land, France and Germany. *Women, the Family, and Freedom* contains remarkable passages from the works of mid-nineteenth century Norwegian and Swedish novelist-reformers, Camilla Collett and Fredrika Bremer, and more familiar passages about "the new woman" in Ibsen and Strindberg. Criticisms of the double standard (of sexual morality) are drawn from a compelling play by Norwegian dramatist Bjornstjerne Bjornson and a pithy of social criticism by Austrian feminist and pacifist Bertha von Suttner. Under the rubric of "Women's Health and Protective Legislation", readers will find a Norwegian physician's proposal for voluntary medical declarations before marriage as well as Christabel Pankhurst's infamous formula for the cure of masculine vice—meaning venereal disease—"Votes for Women and Chastity for Men".

At first glance, the number of short excerpts from different countries over two centuries may seem confusing. However, the introductions to each volume provide guides to overarching themes, like the appropriation, reformulation, and popularization of scientific discoveries by successive generations of opponents and proponents of feminism. Then it is easier to interpret selections from Darwin, the Social Darwinists, and more uniquely, Dr. Frances Hoggan, who employed arguments from reproductive physiology and evolutionary biology to bolster the women's cause. The general introductions also speculate on underlying motivations, such as anxiety about female sexuality.

Moreover, essays at the beginning of each chapter indicate both the international character of elements of feminism, such as pacifist feminism, and national differences, such as the preoccupation with population in France. These essays reflect a wide knowledge of recent scholarship in women's history and draw on the editors' original research. Finally, prefaces to each section of two to four documents provide more specific contexts, and especially biographical details, with which to assess the documents. By presenting the context, as well as both sides of the debates, the editors encourage more sympathetic and nuanced consideration of viewpoints unfashionable today.

Clearly, these two volumes can be used singly or together as source books in undergraduate history courses, notably but not exclusively in comparative women's history courses. Those who wish to include Canadian material must supplement with their own selection of complementary documents.

Mary Lynn Stewart
Simon Fraser University

International Feminism: Networking Against Female Sexual Slavery. Kathleen Barry, Charlotte Bunch, Shirley Castley, eds. *New York: International Women's Tribune Centre, 1984.*

Kathleen Barry, Charlotte Bunch and Shirley Castley have compiled this report on a ten-day international feminist workshop against forced prostitution and sexual violence that they helped organize in Rotterdam, April 1983. The invited participants, activists and writers from various regions of the world (Canada was not represented) established a loosely-structured, regionally-based international network to work towards the elimination of female sexual slavery. The success of the workshop and the optimism that attends the plans for cooperative activism in the future are exciting, but the report itself is somewhat less noteworthy than the events that spawned it.

The report contains a thought-provoking opening paper by Kathleen Barry, a vaguely confusing summary of the workshop discussions, a list of the strategies developed for action, five articles on substantive aspects of female sexual slavery (three of which had been published previously), and an appendix which includes various United Nations documents and a short bibliography.

The substantive articles provide the most interesting information in the report. They include an account of Japanese sex tourism in Korea, an analysis of the complex dependency relationship between prostitute and pimp, a description of the "Devadasi system" of religious-based female prostitution in India, discussions of trans-national child prostitution, and an account of the sexual torture of female political prisoners by military regimes in Latin America. One wishes that the bulk of the report had contained more such material, since those who wish to combat the problem require hard facts and extensive documentation in the face of blatant denials by public authorities and perpetrators. However this may be unfair given the longstanding silence shrouding forced prostitution and sexual violence; it may be that the informaton simply has not yet been collected and that the global network inaugurated by the workshop will do much to alleviate this omission in the future.

The strategies for action enumerated in the report are perhaps the most disappointing, since it seems much of the list easily could have been compiled prior to the workshop. The suggestions can be characterized mainly as calls for public exposure of the issue, an end to the various manifestations of sexual, racial and economic discrimination, increased support services for prostitutes, and vague remonstrances for international cooperation. One exception involved an account of a direct action initiative developed to combat Japanese sex tourists. The Asian Women's Association successfully eroded some of this commerce by publicly confronting the Japanese men at airport terminals as they disembarked from jumbo jets after "sex vacations" in Seoul. While I do not mean to quarrel with the balance of the reform measures suggested —all are important and useful— somehow general pleas for educational campaigns, international days against violence against women, and better relationships with international organizations do not inspire great confidence. But again, perhaps this is unfair. The immensity of the task is what gives one pause.

I should like to conclude with an analysis of Barry's theoretical opening paper, particularly with the portions that deal with prostitution. Here Barry has the beginning of a sophisticated and extremely valuable perspective. Her focus is on the coercive and misogynistic understructure of prostitution. It functions, she argues, as a key validating mechanism for the belief that sex is a male right, and that women's and children's bodies are commodities that can be bought and sold. She touches gently (too gently in my view) upon the contradictions that have assailed the contemporary women's movement over prostitution. Barry refers briefly to the "hesitancy" within the feminist community "to question the institution of prostitution for fear that it will appear to be condemning the women themselves" (p.26). This, I believe, is an insightful perception, and lies at the root of the present feminist dilemma over how to address the topic of legal reform. Barry identifies prostitution as a foundation for the structure of male domination, and urges an end to the tenacious fallacy that it is a "necessary social evil". To this point, she is both courageous and correct in her analysis. Unfortunately, her reasoning slips a little in her discussion of the appropriate legal response. She opts for the traditional feminist platform, which she labels "the abolotionist perspective", which will remove criminal sanctions against prostitutes and their customers. She seeks to eliminate state regulation of prostitution, which she claims mainly benefits the customers and provides state sanction for the institution, which impedes governmental ability to police exploitative and coercive elements in the business. She seeks to strengthen laws against pimping and procuring, but objects to what she describes as "the prohibition system" which attempts to use the criminal law to eliminate prostitution largely by punishing prostitutes. Indeed she seeks to decriminalize the act of prostitution and notes specifically that "as long as a woman freely

enters prostitution and freely can leave it...as long as she is in control of her prostitution" (p.25), there should be no legal interference.

It is at this point that, much as I admire Barry's research on female sexual slavery, I part company with her. Indeed her own philosophical analysis of prostitution contradicts this legal result. Barry herself has concluded that the *institution* of prostitution degrades and marginalizes women; to back off and suggest that an *individual act* of prostitution does so any less is to belittle her point. For the state to condone an individual act of prostitution will create the same pitfalls she so clearly sees with regulation: the very institution of prostitution is upheld as acceptable and the state loses its will and capacity to respond to the numerous instances of exploitation which surround the trade.

Barry understands too much about the condition of women under patriarchy to accept that women voluntarily "choose" prostitution (witness her attack of this premise on p. 27-28). With remarkable insight she challenges those who would accept prostitution as a valid form of work for women, by sarcastically suggesting that the logical follow-up to this position is that we should "expand...our energies to make it an opportunity for all women" (p. 28). She clearly identifies the profiteers of prostitution (pimps and procurers) as coercive parties, but fails to include customers among their kind. I would argue that Barry's analysis of prostitution leads inevitably (and correctly) to the conclusion that the law should be utilized to attack *all* the coercive parties to the transaction — pimps, procurers, *and customers.* The individual act of prostitution should be criminalized insofar as the buyer of the service is concerned; the seller, who operates from a position of dependency and need in our sexist, racist and class-based society, should be immune from criminal sanction and the recipient of extensive social services. What holds Barry back from suggesting the criminalization of prostitution, I believe, is the failure to recognize that the act of prostitution involves two qualitatively separate transactions — the sale and the purchase of sexual services. In addition, feminists have been hesitant to call for criminalization because they fear that, despite any safeguards that may be created, individual women prostitutes will still be penalized.

To the extent that the legal scheme I have proposed immunizes the seller of sexual services from sanction, it tries to minimize the harm to individual prostitutes. To the extent that it successfully reduces the customer demand, however, individuals will still suffer. Since research on the actual proceeds of prostitution (those retained by the prostitute and those siphoned off to others) has not been compiled, one can only guess at the extent of the loss. One can recommend extensive social and economic support for prostitutes in transition, but to the inevitable extent that they suffer a decline in income and job opportunities, this is the sad but necessary result of measures which will deal seriously with commercialized sex. And this, of course, is what keeps women from publicly proclaiming the inevitable conclusion of the true feminist perspective on prostitution. It is not enough to lobby for criminal sanctions against child prostitution (witness the recent report of the Fraser Committee). As Barry herself notes, "severing child from adult female prostitution has been part of the tradition of silence which has cloaked female sexual slavery in invisibility" (p. 24). Surely now, with the benefit of insightful critiques of prostitution such as Barry's, some of us can dare to come forward and label all acts of prostitution as instances of sexual exploitation, and demand the full force of criminal law be brought against all those associated with the exploitation — profiteers and customers alike — while demanding at the same time the exemption of the worker (the prostitute) from all penalties. If Barry's important contribution to the feminist analysis of prostitution, limited as it is in legal terms, helps to foster some reexamination of our position on

this matter, it will be a valuable piece of work indeed.

Constance Backhouse
University of Western Ontario

The Longest War: Sex Differences in Perspective (2nd edition), Carol Tavris and Carol Wade. *New York: Harcourt Brace Jovanovich, 1984, pp. 416.*

Beyond Sex Roles (2nd edition), Alice G. Sargent. *St. Paul: West Publishing Company, pp. 563.*

Both of these texts have certain broad similarities. They have both been constructed with an interdisciplinary focus; both are written in a style that appeals to students; both are directed to the American student; both are second editions.

The Longest War is more like the traditional text. I have used this book for a couple of years in a large 200 level course on the *Psychology of Sex Differences*. Overall, the students' response to the text is favourable. At first, they have difficulty with its breezy, sometimes less than reverent style but come to like the humour of the authors and their honesty. They find it informative, interesting and readable. The students' biggest criticism focuses on its deficiencies when compared to the more traditional psychology text. They miss headings, bold-face type, subtitles, glossaries, chapter summaries and pictures. Before I sound too critical of students' wanting ease of studying, I must admit that as a teacher I, too, missed the "perks" of the traditional textbook: the teacher's manual and test bank. These lacks are outweighted by the book itself. Its layout is clear and well organized and it is easily supplemented and its reference list is extensive.

In the preface the authors state that they have "tried to follow a fine line between the bland neutrality that feigns fairness and the polemical commitment that obscures divergent points of view, (ix)". The introductory chapter is historical — and limited in its scope. Part I sets the stage: the authors discuss which differences between the sexes are real as far as the research shows and which are based on stereotypes. Part II describes and evaluates explanations used to explain sex differences and examines them from differing perspectives; the biological perspective (chapter 4); the psychoanalytic (chapter 5); the learning perspective (chapter 6); the sociological perspective (chapter 7); and the anthropological perspective (chapter 8). Though aiming to be an interdisciplinary approach to sex difference, the text is primarily psychological in its orientation.

Beyond Sex Roles is a different kind of text and it "lends itself to use in week-long workshops, weekend workshops, one-day workshops, or in academic terms ..... The book is both didactic and experiential, it is designed to help the reader experience both cognitive and emotional growth (xxv)."

The text is designed to be used in small groups and demands participation. It is an awareness-raising tool. The author invites the student "to relate differently to the exercises and readings from the way you would customarily use a book .... and, you, the reader, are encouraged to be spontaneous and analytical — to express yourself at the moment (xx)."

The text is divided into six sections: Exercises; Awareness; the Female Experience; the Male Experience; Personal Change; and Changing the Systems: Family and Work. Though Sargent is listed as author, most of the book is written by contributors: psychologists, sociologists, linguists, lawyers, policy makers and journalists, and this has resulted in redundancy. I found particularly interesting Part 3 — the Male Experience. Nine different articles examine such topics as the development of male sex-role identity, different perspectives on the absence of male friendships in the lives of adult men, etc.