen too much.
What do you do with a revolutionary
who carries no gun
and admits to having fun?

(*Greenham Common: Women at the Wire*, p. 80)

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Educating for Peace. A Feminist Perspective. Birgit Brock-Utne. *New York: Pergamon Athene Series, 1985. Pp. 174.*

Sexism and the War System. Betty Reardon. *New York: Teachers College Press, 1985. Pp. 110.*

These two books represent trends in the new feminist peace research, the outcome of more than a decade's development, based on applying the perspectives and methods of feminist scholarship to yet another of the previously male-dominated fields of study. Reardon examines the links between sexism as a system of oppression and domination of women by men, and militarism—the “war system” which increasingly underlies our economy and society. Brock-Utne applies these and other feminist findings, to explore what kind of education is needed to transform people and institutions from those who perpetuate direct and physical violence, and indirect, sys-

temic violence. It is misleading to consider feminist peace studies as applicable to women only. Inevitably, a large part of the focus is on men's training and participation in male-run systems, since violence is gendered; the overwhelming majority of direct physical violence in the world is carried out by men against women (with a lesser but still sizeable part men against men), and because women suffer more than men in every strata of society globally, from indirect structural violence.

Brock-Utne's work is organised in five sections; she begins by developing a definition of peace and exploring the situation of women in relation to four settings: as victims of structural, and next, direct, violence; wars of mass destruction; the military. Women are not only victims of these forms of violence, but also participants, directly as members of the military, and indirectly as producers and co-socialisers of men who act violently. The second chapter outlines and examines the characteristics and methods of women's peace activities and considers the possibility that women are more peace-loving than men. The dilemma of eliminating inequality, when equality is all too often (and falsely) presented as women becoming *like* men and equal to them, (rather than perhaps the reverse, or other definitions altogether) is explored. She discusses the reaction to women's peace and human rights activities in society at large. Next she considers peace education, the role of mothers in it, and the part played by ideal sex role images in determining how men and women are trained to play their parts in the system of violence. She explores several strategies for change, identifying the family as the locus of struggle for a just and peaceful world at the microsocial level. She concludes that the crucial locus for cultural reconstruction is the family, where males can be trained (particularly in their early years) into peaceableness.

The fourth chapter discusses science, higher education, and peace research, identifying “science” as it is carried out today as a destructive element. Pointing out that the focus of scholarship and its products gives rise to the distorted view that war is normal, inevitable, and historically and naturally characteristic of human relations, she argues that there should be a halt to “war studies.” She provides an overview of the women's peace research, and demonstrates that the feminist movement and the work of peace are interdependent. Since the best hope for social transformation into a peaceful world lies with women's perspectives, struggles, and knowledge, peace research should take this up as a crucial issue. Finally she examines feminism as the starting point for effective disarmament. Women need the time and resources to formulate nonviolent defence policies for the world. She speculates that a women's defence policy would include dis-

armament, diminished emphasis on geopolitical isolation, and the institutionalisation of a politics of compassion (see Nell Noddings, *Caring: A Feminine Approach To Ethics And Moral Education*. Berkeley: University of California Press, 1984, for an exploration of the latter). All of these require tremendous increases in women's power to be established. She argues that women should not integrate into military, since that is an institution and a system inimical to women's gender and human interests.

Brock-Utne is a highly respected educator and feminist scholar, who began this book almost serendipitously by carrying out a study to produce a 50 page UNESCO conference paper in 1981, on the role of women as mothers and members of society, in educating children for peace, mutual understanding, and human rights. She found that mothers did an excellent job of training girls for peace, but that their work with boys was subverted by the influence of fathers (and society at large) who insisted on turning little boys into "real men," who of course lacked the necessary attitudes, values, knowledge, and skills to behave in peaceable ways and develop a society based on peacefulness. (Some of Jean Baker Miller's recent work explores this subversion; this and other related material is available from Stone Center, Wellesley College, in the "Work in Progress" series or papers.) Since the successful training of girls into peacefulness did little good in a society where women were oppressed and could not act effectively as agents of transformation, she had to include that as a starting point for her studies. Of course her male colleagues at the International Peace Research Institute did not understand or accept this insight, and she concluded early on that "it is all too obvious that our perspective will not be welcomed with enthusiasm" by their male peers elsewhere. She has also published a series of papers through the Institute (available from them in Oslo), including two superb and essential 1986 papers, on feminist perspectives in peace research, and on the definition of peace as it develops (and finally became consistent with the broad feminist definition) throughout the UN Decade of Women. She is continuing her research by currently studying boys' upbringing, half the sample by self-identified feminist mothers, half not.

Betty Reardon is the director of a US interchurch peace education project and coordinator of the peace education programme at Columbia University Teachers College. One of the pioneers in this field, she has long been active in peace, social justice and world order education, and has previously published a book on discrimination, as well as a plethora of articles and reports on peace education. With colleagues in the Women, Militarism, and Disarmament Study Group of the International Peace Research Association, she has formed

a crucial "link in the global chain of women applying their skills and insights to the struggle for a truly just world order." (Acknowledgements, p. xiii)

The aim of this book is to show that feminist scholarship and peace research must be integrated, to create a scholarly project capable of eliminating sexism and war. As she points out, both depend on violence. Only by understanding the psychological and structural causes of both systems is it possible to understand and then transcend both. "Transcendence is possible because our problems derive primarily from learned behaviours resulting from an interplay between structural and psychological factors. Learned behaviours are subject to change, and change is a question of choice." (p. 1) Pointing out that although much lip service has been given throughout the Decade of Women to the interrelationship between equality, development and peace, little attention had been given (at the time of the book's appearance) in most regions of the world to the relationship between women's issues and peace. That this has begun to change is in part due to the work of feminist peace activist-scholars like Reardon.

Her analysis is presented in five sections. After introducing the concepts, she examines the war system as the enforcement of patriarchy. Sexism is challenged by feminism, as the war system has brought the world to a state of crisis. Using the world order framework, she surveys the indicators of militarism and sexism. In chapter three she examines the relation of enemies and victims as an example of the militarist-sexist symbiosis. Rape is explored as an example of threat as a method of system maintenance. Systems of human oppression based on real or imagined differences between people are delineated as examples of structural violence. Woman-hating is shown to be an essential foundation of militarism. Drawing on these insights, she explores feminism as a force for peace. Chapter four examines the relation between analyses of sexism, and peace research. Feminism's approach to understanding war had generally been relatively limited. Peace research's mainstream is unquestionably sexist and a male preserve. The peaceful world normally envisioned by the world order perspective was not a world with great changes as far as women might be concerned. She cites examples of the all-too-familiar litany of self-righteous male peace/world order researchers' dismissal of or hostility to a feminist perspective: resentment that all that attention on women is taking away resources from the "real" peace issues; bewildered protest that one's wife did not feel oppressed. She outlines the social sciences' fundamental sexism, and offers a brief survey of resources for feminist peace research. (A recent review essay by Micaela di Leonardi, "Morals, mothers, and militarism: antimilitarism and feminist theory," *Feminist Studies*, Vol.

11, No. 3 (Fall 1985) illuminates these issues in an extensive fashion.) The final chapter considers the project of transformation, and the possibilities for convergence of feminist scholarship and peace research. Throughout the book, in fact, she identifies what is useful in each paradigm and approach she critiques, for a feminist peace research with the transformative potential needed to understand and effectively promote change.

The book, like her other work, is full of arresting and illuminating metaphors, insights, and groundwork for future developments in feminist peace research and education. Reardon has been a central figure in setting up a series of US and international Peace Education Institutes, generally in the form of summer schools. At one such event sponsored jointly by University of Alberta and Columbia University in Edmonton in 1986, we heard more about how these ideas might be applied to peace education programmes. For example, she developed a new approach to peace education curriculum, based on the observation of the eleven year old daughter of a feminist peace researcher colleague that what we need to learn is how to care about people, how to get along with others, and how to learn all the stuff we need to do that. Reardon's essential "6 R's" for peace education are the fundamentals that will develop our capacities for reflection, responsibility, risk, recovery, reconciliation, and reconstruction. Reardon suggests a new metaphor is needed by researchers, educators, and activists, for the struggle to bring about a peaceful world. Pointing out that the current rhetoric ("fighting for peace") conveys militaristic and violent images, she suggests we use instead the metaphor of "labouring," a struggle that involves no less hard work, risk, pain, and courage, but a struggle that brings about new life and new beginnings: the metaphor of labour and childbirth. We are in a struggle to give birth to ourselves, as we confront, refuse, and attempt to transform the death culture into which we have been born and by which we have been shaped.

Both of these books are key resources for the new feminist peace research. Both are beginning rather than definitive works; each raises important questions which are not necessarily answered, and hints at further questions (such as: maternalist ideology and pitfalls of using women-as-mothers-and-nurturers, men-have-testosterone-poisoning, and other potentially biological determinist approaches) to be taken up by those working in related areas. The two complement each other. Each give an entry to the literature. Reardon's language is a bit more technical in flavour, Brock-Utne's more everyday. Both are suitable for formal and nonformal learn-

ing settings, and will be not only well used but well enjoyed by readers with a variety of perspectives and objectives.

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Reclaim the Earth. Women Speak Out for Life on Earth. Léonie Caldecott and Stephanie Leland, editors *London: Women's Press, 1983. Pp. 245.*

Reclaim the Earth draws together the several threads of the ecofeminist worldview—a view that embraces such diverse issues as the politics of food, health and childbirth; peace, nuclearism, militarism and technology. Between them, editors Léonie Caldecott and Stephanie Leland have first-hand knowledge of most of the experiences described here. The former is an activist in ecofeminist issues, the latter a member of Women for Life on Earth (the folks who brought you the Women's Peace Camp at Greenham Common) and a Green movement activist. Their wide interests are reflected in the wide scope of this book.

Most of the 28 contributors are British or American, balanced by input from women from New Zealand, Canada, Argentina, India, Sicily and Japan, whose significant cultural and class differences are viewed within the wider context of global female experience. The writers offer a nice blend of analysis and what-to-do-about-it suggestions. They point out how our daily lives as welfare mothers, peace activists, cancer patients are entangled in such seemingly unrelated matters as the holistic health movement and the food industry. In clear, jargon-free language, they expose the patriarchal net of control on the earth's resources and on our Selves. The word "earth" in the title refers not only to the planet but to women's bodies.

There is a wide variety of concerns expressed in a variety of forms: essays, interviews, personal accounts and poetry. The concerns spill over regional boundaries and overlap each other: the impact of nuclearism (Rosalie Bertell), the politics of women's health (Nancy Worcester), dispossession of Third World women by land reform (Barbara Rogers), planning cities around the needs of women with small children (Penelope Leach), campaigning against the chemical industry (the Sicilian women). Two concerns, however, are common to all: the issues are far too important to be left to "experts," and women must be central to any moral and political decisions that have to be made.