



"it is ridiculous to assume their aggression can be appeased through intercourse."

A study by Manachem Amir, author of *Patterns of Forceable Rape*, who is currently teaching at the University of Ottawa, shows that most rapists are married, have normal sex lives and are first offenders, says the Ottawa Rape Crisis Centre spokesperson Teigeler.

As pointed out in the Toronto centre's paper, "violence arises from the deep-rooted aggression necessary to commit rape" and "the idea that a woman will only get raped if she resists passively has no basis in fact."

Articulating the view of almost every rape crisis centre in North America, Teigeler says a confident woman who is accurately informed as to who the "real" rapist is, and what his likely behaviour will be, has "a better than good chance of initiating resistance action and escaping rape."

Their reasoning validating the effectiveness of self defence follows:

1. A woman who has learned self defence gains an air of confidence which diminishes the likelihood that she will be chosen as a potential victim.
2. Rapists do not expect their victims to retaliate, so a woman has the advantage of surprise.
3. Resistance at the beginning of an attack doesn't give the assailant a chance to assess the situation.
4. Putting up a loud strong resistance attracts other people who may be able to help.

According to Storaska the first attitude to be adopted if rape is to be avoided is that women are by nature victims and shouldn't do anything that might put them in a potentially dangerous situation like living alone, hitch-hiking or dating without explicitly articulating the limitations in regard to physical contact.

Recently, Harper's Weekly carried an item from the American Bar Association Journal declaring that few rapists are punished for their crime.

In a dialogue to demonstrate why most rape victims prefer not to press charges, the article asks us to imagine a robbery victim undergoing the same sort of cross-examination that a rape victim does:

'Mr. Smith, you were held up at gunpoint on the corner of First and Main?'

'Yes.'

'Did you struggle with the robber?'

'No.'

'Why not?'

'He was armed.'

'Then you made a conscious decision to comply with his demands rather than resist?'

'Yes.'

'Did you scream? Cry out?'

'No. I was afraid.'

'I see. Have you ever been held up before?'

'No.'

'Have you ever given money away?'

'Yes, of course.'

'And you did so willingly?'

'What are you getting at?'

'Well, let's put it like this, Mr. Smith.

You've given away money in the past. In fact you have quite a reputation for philanthropy. How can we be sure you weren't contriving to have your money taken by force?'

'Listen, if I wanted—'

'Never mind. What time did this holdup take place?'

'About 11 p.m.'

'You were out on the street at 11 p.m.? Doing what?'

'Just walking.'

'Just walking? You know that it's dangerous being out on the street late at night. Weren't you aware that you could have been held up?'

'I hadn't thought about it.'

'What were you wearing?'

'Let's see—a suit. Yes, a suit.'

'An expensive suit?'

'Well—yes. I'm a successful lawyer, you know.'

'In other words, Mr. Smith, you were walking around the streets late at night in a suit that practically advertised the fact that you might be a good target for some easy money, isn't that so? I mean, if we didn't know better, Mr. Smith, we might even think that you were asking for this to happen, mightn't we?'



As Teigeler points out, Storaska is saying any woman who does such things "goes outside mainstream social norms and has made herself stupidly visible to a potential victimizer. If she is then raped, she has only her to blame."

"This is akin to saying that Jews in Nazi Germany caused their own extermination by being stupid enough to live visibly outside the social mainstream in ghettos."

Storaska the non-victim stands from his podium in the film telling his audience of women they are natural victims. He tells them what they think, feel and are capable of, while threatening fearful consequences if they don't conform to his strategies for their protection.

There are few films on rape and rape prevention but the Toronto Rape Crisis Centre urges people to be patient until better films are made.

"Although there are no films that we can wholeheartedly recommend, anything is better than "How To Say No To A Rapist And Survive".

It seems curious that Storaska, who in no way identifies with the victim position he has assigned to all women, should be the person interpreting the experience of a woman who find herself in the horrifying reality of a rape situation.

His obvious non-victim identification is seen in the introduction to his book wherein he describes his superman performance while saving a young woman from rape by a gang of teenagers:

"...knowing karate, I stormed into the gang, kicking and flailing away at the girl's attackers... Fortunately, most of them — there were about ten or eleven, I guess — were on the scrawny side, but then in my mood anybody would have looked scrawny. And they weren't interested in doing battle with an enraged karateist, a lineman on his college football team who was four inches taller and fifty pounds heavier than most of them. They ran, those who could. The rest, strewn about, didn't move."