

The University of Wisconsin System

Feminist Collections



A
Quarterly of
Women's
Studies
Resources

WOMEN'S
STUDIES



LIBRARIAN

Volume 23, Number 3, Spring 2002

Published by Phyllis Holman Weisbard

Women's Studies Librarian

Feminist Collections

A Quarterly of Women's Studies Resources

Women's Studies Librarian
University of Wisconsin System
430 Memorial Library
728 State St.
Madison, WI 53706

Phone: 608-263-5754
Fax: 608-265-2754
Email: wiswsl@library.wisc.edu
Website: <http://www.library.wisc.edu/libraries/WomensStudies/>

Editors: Phyllis Holman Weisbard, JoAnne Lehman

Line drawings, including cover: Miriam Greenwald

Graphic design assistance: Dan Joe

Staff assistance: Lynne Chase, Ingrid Markhardt, Katie Roberts, Caroline Vantine

Subscriptions: \$30 (individuals or nonprofit women's programs, outside Wisconsin); \$55 (institutions, outside Wisconsin); \$16 (Wisconsin individuals or nonprofit women's programs); \$22.50 (Wisconsin institutions); \$8.25 (UW individuals); \$15 (UW organizations). Wisconsin subscriber amounts include state tax, except for UW organization amount. Postage (for foreign subscribers only): surface mail (Canada: \$13; all others: \$15); air mail (Canada: \$25; all others: \$55). (Subscriptions cover most publications produced by this office, including *Feminist Collections*, *Feminist Periodicals*, and *New Books on Women & Feminism*.)

Numerous bibliographies and other informational files are available on the Women's Studies Librarian's World Wide Website, <http://www.library.wisc.edu/libraries/WomensStudies/>. You'll find information about the office, tables of contents and selected full-text articles from recent issues of *Feminist Collections*, many *Core Lists in Women's Studies* on such topics as aging, feminist pedagogy, film studies, health, lesbian studies, mass media, and women of color in the U.S., a listing of *Wisconsin Bibliographies in Women's Studies*, including full text of a number of them, and links to hundreds of other selected websites and databases on women and gender.

Feminist Collections

A Quarterly of Women's Studies Resources

Volume 23, No. 3, Spring 2002

CONTENTS

	From the Editors	ii
	Book Review	
<i>Sara N.S. Meirowitz</i>	Young Feminists' Tales	1
	Special Book Review Section: Women in the Civil Rights Movement	
<i>Christina Greene</i>	Introduction	4
<i>Deborah Louis</i>	Sisterhood of Courage: Women in the Movement	6
<i>Stephen D. Grubman-Black</i>	Allies for Freedom: Non-Black Women in the Movement	10
<i>Kali Tal</i>	Biographies of Frances Freeborn Pauley and Fannie Lou Hamer	12
	Feminist Visions	
<i>Catherine M. Orr</i>	Feminism and Sex Work: A Review of Four Films	15
	World Wide Web Review	
<i>Tobe Levin</i>	Internet-Based Resources on Female Genital Mutilation	19
<i>Compiled by JoAnne Lehman</i>	Computer Talk	25
<i>Reviewed by Phyllis Holman Weisbard</i>	New Reference Works in Women's Studies	29
<i>Compiled by JoAnne Lehman</i>	Periodical Notes	36
<i>Compiled by Caroline Vantine</i>	Items of Note	38
	Books Recently Received	40
	Subscription Form	41

FROM THE EDITORS

JoAnne took a break from finishing up this issue of *Feminist Collections* to attend the annual conference of the National Women's Studies Association in Las Vegas. Mostly she represented our publications at the Book Exhibit—and handed out hundreds of purple-and-white pencils promoting our website—but she managed also to take in a few Film Series showings, attend a plenary session or two, swim after dark, and brave the harsh desert sun to find espresso. She met a few of our subscribers and more than a few folks we hope will soon join our readership. Phyllis, meanwhile, was presenting at the American Library Association's annual meeting in Atlanta (where the weather was lovely).

NWSA's decision to hold a feminist conference in "Sin City" raised the eyebrows of some of the organization's allies as well as its critics. (See, for example, the reaction of a writer for the conservative *SheThinks.org* on page 27 of this issue's "Computer Talk.") But the planners had anticipated that. A brochure distributed by the conference host, the Women's Studies Department at the University of Nevada, Las Vegas, asked attendees to "park your preconceptions" about this notorious town. And NWSA aptly explained its intentions in the advance publicity for the embedded conference (fittingly titled "Deconstructing Sin City"):

Las Vegas's commercialization of vice has always capitalized on women's bodies: from skimpily clad cocktail waitresses to the iconic images of showgirl and stripper that adorn the glitzy postmodern spectacle of the Las Vegas Strip, women's bodies are the most pop-

ular playthings in this internationally famous amusement park of capitalist excess. There is surely no shortage of material for feminists to deconstruct, critique, and politicize.

At the same time, however, Las Vegas has one of the highest percentages in the nation of women holding public office and has the most unionized service industry in the nation. These unions make it possible for many women in the hotel/casino industry to earn livable wages for themselves and their children. Nowhere else in the United States is so replete with contradictory messages about women as Las Vegas, which makes the deconstruction of Las Vegas a lively and important enterprise with relevance to feminists far beyond the boundaries of Sin City.

Director Amie Williams' *Stripped and Teased: Tales from Las Vegas Women* (distributed by Cinema Guild, www.cinemaguild.com), shown during the Film Series, offered an openminded, nonsensationalist look at women's work (which includes construction and labor organizing, not just waitressing and exotic dancing!) in Las Vegas. Williams was present, as was one of the women she had interviewed in the film: a sex therapist who also wins regularly at poker (against men) in the casinos. To be sure, there was lively discussion after the showing!

Sure to provoke lively discussion in women's studies classrooms are the films reviewed by Catherine Orr in this issue's "Feminist Visions" column (pp.15–18): four on feminism and sex

work, tackling issues that range from the tragedy of children and women being literally sold into sexual slavery, on the one hand, to the proud affirmations of a young feminist stripper and her coworkers who have empowered themselves by organizing a labor union, on the other. Young feminists—and their unique takes on issues from marriage to music—are the subject of two titles reviewed by Sara Meirowitz in the book review that begins on page 1. Our World Wide Web Review (pp. 19–24) is by Tobe Levin, who examines websites that offer resources for anyone concerned about the worldwide phenomenon of female genital mutilation.

We welcome Christina Greene, who introduces the special section of book reviews (by Deborah Louis, Stephen Grubman-Black, and Kalí Tal) about women in the 1960s civil rights movement beginning on page 4. Christina is busy moving her family this summer from Tampa, Florida, to Madison, Wisconsin, where she'll be Assistant Professor in the UW's Afro-American Studies Department. We appreciate her willingness to write for us in the midst of that transition. Her introductory essay names a number of books and studies on the topic, beyond those reviewed in the following three articles, that are worth looking into.

Enjoy—or survive—whatever weather you've got this season. We'll be back in a few months with reviews of periodicals from the Russian women's movement, books about the history of women's clothing, zines that exemplify fringe feminism, and websites on women playwrights.

○ J.L. and P.H.W.

BOOK REVIEWS

YOUNG FEMINISTS' TALES

by Sara N.S. Meirowitz

Jill Corral & Lisa Miya-Jervis, eds., *YOUNG WIVES' TALES: NEW ADVENTURES IN LOVE AND PARTNERSHIP*. Seattle: Seal Press, 2001. 287p. \$16.95, ISBN 1-58005-050-6.

Allyson Mitchell, Lisa Bryn Rundle, & Lara Karaian, eds., *TURBO CHICKS: TALKING YOUNG FEMINISMS*. Toronto: Sumach Press, 2001. 368p. glossary. \$19.95 (U.S.), \$24.95 (Can.), ISBN 1-894549-06-6.

It's hard to follow in the footsteps of revolutionaries. Freed by the feminist movements of the 1960s and 1970s, young North American women have both the burden and the privilege of living up to their feminist mothers' legacies. In their every life choice, women coming of age in the past two decades have commented on the feminist revolution, whether by choosing to marry or not; to love men, women, or both; to have nearly any career they please, be it academic, activist, or stay-at-home mom. How do they see their life choices in the context of the battles their mothers fought? By choosing traditional or unconventional lifestyles, young women are actualizing feminist philosophies in their own lives.

Just as young feminists exhibit their changing feminism in their life choices, so too do they accept or reject the definitions of feminism that their mothers constructed. Many young women feel uncomfortable or ambivalent about the legacy of second- and third-wave feminism, a strain evident in the media's labeling young women "post-feminist." Some young women have created their own mechanisms for battling gender constructions and bias, such as the "Riot Grrl" movement of the 1990s. The media's mixed response to this and other new feminist movements showcases how mainstream

society struggles with the new permutations of feminism developed by the post-boomer generation.

Two recent anthologies take up these issues of feminist identity and life choices among women in their teens, twenties, and thirties. *Young Wives' Tales*, edited by Jill Corral and Lisa Miya-Jervis, is an excellent collection of biographical essays revolving around love, partnership, and marriage. The Canadian anthology *Turbo Chicks: Talking Young Feminisms*, edited by Allyson Mitchell, Lisa Bryn Rundle, and Lara Karaian, gives a more uneven look at feminist thought and activism in Canadian society and universities. Together, these two books provide quite a number of provocative and fascinating discussions of current feminist thought.

"So, when are you going to get married?" The role of this grandmotherly lament, uttered to granddaughters everywhere, is skillfully addressed in *Young Wives' Tales*. Corral and Miya-Jervis have collected thirty compelling accounts of women's struggling with monogamy, sex, marriage, singlehood, commitment, wedding ceremonies, hetero-, homo-, and bisexuality, and what last name to choose. This is a

truly stunning collection of top-quality first-person accounts of the struggles and choices young women make. The essays are organized for variety, rather than by topic; the reader is continually surprised and delighted with the quirky turn that the next essay takes. The editors begin, "*Young Wives' Tales*, like the offspring of so many eager couples, was conceived in a car" (p.xvii)—and the book only gets funnier and more interesting from there.

Corral and Miya-Jervis were committed to presenting the whole breadth of options from which young American women choose in their life partnerships. The collection's strongest essays portray unconventional partnering arrangements. Ellen Anne Lindsey's "Table for Three, Please," in its portrait of a three-way marriage, may be the article most shocking to the older generation of feminists. Similarly unconventional are Faith Haaz-Landsman's account of a marriage between a gay man and a lesbian and Andi Zeisler's desires for a solitary life. Jane Eaton Hamilton gives an amusing account of a lesbian wedding in "Twenty-One Questions," while

Rachel Fudge explains why she doesn't want to marry her male life partner. These and other essays give a clear narrative vision of how young women now live *with* love but *without* falling into the traditional marriage plot.

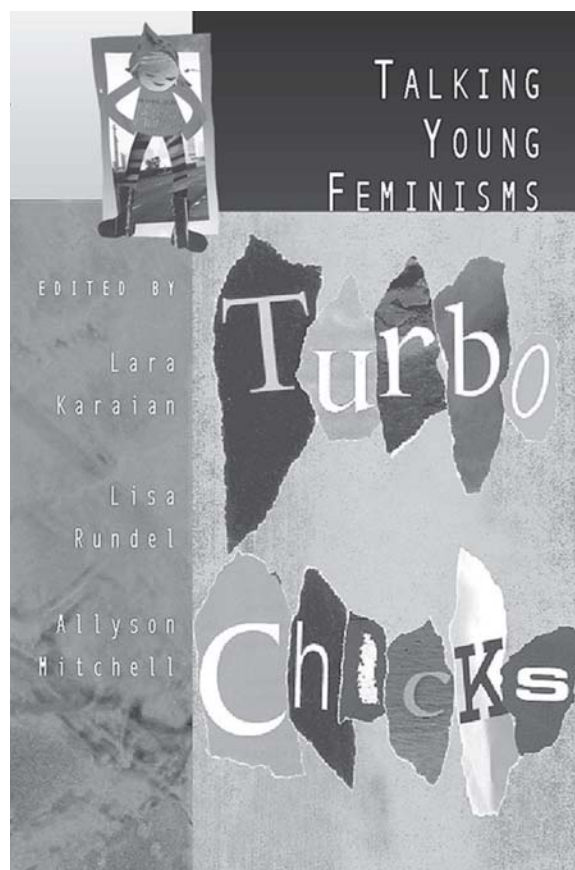
Many of the women featured in the collection have made much more traditional life choices, but they tell their stories in the light of a modern feminism. A fascinating article by Bee Lavender, "Teenage Army Bride," tells the story of a college woman who marries an ex-con in the military. Along with the book's few other tales of women marrying young and having children, Lavender's article depicts the choices modern women make when deciding to follow the traditional path of marrying men and bearing children. An apologetic tone for traditional choices runs through some of these more conventional accounts, as if the liberated reader would criticize a stay-at-home mom. But even when Lavender and other authors do make the same choices that their mothers made, they by no means follow the traditional *Feminine Mystique* pattern. Their lives highlight the continued struggles women have when choosing to marry, even in this modern feminist world.

Perhaps the collection's only flaw is its preponderance of essays about traditionalist partnerships. While many of the essays do describe relationships that the writers' grandmothers would disdain, the majority present relatively conventional straight marriages or lesbian partnerships. Several discuss multicultural wedding ceremonies or mixed marriages, with the requisite controlling or disappointed parents. A number portray women previ-

ously averse to marriage who are turned around by the love of the perfect man (or woman). And indeed, there are a number of pieces on relationships that have gone sour or been outgrown. And while many of these accounts are indeed fascinating, among them the ones by Jennifer Maher and Katie Hubert, their similarity begins to seem slightly redundant. In a sense, the narrowness of this book's focus on partnership and marriage forces the articles to be similarly narrow.

That isn't to say that *Young Wives' Tales* is anything other than riveting. With space, I could recommend each contribution individually for its clear voice and engaging style. Maria Raha's "Pillow Talk" is exceptional for its prose poetry describing relationships after a rape, and Lauren Smith's essay movingly depicts a relationship between an American southern woman and an African man. This book's essays manage to cover nearly every aspect of love and partnership, and to do so in uniformly readable and compelling ways.

While *Young Wives' Tales* focuses on the role of love and partnership in the lives of young feminists, *Turbo Chicks* hits almost every other aspect of young feminist thought. With academic articles, personal essays, poetry, photography, and art, this collection attempts to represent the variety of feminist thought and expression among young Canadian



feminists. What distinguishes this book from many other anthologies is its wide focus; the contributors come from all parts of Canada and range in age from young teens to mid-thirties. The selections cover an incredibly rich variety of topics, as broad as transgender activism to panic disorders to the menstrual cycle.

The book is roughly organized into four sections, vaguely corresponding to formative feminist experiences, sexuality and gender identity, academic and analytical essays, and discussions of activism. While there are many strong pieces in each of these sections, the book suffers generally from an unevenness of tone and quality, perhaps intrinsically connected to the wide range of topics it covers. A rant on feminine images in culture may be followed by a poem about black lesbians, and then by

the personal story of a religious young mother. This varying tone makes it hard to read the book from cover to cover; it would be more useful as a reference from which to pull specific articles.

A number of the essays are quite striking, adding the modern lenses of class and gender to traditional feminist views. Maren Hancunt gives a fascinating account of her discussions about racism with the performance artist Lydia Lunch, and Sarmishta Subramanian raises concerns about feminism and racism in immigrant communities. Cat Pyne presents a visually striking photo essay about transgender issues, and many excerpts from zines enhance the multimedia presentation of the book. Allyson Mitchell's academic essay about lesbian graffiti on the walls of Toronto buildings was a fluid melding of scholarly jargon and personal account. And Sabine Hikel's account of being whipped on Easter in the Czech Republic made me both laugh and gasp. But many of the other essays degenerate into either watered-down academic jargon or unremarkable personal stories.

A main focus of the book is the "post-feminist" media construct of "Riot Grrls" or "Grrl Power." Epitomized by angry women rock stars in ripped baby-doll dresses, "Grrl Power" was popularized in the early 1990s by musicians and zinemakers and evidently still held sway in Canada when this anthology was assembled. Some of the anthology's most interesting essays—such as Jennifer O'Connor's interview with the staff of *BUST Maga-*

zine—discuss the contradictions inherent in the images of "Grrl Power." But in some ways, *Turbo Chicks* seems altogether too marketed for this "Riot Grrl" subculture, whose popular media manifestations seem to have died down in the U.S. With cute doodles on the page margins and authors' lists of "My Top Ten Feminist Influences," the design of the book doesn't accurately reflect the weighty academic articles that fill out its pages. I'd doubt that the teenagers discussed in this book would be interested in reading many of its articles—and academics might assume that the book is geared for the teenagers instead.

The anthology's strength—its breadth—is also its weakness. By gathering articles from academics, students, poets, and popular writers, the editors ensured a wide variety of tone and focus. Unfortunately, the quality of the pieces also varies widely; the poetry in particular is often less than scintillating. A sharper emphasis on very strong personal essays—like those in *Young Wives' Tales*—could have made this into a more readable book. However, the editors chose to sacrifice traditional literary quality and consistency for the values of diversity and breadth. Perhaps a nontraditional literary anthology better fits the sensibilities of this generation of feminists—or perhaps a bolder editorial hand was needed.

So what are we to learn from an anthology of young feminist writing? *Young Wives' Tales* uses the traditional

form of the personal essay to analyze a relatively traditional topic—love and marriage. The feminists in this anthology only address the one topic that their mothers most certainly considered. *Turbo Chicks*, on the other hand, uses a much less traditional format to present disparate voices of Canadian feminists on a vast number of topics. Its variety counters its unevenness; we learn many things that young feminists think, but in no comprehensive manner. From these books, we learn the story of diversity: women are all over the map, following traditional and unconventional paths, rioting as their mothers did or in ways that their mothers never dreamed.

I would recommend *Young Wives' Tales* for the student, academic, or lay reader interested in a compelling and scintillating read. *Turbo Chicks* is more valuable for the academic interested in selecting excerpts or in studying how young Canadian feminists think. Together, these works can give a nuanced and varied perspective on the lives of modern young feminists.

[Sara N.S. Meirowitz is an Assistant Acquisitions Editor at the MIT Press in Cambridge, Massachusetts. In her spare time, she organizes Jewish women's events, reads modernist literature, and follows proudly in the footsteps of her feminist foremothers.]

WOMEN IN THE CIVIL RIGHTS MOVEMENT

INTRODUCTION

by Christina Greene

Nearly a quarter of a century ago, a civil rights activist noted the critical role of women and youth in the modern Black freedom movement. “It’s no secret that young people and women led organizationally,” he observed.¹ The remark has been alluded to so often, it is in danger of becoming a cliché. And yet the names most people associate with the movement are male—Thurgood Marshall, Martin Luther King, Medgar Evers, Malcolm X, Stokely Carmichael, to name just a few.² Even when public and scholarly recognition has been afforded to individual women, the full nature of their participation frequently remains obscured.³ Still missing—but which the books reviewed here begin to address—are assessments of the collective power of ordinary, anonymous women, the unsung heroines who were “the backbone of the movement.” Lest we think that several decades of women’s history scholarship have put such concerns to rest, one need only note the recent and widely acclaimed study of the Birmingham Movement that not only ignores women, but proclaims their irrelevance. Thus, historian Glen Eskew informs us, “In contrast to the rural South where women often organized the movement, in the urban South, the men led, organized, and participated.”⁴ While few have embraced Eskew’s perspective overtly, scholars of the movement generally

give the obligatory nod to women before relegating them to the shadows.

Why this anomaly? Why do most observers agree that Black women were important players in the freedom movement, while at the same time a widespread collective amnesia persists concerning their participation? Why do African American women remain marginalized in movement scholarship even as sociologist Charles Payne notes that “every conference on the movement calls attention to the need” to address women’s involvement? Conventional definitions of leadership, protest, and politics that have shaped the scholarship as well as the memories of activists; a media-driven history that, until recently, has characterized much of the work on the movement; and what historian Darlene Clark Hine has called a Black female culture of dissemblance (a survival strategy that Black women deployed to mask their activities from wider public view) offer several explanations.⁵

But what does Black women’s participation tell us that we don’t already know about the African American freedom movement? Aside from documenting that women were present, does their inclusion counter widely held assumptions and interpretations of the modern civil rights struggle? In a word, yes. It is not simply that “women were there too”—or what women’s historians have more eloquently termed “contributory” history. Rather, an examination of Black women’s activism funda-

mentally alters our understanding of how the movement emerged and how it was sustained. In effect, the African American freedom movement looks quite different when we include women. For example, scholarly focus on formal, public leadership and an emphasis on the more dramatic moments of the civil rights struggle—the sit-ins, the mass demonstrations, marches, and pickets—has diverted attention from the work that made such moments possible. As Charles Payne insists, we need to distinguish between mobilization and organization and to recognize that the often mundane tasks of organizing—efforts in which women predominated—were essential to the more sensational events captured in headlines, soundbites, and media blitzes. Other scholars, particularly sociologist Belinda Robnett, offer more expansive views of leadership that more fully encompass Black women’s contributions.⁶

The works under review here—on both African American and white women’s participation—certainly move us in the right direction. The recent collection edited by Bettye Collier-Thomas and V.P. Franklin, *Sisters in the Struggle*, as well as several soon-to-be-published community studies of women’s involvement, similarly promise to enhance our understanding of what is arguably the most important social change movement in twentieth-century U.S. history—the post–World War II African American struggle for freedom.⁷

Notes

1. Howell Raines, *My Soul Is Rested: Movement Days in the Deep South Remembered*, (New York: G.P. Putnam Sons, 1977), p.241.
2. An important exception to the general neglect of Black women in the movement are biographical and autobiographical works such as Septima Clark's and Daisy Bates's memoirs, and biographies of Fannie Lou Hamer, Ruby Doris Smith Robinson, Lulu White, and Ella Baker. That these names are not widely known attests to the marginal place Black women retain in our collective memory of the movement. Daisy Bates, *The Long Shadow of Little Rock* (New York: David McKay, 1962); Septima Clark, *Echo in My Soul* (New York, Dutton, 1962); Cynthia Griggs Fleming, *Soon We Will Not Cry: The Liberation of Ruby Doris Smith Robinson* (Lanham, MD: Rowman & Littlefield, 1998); Merline Pitre, *In Struggle Against Jim Crow: Lulu B. White and the NAACP, 1900–1957*, (College Station, TX: Texas A & M Univ. Press, 1999); Joanne Grant, *Ella Baker, Freedom Bound* (New York: John Wiley & Sons, 1998). In addition to the biography of Fannie Lou Hamer reviewed here, see also Kay Mills, *This Little Light of Mine: The Life of Fannie Lou Hamer* (New York: Penguin/Plume, 1993).
3. The typical depiction of Rosa Parks's role in the Montgomery Bus Boycott is one of the better-known examples of this tendency. Parks is frequently portrayed as a seamstress who was just too tired to move to the back of the bus, rather than as a dedicated activist with a long history of community involvement. For a different view of Parks's and other women's roles in the boycott, see Rosa Parks, "Tired of Giving In": The Launching of the Montgomery Bus Boycott," in *Sisters in the Struggle: African American Women in the Civil Rights–Black Power Movement*, ed. Bettye Collier-Thomas & V.P. Franklin (New York: NYU Press, 2001), pp.61–74; Jo Ann Gibson Robinson, *The Montgomery Bus Boycott and the Women Who Made It: The Memoir of Jo Ann Gibson Robinson*, (Knoxville: Univ. of Tennessee Press, 1987); Bernice Barnett, "Black Women's Collectivist Movement Organizations: Their Struggle During the 'Doldrums,'" in *Feminist Organizations: Harvest of the Women's Movement*, ed. Myra Marx Ferree & Patricia Yancey Martin (Philadelphia: Temple Univ. Press, 1995), pp.199–219.
4. Eskew's comment is an allusion to Charles Payne's pathbreaking article, "Men Led, But Women Organized: Movement Participation of Women in the Mississippi Delta," in Vicky Crawford, Jacqueline Rouse, & Barbara Woods, eds., *Women in the Civil Rights Movement: Trailblazers and Torchbearers, 1941–1965*, vol. 16 of *Black Women in United States History*, Darlene Clark Hine, ed. (Brooklyn, NY: Carlson Publishing, 1990). See also Payne, *I've Got the Light of Freedom: The Organizing Tradition and the Mississippi Freedom Struggle*, (Berkeley: Univ. of California Press, 1995), especially Chapter 9. Not only does Eskew fail to offer any evidence to support his assertion about the urban South, but his own study undermines this claim. Glen T. Eskew, *But for Birmingham: The Local and National Movements in the Civil Rights Struggle* (Chapel Hill: Univ. of North Carolina Press, 1997), pp.297, 385.
5. Payne, *I've Got the Light of Freedom*, p.425; Darlene Clark Hine, "Rape and the Inner Lives of Black Women in the Middle West: Preliminary Thoughts on the Culture of Dissemblance," *SIGNS: Journal of Women in Culture and Society*, v.14, no.4 (Summer 1989), pp.912–20. For a fascinating discussion of memory and Black women's activism in Atlanta, see Kathy Nasstrom, "Down to Now: Memory, Narrative, and Women's Leadership in the Civil Rights Movement in Atlanta, Georgia," *Gender and History*, v.11, no.1 (April 1999), pp.113–44.
6. Charles Payne, "Ella Baker and Models of Social Change," *SIGNS: Journal of Women in Culture and Society*, v.14, no.4 (Summer 1989), pp.885–99. Sociologist Belinda Robnett's conceptualization of "bridge leadership," though similar in certain respects to anthropologist Karen Sack's notion of "center women," provides an important tool for assessing Black women's participation. Belinda Robnett, *How Long? How Long? African American Women in the Struggle for Civil Rights* (New York: Oxford Univ. Press, 1997); Karen Sacks, "Gender and Grassroots Leadership," in *Women and the Politics of Empowerment*, ed. Sandra Morgen and Ann Bookman (Philadelphia: Temple Univ. Press, 1988), pp.77–94; see also Bernice McNair Barnett, "Invisible Southern Black Women Leaders in the Civil Rights Movement: The Triple Constraints of Gender, Race, and Class," *Gender and Society*, v.7, no.2 (June 1993), pp.162–81; Belinda Robnett,

"African American Women in the Civil Rights Movement, 1954–1963," *American Journal of Sociology*, v.101, no.6 (1996), pp.1661–93; David Keys, "Historical Sociology and CORE Data: Comment on Robnett," and Robnett, "Formal Titles and Bridge Leaders: Reply to Keys," *American Journal of Sociology*, v.102, no.6 (1997).

7. Several articles have appeared on women in the Little Rock Movement, and historian Karen Anderson is currently preparing a book-length study on the topic. Recent dissertations (several to be published) include

Laurie Green's study of Memphis, Kathy Nasstrom's work on Atlanta, Tracie Matthews' examination of Black Panther Party women, and my own study, *Our Separate Ways: Women and the Black Freedom Movement in Durham, North Carolina, 1940–1970* (Chapel Hill: Univ. of North Carolina Press, forthcoming). Other studies underway include Melvina Johnson's (University of Wisconsin) dissertation on women in the Louisiana Movement. Biographies of individual activists continue to draw scholars' attention: Jacqueline Rouse's book and Katherine Charron's dissertation on Septima Clark, Genna Rae McNeil's study of Joan Little, and Barbara

Ransby's forthcoming and much anticipated book on Ella Baker are just a few.

[Christina Greene received her Ph.D. in history from Duke University. Formerly on the faculty of the University of South Florida's History Department, she will be an assistant professor in the Afro-American Studies Department at the University of Wisconsin–Madison beginning in the fall of 2002. Her book *Our Separate Ways: Women and the Black Freedom Movement in Durham, North Carolina, 1940–1970* is forthcoming from the University of North Carolina Press.]

SISTERHOOD OF COURAGE: WOMEN IN THE MOVEMENT

by Deborah Louis

Peter J. Ling & Sharon Monteith, eds., *GENDER IN THE CIVIL RIGHTS MOVEMENT*. New York & London: Garland Publishing, 1999 (distr. by Routledge). (Crosscurrents in African American history, v.8.) 276p. \$60.00, ISBN 0-8153-3079-0.

Lynne Olson, *FREEDOM'S DAUGHTERS: THE UNSUNG HEROINES OF THE CIVIL RIGHTS MOVEMENT FROM 1830 TO 1970*. New York: Scribner, 2001. 460p. notes. bibl. index. \$30.00, ISBN 0-684-85012-5; pap. (Simon & Schuster), \$16.00, ISBN 0-684-85013-3.

What a pair of titles to "critique, compare and contrast!" Indeed, read side by side, these works become a metaphor for women's leadership and pivotal role in the ongoing struggle for racial justice in the United States, as one reveals and honors these contribu-

tions, while the other superficially acknowledges them with little appreciation and less comprehension, leaving their virtual invisibility intact.

Gender in the Civil Rights Movement is a collection of papers primarily by British scholars, published, in the words of the series editor, as one of a "distinguished series of books that of-

fer contemporary interpretations of the black experience in the United States" (foreword). There are nine articles in the collection, preceded by an editors' introduction, with all but one of the articles written by faculty and students at English and German universities. Three focus on images and perceptions of "black masculinity," two viewed through the lens of gangsta rap as its contemporary expression. In their in-

roduction, the editors aptly comment on “the rediscovery of important activists whose limited exposure on the national stage had marginalized them in standard movement histories. Many of these activists were women” (p.9). Yet we meet few of these women in the pages that follow, except in the single contribution by American historian Belinda Robnett, entitled “Women in the Student Non-Violent Coordinating Committee: Ideology, Organizational Structure, and Leadership.” The balance of the papers that address the presence and role of women at all focus heavily and repeatedly on those already well-known figures of Daisy Bates, Gloria Richardson, Fannie Lou Hamer, Ella Baker, and several African American Congresswomen. Again with the exception of the Robnett piece, the collection also relies almost exclusively on a historical frame of reference that erroneously places Martin Luther King, Jr., and the Southern Christian Leadership Conference (SCLC) at its center.

It is a haphazard collection. Several papers cite the same quotations in repetition of similar observations, while addressing an array of subtopics with neither a coherent thread between or among them, nor editorial “bridges” to provide such a progression or otherwise unify the whole. We move from the 1957 Little Rock school crisis to “Sex Machines and Prisoners of Love,” to a double portion of the Montgomery Bus Boycott and SCLC, to SNCC organizing ideology, to riots in Cambridge, Maryland, to the “Post-Soul Man,” to a review of two recent novels set in the 1960s, to African American women in Congress in the 1990s. Although there are portions with good information, it would be difficult for a reader or researcher without extensive

background in the subjects to separate the wheat from the chaff.

The editors comment on an upsurge of work in the field of American race relations that demonstrates “that a European based scholar could meet American standards of research practice” (p.11), but this collection falls unfortunately short of that mark, particularly in respect to what feminist scholars would term “gender analysis.” Most of these pieces rely exclusively on secondary sources (as they interpret the interpretations or posit them as “fact”) despite the ready accessibility of primary materials; have overlooked standard works in the available literature; and are presented in an awkward and self-conscious pseudo-academic jargon, in some cases unabashedly invented for the occasion. With the exception of the Robnett piece mentioned above and the Walker contribution, which does a tidy job of challenging Gloria Richardson’s “bad rap” as an advocate of violence, consistent failure to distinguish class from race from gender issues and variables serves to confuse rather than enlighten, and to reinforce popular misconceptions of movement strategies, events, and people. With the two exceptions noted, the papers included also illustrate many of the pitfalls of cross-cultural research and analysis.

For example, Brian Ward in “Sex Machines and Prisoners of Love: Male Rhythm and Blues, Sexual Politics and the Black Freedom Struggle” refers to “the dozens” (a rhyming game in which black adolescent males hurl insults at each other, particularly alluding to female relatives and sexual proficiency) as “a means to exorcize matriarchal influence and establish an independent masculine identity” (p.44). Some fundamentals of social psychol-



Miriam Greenwald

ogy, cultural anthropology, and/or American history would rather suggest that this behavior developed and continues to function as a survival mechanism to train young black males not to react when they, their loved ones, and their pride are routinely savaged (in word and deed) by whites throughout their adult lives. Similarly, the critiques of popular music are shallow and cynical, as they exclude from “black men’s popular music tradition” such artists as Billie Holiday, Nina Simone, Aretha Franklin, Gladys Knight, Jimi Hendrix, Stevie Wonder, and Sly Stone, and imply that songs like “Try a Little Tenderness,” “Unchained Melody,” “Everyday People,” and “Midnight Train to Georgia” never made it to the Top 40. The overriding principle here seems to be: if it doesn’t fit your theory, just ignore it. More unfortunately, they rely on literal interpretations of lyrics, thereby completely disregarding the anguish, irony, and humor in much of this tradition. In effect, they draw from and reinforce stereotypes of African Ameri-

can definitions of and attitudes about gender roles. This might earn popular and institutional approval, but it does not inform, and it is poor science.

Ling, in “Gender and Generation: Manhood at the Southern Christian Leadership Conference,” illustrates the sloppy history exhibited by several of the papers as he revisits the “male chauvinist” cast of SCLC—not a major revelation given that organization’s grounding in and control by traditional black Baptist institutions. Along the way he poses that had SCLC “allowed” Ella Baker to remain, the group “would have become more like...SNCC” (p.107). This is a bit like saying that if the Catholic Church had “allowed” Martin Luther to stay, it would have become more like the Society of Friends. Ms. Baker was “rejected” and went on to facilitate the establishment of a separate organizational entity because of irreconcilable, diametrically opposing philosophies, world views, and goals that in no way would have or could have been acceptable to the original group. Ling also fails to recognize, as do Chappell, Hutchinson, and Ward in their piece on the Montgomery Bus Boycott, that youth was the catalyst and leadership of the momentum of the early 1960s, which happened not as an extension of but a reaction to established movement organizational priorities and approaches—a critical point well recognized by previous historians such as C. Vann Woodward, Howard Zinn, Joann Grant, Mary King, Clay Carson, myself, and others.

Some of the pieces in *Gender in the Civil Rights Movement*, while accurate, are more on the order of good

student papers than scholarly resources. Waldschmidt-Nelson’s review of African American women in Congress in the 1990s, for example, offers nothing new that hasn’t been gleaned by the Feminist Majority, the Eagleton Institute’s Center for Women in Politics, and exhaustive quantitative, case study, and attitudinal research by many others, and offers the startling conclusion that black Congresswomen “now face a new century, in which the struggle must continue” (p.254).

Lack of attention to context is perhaps the greatest weakness of most of the work included. In Monteith’s review of two recent novels set in the 1960s, for example, and in the two papers addressing popular music, there is no mention of the political economy of the American publishing and recording industries in respect to the imagery under discussion or the agendas they tend to serve. The Robnett piece, however, does a thoughtful job of describing women’s organizational role and style and the politics of movement leadership that marginalized them in the wider policy arena. As a stand-alone article, the piece could be useful in research and discussion about these issues.

Freedom’s Daughters, on the other hand, is a single chronicle that weaves personal and organizational histories, evolving political and social contexts, and the persistent influence of gendered experience and perceptions into a comprehensible and impeccably documented historical narrative. What *Gender* lacks in soul, *Daughters* possesses in abundance. Well-written, it conveys not only the presence but also the pain, gladness, frustration, triumph, strength, and endurance of “grassroots” movement women (both

white and black). It moves seamlessly back and forth among historical periods to follow the intersecting threads of personal and community stories with both narrative and historical clarity. Where *Gender* confuses, *Daughters* illuminates, and it does so with depth, accuracy, and simplicity.

Freedom’s Daughters displays the full tapestry. We gain much more comprehension of dimensions of movement activity than is offered by piecemeal, single-focus accounts, as well as analyses of everything from organizational development and structures to the enduring legacy of slavery. This is the only historical treatment of which I am aware, other than my own, that treats the movement “community” as a discrete (and relevant) social phenomenon and addresses the literal “state of war” in which southern blacks and civil rights workers and advocates functioned during the early 1960s. However, by far the most compelling feature of the book is its meticulous account of the activity, courage, and determination of the legions of women—“the leaders and foot-soldiers, firebrands and strategists, white Junior Leaguers and black sharecroppers” (p.15)—who have inspired, sustained, and led this battle, “braving bombings, beatings, and other forms of terrorism” (p.14). Indeed, the only (admittedly nit-picky) disappointment I felt in the entire work was the omission of Matilda Jocelyn Gage, the third and too-often unacknowledged figure in the strategic triumvirate of Stanton-Anthony-Gage, in the account of the suffrage era.

Each chapter, each woman, is a springboard for fruitful discussion about both then and now, about contexts and possibilities, about where we ourselves came from, and about personal and collective power. *Freedom’s*

Daughters is a book I would use and recommend for any course addressing women's history, leadership, and organizational styles; the impact of women on public policy; the specific role and experience of African American women in weaving the social and political fabric of the nation; and the role of the press in constructing the movement story for mainstream America. The dialectical relationship to concurrent social struggles also largely mobilized and led by women—abolition, reform, suffrage, labor, peace, representation in government and the workforce—is effectively conveyed and provides a solid starting point for researchers and students interested in further exploration of these connections.

In *Daughters*, Olson offers three especially precious gifts beyond good writing, thoughtful history, and well-grounded analysis. First, she portrays a movement, particularly in the most elusive period of the 1960s, that is recognizable by those who participated in it—an achievement that few treatments to date are able to claim. My own experience was repeatedly reflected in those pages, and the people I

knew and worked with are there. Second, she presents a clear portrait of the roots and dynamics of tension between black and white women within both the struggle for racial justice and the women's movements that emerged from it. Indeed, it is the most accurate and evenhanded treatment I have ever encountered of the schism between black and white feminists, an uninterrupted thread since the early abolitionists that continues to influence both our activism and our science with self-defeating results. Third, in the immediate post-9/11 environment in which many of us are struggling with questions of personal ethics, ideological conformity, and fear, the everyday heroines of the civil rights movement whom Olson most ably introduces affirm our own capacity to live and choose in accordance with conscience, to confront and overcome our fears of reprisal, and to do what we can and must to guide our own historical movement to positive conclusion.

The qualitative difference between these two titles is not simply a matter of format—that is, anthology vs. single-authored work—but of compre-

hension, accuracy, and thoroughness in the research enterprise. *Freedom's Daughters* is a seminal work that should become an essential reference on any American women's history or social movements shelf, as well as a standard curriculum resource. *Gender in the Civil Rights Movement* is only marginally useful as, at best, a supplementary resource for researchers, instructors, and students.

[Deborah Louis is an interdisciplinary scholar and educator who holds a doctorate in political science from Rutgers University and has authored a comprehensive history of the civil rights movement between 1959 and 1965, entitled *And We Are Not Saved: A History of the Movement as People* (Garden City, NY: Doubleday, 1970; 25th Anniversary Edition: *The Press at Water's Edge*, 1998). She is also a planning and community development consultant, and she served as Executive Director of the National Women's Studies Association in 1991–1992.]

ALLIES FOR FREEDOM: NON-BLACK WOMEN IN THE MOVEMENT

by Stephen D. Grubman-Black

Constance Curry et al., *DEEP IN OUR HEARTS: NINE WHITE WOMEN IN THE FREEDOM MOVEMENT*. Athens, GA: University of Georgia Press, 2000. 400p. index. \$29.95, ISBN 0-8203-2266-0.

Debra L. Schultz, *GOING SOUTH: JEWISH WOMEN IN THE CIVIL RIGHTS MOVEMENT*. New York: New York University Press, 2001. 229p. bibl. index. \$26.95, ISBN 0-8147-977-4.

James F. Findlay, Jr., has duly (though briefly) noted that sexist constraints still weighed on women in the civil rights movement of the late 1950s and 1960s.¹ The women featured in *Going South: Jewish Women in the Civil Rights Movement* and in *Deep in Our Hearts: Nine White Women in the Freedom Movement* tell more comprehensive stories that brilliantly illustrate the successful struggles of many inspired and well-meaning women in the movement.

These were struggles of conscience. Each woman featured in these two books shed the more traditional and acceptable roles of gender, culture, religion, and class to be an activist and seek justice for her sisters and brothers in a bitterly divided South. Each reflected her “fifties sensibilities” in following her convictions.

While there are similarities between these two books—for example, a celebration of Ella Baker’s legacies that transcended racial, ethnic, and gender lines—the stories are presented in different ways. Each text offers valid and important contributions for filling the void of women’s voices during this critical part of modern United States history. No longer will women be

kept in the shadows as readers learn of the many women’s passion for and commitment to a more perfect Union.

Debra Schultz in *Going South* weaves interesting and relevant ties among modern versions of the biblical Miriam, whose own role in the traditional five books of Moses needed centuries to be uncovered and taken seriously.² We learn quickly about how many women who were going South had to struggle with their traditional upbringing as the “nice Jewish daughter,” sometimes rebelling but often finding solace and a basis for social activism and justice in their Jewish roots.

Schultz blends her series of oral histories with a grounding in feminist methodology and history. She succeeds in carefully considering the words of each woman and attending to the larger picture of the struggles within the struggle for civil rights for Black women and men in the South. Heterosexism, anti-Semitism, and classism are acknowledged, explored, and discussed. The reader is invited to interact with the women portrayed throughout the book.

Deep in Our Hearts is a reader. Nine women relate their experiences, feelings, thoughts, and retrospectives as committed civil rights activists in

the 1960s. A brief foreword by Barbara Ransby sets the stage for these accounts of individual struggles of conscience. A preface invites the reader to learn “our stories of the costly times we wouldn’t have missed for the world” (p. xiii). As each woman, representing herself as a unique contributor to the cause, writes, the reader is taken on a wonderful adventure. It is a serious journey, frightening at times, and the women write with courage and candor. Theresa del Pozzo, who proudly acknowledges her mother’s inspiration for her own life decisions, including her involvement with the movement, tells us:

Because of white racism, African Americans had taken a defensive strategy in relation to white America. They interacted in a careful and guarded manner with whites, allowing them to know very little of the black community and especially its feelings toward whites.... It was a real eye-opener for me when the racial balance was turned around and, as a white, I became part of a small minority. (p. 191)

It is that “small minority” to which the women in both books belonged. Strangers to their families,

friends, and others, the women going South geographically and deep into their hearts emotionally faced loneliness, rejection, and misperceptions. Reading one account without the other—studying the words and images in *Deep in Our Hearts* without those in *Going South*—cheats the participants. Each story is telling.

There is context. Debra Schultz addresses assimilation, for example, helping us understand and appreciate the struggles within the struggle. Consider:

A number of chroniclers of Jewish life in this period note the coexistence of increasing secularization and the growth of Jewish religious and social institutions.... The conflicting messages that many of the women received reflect a Jewish response to the mid-century mainstream American assault on cultural pluralism and difference. Given the era's climate of conformity, fear and repression, it was not wise to be too different in the 1950s. (p.164)

Yet Vivian Leburg Rothstein, Trudy Weissman Orris, and Faith Holsart, among a surprisingly critical mass, chose to work as secular Jews in a Black Christian movement working in the anti-Semitic and virulently racist South. And Penny Patch (one of the contributors to *Deep in Our Hearts*) vividly recalls that when “in the course of our work we moved out from the relative safety of the black community into the areas controlled by white people, the white southerners we encountered did not forget” that “I was



Miriam Greenwald

white and other people were black” (p.143). These women were risking their lives.

Thinking differently, acting differently, and being different are the themes recounted within these two books. They are a living tribute to a woman's choice to follow her conscience and seek justice. It is time to add these voices to a more valid and reliable accounting of the events that helped shape the struggles and the movement for civil rights in the 1960s. Several dozens of women's accounts are offered and documented in *Deep in Our Hearts* and *Going South*. We are more fortunate and richer because of them.

Certainly, these two volumes should be seriously considered for inclusion in readings for students enrolled in twentieth-century history courses, and I highly recommend them for courses in policy as well as contemporary religious studies. They have a special place in the ever-expanding learning opportunities in Women's Studies. I state this because we need to

learn as much as we can about extraordinary women—such as those represented in these two texts.

Notes

1. James F. Findlay, Jr., *Church People in the Struggle* (New York: Oxford University Press, 1993), p.129.
2. Cf. Ellen Frankel, *The Five Books of Miriam: A Woman's Commentary on the Torah* (San Francisco: Harper, 1998).

[Stephen D. Grubman-Black is Professor of Women's Studies and of Communication Studies, and Acting Director of the Women's Studies Program, at the University of Rhode Island.]

BIOGRAPHIES OF FRANCES FREEBORN PAULEY AND FANNIE LOU HAMER

by Kalí Tal

Kathryn L. Nasstrom, *EVERYBODY'S GRANDMOTHER AND NOBODY'S FOOL: FRANCES FREEBORN PAULEY AND THE STRUGGLE FOR SOCIAL JUSTICE*. Ithaca, NY: Cornell University Press, 2000. 240p. illus. index. \$26.00, ISBN 0-8014-3782-2.

Chana Kai Lee, *FOR FREEDOM'S SAKE: THE LIFE OF FANNIE LOU HAMER*. Urbana, IL: University of Illinois Press, 1999. 288p. illus. \$29.95, ISBN 0-252-02151-7.

Fannie Lou Hamer was born in 1917 in the town of Ruleville, Mississippi. A sharecropper and plantation worker for most of her life, she joined the Student Non-Violent Coordinating Committee's (SNCC) voter registration drive when it came to her hometown in 1962. For the rest of her life she would be in the public eye, a tireless worker for the cause of civil rights. Hamer was a founder of the Mississippi Freedom Democratic Party, challenging the right of the all-white Democratic Party to represent the African Americans of Mississippi at the Democratic National Convention in 1964. She stood on the stage beside virtually all of the major players in the civil rights movement, from Malcolm X to Martin Luther King, Jr., and most often got equal billing. Her theme song, "This Little Light of Mine," became an anthem of the freedom movement. She ran for the legislature, supported black unions, built Freedom Farm (a black farm cooperative), and was an inspiration to and a role model for many of the men and women who worked with her and came after her in the civil rights movement.

Frances Freeborn Pauley was born in 1905 and was raised in Decatur, Georgia. She came from a northern middle-class background—a Yankee who, early on, developed a strong dislike of the Jim Crow system. From the 1930s to the 1990s she was involved in social justice work, much of it focusing on addressing the problem of racism in the American South. She assisted in building clinics, in the work of desegregating Southern schools, and in addressing issues ranging from poverty to AIDS. Like Hamer, she worked with many of the most famous civil rights activists, and with scores of those who were lesser known but still vital to the movement. Though she was not a singer like Hamer, she too appreciated the inspiring power of song, and associated it with the movement for civil rights. She resembles Hamer, as well, in the way she serves as a model for feminists without ever explicitly embracing feminism herself. Both Hamer and Pauley were married women in long and stable relationships; both had children (Hamer's were adopted); and both had activist careers that took them far outside the constraints of contemporary gender roles. Both criticized the men who, in their eyes, treated them poorly because they were

women, yet neither saw sexism as the first among evils.

Fannie Lou Hamer was black. Frances Freeborn Pauley is white. Both were at times confined by and at times transcended the boundaries of race and class. Both deserve detailed biographies, and leave us a rich legacy to preserve and explore. But of the two biographies under review here, only *Everybody's Grandmother and Nobody's Fool*, by Kathryn Nasstrom, seems worthy of the woman whose story is told.

Nasstrom's is a careful and thoughtful work. It consists of selected transcripts of taped interviews with Pauley, conducted over a period of years both by the author and by other scholars. The transcripts are briefly contextualized by the author. The final third of the book contains Nasstrom's reflections on the relationship between storytelling and activism in Frances Pauley's life. This section concludes with a discussion of the editorial process Nasstrom went through as she compiled and wrote her book. The combination of autobiographical reminiscence and scholarly critique creates a complex image of Frances Pauley in the reader's mind, without undermining Pauley's authority as a speaker. The best feminist biography

sustains the balance between subject and author that Nasstrom achieves.

Chana Kai Lee's *For Freedom's Sake*, on the other hand, is puzzling. Published in 1999, it followed in the wake of several other biographies, histories, and oral history collections that focused on or featured Fannie Lou Hamer, and it draws very heavily upon a few of these. Chief among its sources are June Jordan's biography for juveniles, *Fannie Lou Hamer* (New York: Crowell, 1972), Hamer's own autobiography, *To Praise Our Bridges* (Jackson, MI: KIPCO, 1967), and Kay Mills' *This Little Light of Mine* (New York: Dutton, 1993). Lee's book, in fact, covers much the same ground as Mills' work, and opens similarly, with an emphasis on Hamer's poverty, laying a groundwork for our understanding of her as an unlikely hero.

Both the Lee and Mills texts follow a birth-to-death trajectory and draw on so many of the same sources in such a similar order as to make reading one an echo of the other. The difference in tone is marked, however. Mills was a journalist who, like Nasstrom, knew her subject personally, and she allowed Hamer's voice to guide the path of her work. She is careful to provide context for Hamer's words and actions, but does not presume to have access to Hamer's unvoiced thoughts or emotions. Lee, on the other hand, is clearly influenced by Timothy Dow, whose book *Telling Lies in Modern American Autobiography* (Chapel Hill: University of North Carolina Press, 1990) she references in her bibliography.

Dow focused on Mary McCarthy, Lillian Hellman, Jerzy Koszinski, and other writers who wrote multiple autobiographies containing contradictory narratives. One senses that Lee is attempting a similar critique of Hamer's

self-representations, but she is hampered by the heavily mediated nature of her material. In both Dow and Lee there is a tendency to presume access to the intentions and internal constructions of the subject. This leads Lee to make claims like the following:

Clearly the issue of power was of paramount importance in Fannie Lou Hamer's life. She needed to feel and believe in her mother's strength and ability to exert control, especially in a setting where personal power or the perception of it was the only real clout or privilege that black sharecroppers had. This was probably especially true for sharecroppers' children, who were even more powerless than their parents. (p.12)

Assertions of this sort are supported by no footnotes, and often begin with the words "clearly" or "certainly." Such analysis might be acceptable if the author had extensive primary sources and interviews upon which she could draw to support such conclusions, but Lee refers to no such body of evidence.

Lee's analysis verges on the presumptuous at times, as when she alleges that *if* Hamer was not telling the truth about the way she stood up to a voter registrar, that her story "should *probably* be regarded as one of many instances in which she was crafting an image of herself as the big, bad, strong and daring black woman. *If* this is the case, then Hamer, as an historical figure conscious of her own place in public life and history, stands among substantial historical company" (p.38, emphasis mine). This tenuous argument hardly seems warranted by the material upon which Lee draws. It has the ef-

fect, however, of removing Hamer's agency and placing all authority (however timorously assumed) in the hands of the biographer. In doing so, it gives us less insight into Hamer's life and thoughts than it does into Lee's technique as a biographer.

Lee and Mills relate the same incidents and quote the same sources to very different effect. One example is the manner in which they treat Hamer's critique of the young white women who came down to join SNCC during the 1964 Freedom Summer registration campaign. Mills focuses on Hamer's concern for the safety of the SNCC worker, while Lee reads much more into it:

Clearly, the naïve conduct of some white women volunteers left her agitated as never before.... [H]er Freedom Summer experience with some white women left Hamer wavering between disbelief and profound disquietude, and this was not simply in response to the behavior of a group of ingenuous young adults. As Hamer reacted to the women, she was also responding to the weighty and complex place of race and sex in her personal life history, as well as that for all of black Mississippi. (p.76)

To make such bold claims without either supporting them with evidence or following them up with discussion strikes me as irresponsible, for they are potentially damaging to an uninformed reader's understanding of Fannie Lou Hamer's life and work.

Mills and Lee also differ in their understanding of Hamer's work with

the fledgling National Women's Political Caucus (NWPC). Both are clear that Hamer differed with the predominantly white feminist leadership of the Caucus. Mills describes and quotes Hamer in a manner that confirms both Hamer's identification with NWPC women and Hamer's sense that women, like men, are divided on the issue of race. The gauntlet thrown down by both Hamer and Congresswoman Shirley Chisholm at the NWPC convention was explicitly racial: if the NWPC didn't build antiracist work into its central mission, both black women would walk out. The organization accepted Chisholm's and Hamer's terms. But nothing in the literature seems to support Lee's claim that

[c]learly, Hamer did not regard herself as a feminist, not by anybody's definition, even if her own accomplishments and stature translated into greater influence and other positive results for other women. She was a "nonfeminist" whose life and powerful presence had undeniably feminist consequences. In this sense, she was like many other black women of her generation and of other historical periods and places. (p.172)

The problem with this assertion is that it denies Chisholm's comments on their sense of sisterhood with the NWPC. Racism was *more* important to Hamer and Chisholm than sexism, but that did not make sexism *unimportant*.

"[We] felt it was important to be there and identified with the development of this organization so that our ideas would flow over the sisters," said Chisholm. (Mills, p.277)

According to Nasstrom, Frances Pauley also felt that racism was more important than sexism, and so never became an active participant in feminist causes. This might indicate to readers that the factor limiting both Pauley's and Hamer's involvement in the feminist movement had a great deal to do with the feminist movement's narrow definition of itself, and its tendency to unconsciously or consciously embrace the racist world view so prevalent in the United States. Had the movement been open to the concerns of women of color (and those concerned with women of color), feminists might have more easily attracted women like Pauley and Hamer into their organizations to stay. Nasstrom seems aware of this possibility, while Lee emphatically does not.

Surprisingly absent from *For Freedom's Sake* is any reference to Charles M. Payne's lengthy study, *I've Got the Light of Freedom: The Organizing Tradition and the Mississippi Freedom Struggle* (Berkeley: University of California Press, 1995), particularly the chapter "Mrs. Hamer Is No Longer Relevant: The Loss of the Organizing Tradition." If there is one area in which Lee could have markedly improved upon Mills' biography, it would have been in placing Hamer's work in the context of a broader struggle for freedom.

Nasstrom's book is unique in representing the life and work of Frances Freeborn Pauley, and is a valuable addition to the literature on women and social justice in the United States. Those who have read Kay Mills' *This Little Light of Mine* will probably not find much that is new in *For Freedom's Sake*. For those new to the story of Fannie Lou Hamer, Mills' *This Little Light of Mine* is, in the opinion of this reviewer, a better introduction.

[Kali Tal is Professor of Humanities at the University of Arizona.]

FEMINIST VISIONS

FEMINISM AND SEX WORK: A REVIEW OF FOUR FILMS

by Catherine M. Orr

SACRIFICE: THE STORY OF CHILD PROSTITUTES FROM BURMA. 50 mins. color. 2000. Prod./Dir.: Ellen Bruno. Distr.: Film Library, 22-D Hollywood Ave., Ho-Ho-Kus, NJ 07423; phone: (800) 343-5540; fax: (201) 652-1973; email: tmcndy@aol.com Rental (video): \$95.00. Sale (video): \$195.00 (\$89.00 for community groups; \$30.00 for individuals).

CAUGHT IN THE CROSSFIRE: A QUESTION OF RIGHTS. 15 mins. color. 1998. Prod.: Emily Marlow & Jenny Richards, Television Trust for the Environment. Dir.: Atu Emberson-Bain. Distr.: Bullfrog Films, Box 149, Oley PA 19547; phone: (800) 543-FROG, (610) 779-8226; fax: (610) 370-1978; website: www.bullfrogfilms.com Rental (video): \$35.00. Sale (video): \$125.00.

REMOTE SENSING. 53 mins. color. 2001. Prod./Dir.: Ursula Biemann. Distr: Women Make Movies, 462 Broadway, New York, NY 10013; phone: (212) 925-0606; fax: (212) 925-2052; email: info@wmm.com; website: www.wmm.com Rental (video): \$60.00. Sale (video): \$195.00. Order #: W02764.

LIVE NUDE GIRLS UNITE! 70 mins. color. 2000. Prod.: Julia Query & John Montoya. Dir.: Julia Query & Vicky Funari. Distr.: First Run / Icarus Films, 153 Waverly Place, New York, NY 10014; phone: (800) 229-8575; fax: (212) 989-7649; website: www.frif.com Rental (video): \$75.00. Sale (video): \$175.00.

We've come a long way in the past twenty years. In 1981, Bonnie Klein's documentary on pornography, *Not a Love Story*,¹ painted tragic portraits of sex workers victimized by indifferent or hostile men in search of profit and personal power. As the "sex wars" raged throughout the 1980s at women's conferences and in the annals of U.S. feminist thought, the debates as to whether anti-pornography feminists' oppressor/victim paradigm revealed fundamental truths about the lives of sex workers produced no clear answers. In other words, sex work, although no longer a feminist litmus test, is nevertheless fraught with complexities and contradictions around agency and exploitation that still provoke a mix of emotions and stances among feminists. Make no mistake, the oppressive male brothel owners and tragically violated women and girls are still part of the story (sexism and

violence are as profitable now as ever!). But we now also know that part of the story has to be the women pimps and peep show operators, the children of the world's poorest populations who speak with self-satisfaction of the contributions they make to their families' well-being, and the feminist women who see stripping as a logical extension of their education in women's studies.

I use stories of sex workers (the ones that feminists of different stripes tell about them as well as the ones the workers tell about themselves) in my Introduction to Feminisms course. I have found no other topic that both illustrates the differences among feminist theories and throws into critical relief a wide range of feminist issues. It is worth pointing out, as well, how the topic of sex work can rivet the attention of typical undergraduates

whose only exposure to this subject-matter comes through Hollywood's lens. Documentaries such as those reviewed here provide invaluable pedagogical tools that bring to life the feminist theories of female sexuality that can sometimes seem abstract, dry, and even boring to the eighteen- to twenty-two-year-old who has never lived in a world without rape crisis centers, gender-neutral employment ads, or sexual harassment brochures. At the same time, sex work—especially seen from class-sensitive or transnational perspectives—provides an effective object lesson in the almost universal appeal of patriarchal power in any economy that produces disenfranchised populations of women. The case for a feminist politics, then, becomes an easy one to make.

Although they vary greatly in terms of topics and locations, common themes exist across all of these documentaries: recent changes in global economic and political contexts; tensions around cultural, ethnic, and racial identities; the initial attraction that some workers have to being (paid) objects of desire as well as the inevitable failure of that identity to provide emotional fulfillment; and hypocritical behavior on the part of social institutions such as the state, religion, law enforcement, and organized labor towards sex workers (in other words, these institutions endorse the criminalization of sex work in the name of protecting women and girls, while at the same time taking advantage of the illegal or “immoral” status of the workers themselves).

Sacrifice: The Story of Child Prostitutes from Burma

I was ready not to like this film. The topic, as framed by the title, seemed all too ripe for melodrama and moralizing. Yet, of all the documentaries reviewed here, Ellen Bruno's *Sacrifice* proved to be the most complex rendering of the pushes and pulls—economic, emotional, social, cultural—of the world's increasingly robust transnational sex trade *as told from the perspective of the workers themselves*. Set in war-torn, rural Burma and the urban centers of neighboring Thailand that attract its refugees, we hear these (always unnamed) girls and young women recount gut-wrenching stories of their sojourns into the most exploitative form of prostitution: debt bondage in illegal brothels. In other words, some girls brought their mamasan or papasan pimps first-rate fees of \$1,200 as twelve-year-old virgins, but then

had to “work off” their board and keep at \$6 to \$12 a trick, five to ten tricks a night, for *years*. They never saw the money—or, it would seem, anything of the world outside the brothel.

Their tragedies are born of the same general conditions in Burma where many minority ethnic groups are subject to ethnic cleansing by the military government, but their stories are far from uniform. While some girls were coaxed with promises of restaurant work by family friends, others knew well enough what was expected of them once they arrived in Bangkok, having seen other girls return home with fashionable clothes, makeup, and stories of the vibrant and vile South-east Asian capital. The interviews are not with girls who are currently involved in the trade, but with those who have survived the ordeals and returned to families and communities that exhibit a range of attitudes towards these girls' experiences. Significantly, though, we never hear from these families and community members; in fact, we never see an adult face, let alone hear an adult voice. Instead, this film is staunchly centered on these courageous girls' perspectives and resists expert discourses and big-picture thinkers. The narrator is a girl, about the age of the highly prized virgins, who speaks, almost without reflection, of the complicated contexts that children must navigate as a result of war, poverty, tradition, and their highly stressed family lives: “Tied to the flesh by the karma of a female birth, it is difficult to repay our parents. Sons provide for the life beyond; daughters provide for this life.” This beautifully filmed and aurally rich documentary should be required viewing for those who insist on including voices of the

workers themselves in the debates on this topic.

Remote Sensing

Rather than portraits of sex workers, Ursula Biemann's *Remote Sensing* presents viewers with a feminist topography of the global sex trade. Complexity and paradox are emphasized as we crisscross the planet in search of explanations to the question “Why do women move?” Economics, politics, and history mix with the performance of femininity to reveal insights about paid sex and its role in women's migration. Split screens, digitized images, and electronic music give this documentary an edgy and disconcerting feel, both in filmic style and narrative approach. A number of specific contexts are covered, such as U.S. military bases in the Philippines, the pipeline between former Eastern Bloc nations and Western Europe, as well as the Burma/Thailand connection. Details of each specific location build toward tentative conclusions that then always evoke more questions: as the women's movement made gains in Europe, a market in sex tours in the global South, targeted at European men, exploded; states claim to seek protection of sex workers by making sex slavery illegal while at the same time tightening immigration laws that ensure its growth in economically disenfranchised regions beyond their borders; in a trade based around the sexual and emotional needs of men, women have some semblance of control only as long as caring, love, and desire remain commodified.

Unlike those in *Sacrifice*, the sex workers in *Remote Sensing* are profiled solely by flight itineraries, furtive camera angles, and a kind of fuzzy, stop-action animation, only speaking to confirm their status as commodities to be trafficked. The real appeal of this

film is not the personal but rather the conceptual. Satellite images and digital processing become metaphors that both tell and miss certain truths about how these women fit into the shadow economies brought about by this latest round of globalization. For example, Biemann asserts, the binaries of 0 and 1 offer us a kind of accurate sensing of information, say, through a digital image of a mail-order bride from the Philippines sent to her future husband in the United States. But those same binaries cannot capture the life of the border, the temporary world of the in-between locations, cultures, and social classes where these women live their lives in the sex trade. Neither, the film argues, can the discourses of “victim” versus “oppressor” capture the complicated motivations of those who find themselves participating in the trade. The director succeeds in illustrating the intricacies and ambiguities of women’s migration in a visually interesting and theoretically resonant manner. She then trusts her audience to draw their own conclusions.

Caught in the Crossfire: A Question of Rights

This short, no-nonsense documentary about two sisters, Sushila and Gyan, from Suva, Fiji, tells the story of how the clash between new market

economies and traditional cultures pushes women into the sex trade. Produced as one in a series of five fifteen-minute films focused on women’s reproductive rights, *Caught in the Crossfire*, directed by Atu Emberson-Bain, uses a conventional documentary style that rotates between talking heads, panoramic views, location shots, and historical footage, all set to a cheesy soundtrack. But what this film lacks in creative ambition, it makes up for with the clarity of its argument and the strength of its main characters, particularly Gyan. After her husband left her with two children and her physically disabled father to take care of, Gyan worked for five years in a garment factory where she barely made enough to feed her family and the bosses regularly demanded sex for continued employment. “So what’s the use?” she finally concluded. Although both women are savvy and cynical about the economic conditions that left them with few choices, neither Gyan nor Sushila thinks of herself only as a victim of circumstances beyond her control; nor does the director portray them that way. They both recount stories of violence as well as the risks of STDs, police raids, and even death (as was the case with one of Sushila’s friends). But they also speak of sex work as a means of providing for

their family and taking some control over their difficult living conditions. This intricacy, which all of the films reviewed here address to one extent or another, is continually missed in mainstream representations of sex workers. Ironically, the film’s own distributor seems to exemplify the pervasiveness of this regressive attitude when it begins its description of the film with “Sushila is deaf and dumb.”

Caught in the Crossfire is most useful in making the case that connects the global sex trade to neoliberal policies carried out by the International Monetary Fund and the World Bank in the form of structural adjustment programs (SAPs), as well as to the rise of fundamentalist religious movements that exemplify a deep distrust of women’s sexuality. In fact, one of the film’s interviewees, lawyer Imran Jalal, directly correlates the rise of Islamic fundamentalism in Fiji with the number of Muslim women on the street. Another NGO worker makes the case that the increase in female sex workers is a result of the World Bank’s SAP guidelines, which increase unemployment in ways that leave the worst-paying jobs with the worst conditions almost exclusively to women. Viewed in this way, the stories of Gyan and Sushila become representative anecdotes for millions of women around the world who are forced to adjust their own lives to the draconian measures imposed by the so-called new world order.

Live Nude Girls Unite!

Part chronology of a union drive for strippers, part “coming out” drama, Julia Query and Vicki Funari’s *Live Nude Girls Unite!* works wonderfully on many levels. This low-budget documentary is top-notch in its approach to storytelling, while at the



Miriam Greenwald



Scene from "Live Nude Girls Unite!" Courtesy of First Run/Icarus Films

same time it conveys basic information about contemporary labor organizing in the U.S. Using various film formats including home movies, photograph stills, and animation, along with the typical onsite interviews, it has us follow Query as she supplements her budding career as a stand-up comic by stripping at San Francisco's Lusty Lady. She jokes about coming out to her mother as a lesbian, but, as viewers soon learn, Query has yet to reveal her work in the sex industry. And for good reason: her mother is Dr. Joyce Wallace, a feminist whose political views were shaped by the early women's liberation movement and whose personal battle against patriarchy included getting a medical degree as a single mom and becoming a high-profile, outspoken educator and activist on behalf of New York City's most destitute sex workers. One of the film's major, and most suspenseful, themes is its revelation of the genera-

tion gap among feminists through this mother-daughter pair's differing attitudes toward sex work. While the mother sees the daughter's work as self-degradation in "the smut business," the daughter views it as a choice that exemplifies her feminist principles. As Query argued in an interview with Sura Wood for the *San Francisco Weekly*, "When you're a young woman out in the world, you're sexually harassed and are often asked to do things that are sex work oriented—to be emotionally available to men, to provide attention, to wear make-up and look good... If you have awareness of this, the obvious leap is to [go] ahead and get paid for it."² The climax of the film is, at once, family drama and feminist stand-off.

The other major, and also suspenseful, theme is the saga of building a union in a business that does not recognize sex work as labor. After voting for union representation, we see the bargaining team spend excruciatingly long hours (in addition to their regular

hours stripping at the Lusty Lady) strategizing how to negotiate their first contract with the owners' union-busting lawyers. Various members of the team speak about the condescending attitudes of the owners, their lawyers, and even the higher-ups in their own union (who prove reluctant to provide resources for their efforts). For example, the lawyers objected to the bargaining team referring to their work as "selling pussy" in their daily updates to other workers. "I don't let my kids talk that way," one of the lawyers exclaimed. "Why should I let you?" Then, the owners of the Lusty Lady insisted that stripping should be described in the contract as a "fun" job in which employees were not expected to work hard. Query's response: "I bet they don't do this to the steel workers." Indeed, they don't. Perceptions of strippers, after all, are still trapped in the monolithic discourse of traditional femininity that views these workers as fallen women in need of pity or rescue rather than good working conditions. As these documentaries illustrate, in feminist theoretical discourses, we've learned better.

Notes

1. Produced by the National Film Board of Canada; website: <http://www.nfb.ca/e/>

2. *SF Weekly*, April 26, 2000. The quotation can be found on Query's website at <http://www.livenudegirlsunionize.com/screenings.html>

[Catherine M. Orr is Assistant Professor and Chair of Women's Studies at Beloit College (Wisconsin). Her research and teaching interests include transnational feminisms, disciplinarity in higher education, and popular culture.]

WORLD WIDE WEB REVIEW

Internet-Based Resources on Female Genital Mutilation

by Tobe Levin

Although African women have opposed the practice of female genital mutilation (FGM)—also known as female circumcision (FC) or female genital cutting—since at least the 1960s, only in the early 1990s has an explosion of global interest hurled the theme onto popular and academic landscapes.¹ For instance, on April 6, 2002, a Google search for “female genital mutilation” would have yielded 38,400 hits; the same search on the same day using Yahoo would bring up 30,000. No, I didn’t burn my eyes on all 38,400, but I can assure you that with two exceptions, the first 400 Yahoo results were relevant, leading to governmental institutions, NGOs, universities, health facilities, law libraries, knowledgeable laypeople, and documentation ranging from newspaper clippings and editorial pages to refereed articles in respected journals.

Among these many apt results, the websites of several weighty institutions stand out as especially valuable resources for professionals as well as for newcomers to the topic. Because of the synergy of the approach taken by these organizations, exploring their sites will also lead to information and other resources related to HIV/AIDS, development, violence, and human rights. FGM is a highly interdisciplinary subject involving anthropology, ethnology, political science, law, immigration studies, health and medical specialties, not to mention media and issues of representation—that last being the only discipline underrepresented, on the Internet at least, among those first 400 hits.

METASITES

The Female Genital Mutilation Education and Networking Project

URL: <http://www.fgmnetwork.org>

Developed/maintained by: Marianne Sarkis

Hosted by: Dan Garcia; site is part of the FGM Awareness and Education Project of NOCIRC (National Organization of Circumcision Information Resource Centers)

Last Updated: August 2001 (major overhaul and update planned for July 2002)

Reviewed: April 6, 2002

Granted a “Go Network” Website Award in 1999, the Female Genital Mutilation Education and Networking Project is a web-based initiative that, Dani Hrzan has noted,² is “perfect for graduate students conducting research on various aspects of FGM.” The site is popular among activists and professionals too, its main drawback at present being several features that have not been updated in years. This problem, however, should be solved in July 2002 with a headquarters change and resumption of active management.

In the meantime, the attractive red and brown homepage presents easily navigable, clear categories. Praiseworthy features include a search engine (with tips) and lists of FGM advocacy groups.

The lists of advocacy groups number many, but the major overhaul and updating scheduled for July 2002 should improve this section of the site. For instance, only eight African countries are currently listed; surely the twenty-plus members of the Inter-African Committee will be added. For Europe, the Netherlands’ two main FGM groups—Pharos (“lighthouses”), for refugee health care, and FSAN (Federatie van Somalische Associaties in Nederland) need to be added, as do dozens of Italian organizations (although AIDos—Associazione Italiana Donne Per Lo Sviluppo—the leading Italian NGO, is listed). No groups at all are listed yet for Germany, although eight associations could appear here. The list for the U.S. is the most complete, although I noticed that the address given for the Godparents Association is not current. In fairness, it should be mentioned that the site owner does invite readers to email her with the names of other organizations that should be added (and I will certainly do so).

This site’s greatest strengths are its in-depth articles by avant-garde scholars, links to authors’ own websites, and links to sites offering theoretical and practice-oriented resources in health, law, religion, and advocacy. For example, clicking on “Links to Educational, Medical, and Legal Re-

sources” leads to a list of further links offering such widely varying materials as online versions of the Qu’ran, Amnesty International’s website, a guide to vulvar self-examination, and the Global Alliance for Women’s Health’s *Women’s Health Compendium*. It is also possible to find (not in a straightforward way, but this will, no doubt, be corrected in the July 2002 site overhaul) lists of videos as well as books on both female and male genital mutilation, although, again, more up-to-date sources need to be added.

Overall, this website lives up to the educational and networking promises of its name, and should do so to a greater extent when its redesigned and updated version is unveiled this summer. I appreciate not only the site’s wealth of material but also its role in facilitating access to resource persons via the FGM discussion list (readers can click on “Subscribe to FGM-L” or “FGM-L Archives” under “Discussion Lists and Boards”).

Rising Daughters Aware

URL: <http://www.fgm.org>

Developed/maintained by: Rising Daughters Aware, an ad hoc group in Oakland, CA

Last updated: Unknown (copyright 2001)

Reviewed: April 7, 2002

Honored by a “Go Network” Website Award in June 1999 (despite its untamed tangle of font colors and sizes), Rising Daughters Aware (formerly the Female Genital Mutilation Network and Message Board) is exclusively web-based, the virtual collective’s mission its electronic provision of data “vital to the health, dignity, safety and support of women and girls...*free, 24 hours a day, 7 days a week.*” It recommends “qualified medical and advocacy assistance for women who are seeking to avoid, or have already been sub-

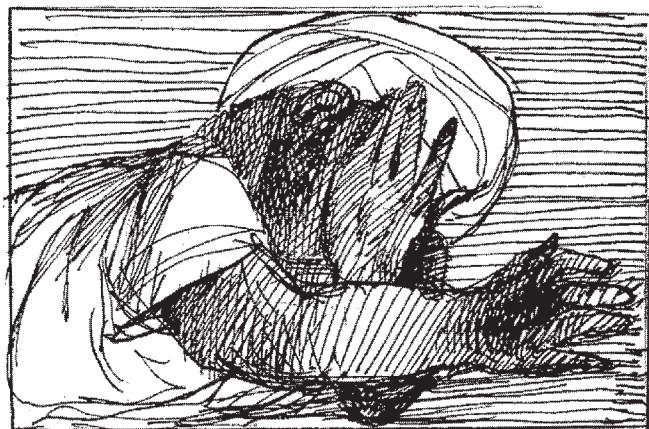
jected to Female Genital Mutilation (FGM) for non-medical reasons.”

The site has two key virtues: its links and the refereed articles targeted to precise constituencies.

One can find networks of FGM organizations in several ways through this site, although it is not always immediately clear what principles underlie linkage. Under “FGM Organizations working hands-on in affected communities,” only six are listed—FORWARD UK, CAMS (Commission pour l’Abolition des Mutilations Sexuelles), TOSTAN, the Godparents’ Association, Zuriaw African Women Counseling & Orphanage Center, and the Sudan National Committee on Traditional Practices—a seemingly stingy offering were it not that most of these groups work together with other extensive networks. The Sudan National Committee, for instance, is one of twenty-eight Inter African Committee sub-sections: CAMS (Dakar and Paris) embraces GAMS (Groupe Femme pour l’Abolition des Mutilations Sexuelles), in Paris, Brussels, Addis Ababa, and Geneva. GAMS, in turn, plays a key role in the European Network against FGM.

Expansion of global efforts across disciplines is an organizing principle of this site as well. If, as activists believe, FGM will cede to women’s increased economic choices, it makes sense that links are provided to NGOs concerned with micro-enterprise (from the main page, click on “Organizations working to improve women’s economics,” and then choose “The Virtual Library on Micro-credit”). Human rights groups would certainly be potential allies (so Amnesty International, for example, is listed and linked under “General International Organizations” near the bottom of the main page). Literacy is a significant and related issue—and RDA provides links to several resources (including a UNESCO article), accessible from “Organizations working to improve women’s literacy and education” on the main page.

Whereas bibliographies offer indirect access, RDA’s direct provision of refereed, full-text articles saves time. Its “FGM Crash Course Materials for Health Providers”—an excellent selection of key articles, accessible from the page that appears after clicking on “For Health Providers: Medical Articles & Protocols”—first caught my eye years ago. Included in this downloadable, 160-page “packet,” which is meant to be printed out and kept in a binder, is a “Consultant Contacts” page that lists the email addresses and telephone numbers of physician experts. The materials in the packet also emphasize culturally sensitive guidelines that have proven successful in influencing patients’ and clinicians’ attitudes and encourage health care workers to de-



Miriam Greenwald

velop rapport with affected communities. For example, in “Female ‘Circumcision’: African Women Confront American Medicine,” physicians Carol R. Horowitz and J. Carey Jackson outline wise clinical guidelines—based on advice gleaned from their Eritrean, Somali and Ethiopian patients—for avoiding misconceptions and hurt feelings.

This site also offers “Cultural Links by Country,” leading to background information on the cultures of twenty African nations (although a number of these links do not currently work); links to searchable African newspapers and feminist news sources as well as individual news articles about FGM; a bibliography of books, films, and videos; and a confidential way for women and girls affected by FGM to find peer support groups. Nor is the legal profession neglected. From the main page, you can click on “For Attorneys” and then on “Law Firms & Law Clinics With FGM issues experience” to discover, among others, the Tahirih Justice Center, which won Fauziya Kassindja’s asylum case, and the Center for Reproductive Law and Policy, where the book *Female Genital Mutilation: A Guide to Laws and Policies Worldwide* (London: Zed Books, 2000) is described. Co-author Nahid Toubia is the president of RAINBO, whose website is examined next.

ADVOCACY GROUPS

RAINBO: Research, Action and Information Network for the Bodily Integrity of Women

URL: <http://www.rainbo.org/>

Developed/maintained by: Dr. Nahid Toubia and others in the organization

Last updated: Unknown, but site is up-to-date

Reviewed: April 6, 2002

Working at the “intersection between health and human rights of women,” RAINBO accurately describes itself as “the premier global authority on [FGM] in the international donor and technical agency community.” An international benevolent association with offices in New York City and London, RAINBO works in Uganda, South Africa, the Gambia, and Nigeria, and keeps a senior advisor in Egypt. RAINBO insists on strong African leadership in its eradication efforts and strives to employ culturally sensitive syntax that simultaneously “promote[s] and protect[s] women’s sexual and reproductive rights.” Nahid Toubia, who was Sudan’s first female surgeon, explains the organization’s approach in her “Message from RAINBO’s President” (linked from “Who We Are”):

Many...ask why...sexual and reproductive health and rights [are] important for African girls and women when the whole community is suffering from poverty, disease, low literacy and civil unrest. My answer is that traditional control over women’s sexuality and fertility is a major obstacle to women’s participation in public life...[to] economic development and [to] building strong democracies.... African women and girls deserve to have their human rights acknowledged and protected as equal citizens in the “Global Village” of the twenty first century.

FC/FGM, viewed in the broader context of gender-based violence, is most effectively countered with the catalyst of African women’s own input. To this end, RAINBO informs, advises, networks, researches, and publishes. The organization’s aims are furthered by this well-designed, easily navigable site. The menu bar leads to the International Program (which works closely with European-based NGOs), the Africa Program, and the African Immigrant Program (which works with communities in the U.S.). Information about AMANITARE, a model African teenagers’ project, can be found on the Africa Program page or linked to from within “Message from the President” (under “Who We Are”). Other choices on the menu bar are “News & Events,” “Offices & Contact Information,” “Publications,” “How You Can Help,” “Links” (these are annotated, and their richness cannot be overstated), and a site map. Outstanding features include a fact sheet for physicians called “Caring for Women with Circumcision” (choose “Who We Are” from the menu bar, then click on the hyperlinked phrase “Female Circumcision/Female Genital Mutilation” in the first paragraph). The fact sheet offers a chart of possible health consequences of FGM and advises clinicians on culturally appropriate ways to talk to patients (for instance, physicians are encouraged to use the term “circumcision” in speaking to women affected by FGM, because that is the term the women use).

RAINBO openly reveals its stance, which is *not* one of pure condemnation: “we believe that advocacy for social change is less serviced by mere demands than by providing clear ‘how to’ methods for those in strategic positions...capable of implementing change.” The website indicates that the organization offers help with “policy formulation, program design, research and training projects”

upon request. Equally important, RAINBO “promote[s] the integration of FC/FGM projects into the work of larger well-funded health and rights programs such as Reproductive Health, Safe Motherhood and Prevention of Violence Against Women.” Hotlinks to NGOs in these categories are amply provided, making this one of the most rewarding of all FGM sites.

Finally, RAINBO provides assessment, which is often deficient in a field that lacks funds. A project called “Female Genital Mutilation Review, Evaluation, and Monitoring (FGM-REM)” is researching and analyzing programs in order to develop appraisal instruments—in short, to evaluate how effectively money is being spent.

FORWARD: Foundation for Women’s Health, Research and Development

URL: www.forward.dircon.co.uk

Developed/maintained by: Michael Coulston for FORWARD (and FORWARD–Germany)

Last Updated: November 24, 2001

Reviewed: April 6, 2002

FORWARD is “an international non-governmental organisation dedicated to improving the health and well-being of African women and girls wherever they reside.” On arrival at the group’s website, you are reminded—and not so subtly—that cash, though its impact may be hard to measure, is any movement’s backbone. Next to a picture of a still-smiling young girl (whose name turns out to be Kadi and who endured FGM at the age of four) on the main page is an announcement that proceeds from the sale of the book *The Day Kadi Lost Part of Her Life*, by R. Rioja and K. Manresa (Melbourne: Spinifex, 1998), “go to support vital health and education projects in Africa.” I can assure you that this is true.

Introducing Kadi, a real person with a history, satisfies readers’ desires for connection. The book, however, remains controversial, its photo chronicle of Kadi’s surgery raising issues of representation and honor. “We witness Kadi taken by the *buankisa* (circumciser), made to undress, held down and then cut,” reads the promotional material. FORWARD, of course, is aware of the provocation, and elaborates: “While the photographs are very confronting, they are portrayed with sensitivity and delicacy, yet evoke sadness and anger, which we hope will serve to rally readers against this practice.”

The projects for which FORWARD raises funds, through sales of this book and other means, are pioneering and impressive. Click on “News and Events,” then on “Current Work.” In addition to defining alternative ceremonies in the Gambia, doing consciousness-raising in Ghana, and researching prevalence in Kenya, most moving is a successful treatment program for vesico-vaginal fistulae (VVF) under way in Nigeria’s Dambatta, Kano State. A hotlink defines VVF—holes torn between the vagina and the urethra during childbirth—and explains that fifteen percent of VVF cases are traceable to FGM. Radio jingles, posters, and video dramas teach villagers about this condition and let them know about the rehabilitation center that offers girls not only surgical repair but also adult literacy classes and vocational training. “All of the women who enrolled in the project were illiterate at first,” says the project description, but one year later they can read, write and do basic math offered “in preparation for bookkeeping lessons, which will form part of planned business activities.” The curriculum includes “livestock rearing, sewing, knitting, [and] soap making as means of income generation” that can be employed once the student-patients recover and return home. Graduates are encouraged to teach others.

In the U.K., FORWARD does activist research—for instance, an important study of “Knowledge, Attitude and Practice (KAP) of FGM,” sponsored by the Kensington, Chelsea, Westminster Health Authority among Somalis, Ethiopians, Sudanese, and Eritreans. The fact that 81.4% of interviewees, most of them in their reproductive years, had undergone FGM meant “a challenge to health professionals and existing health services”—one example of data urgently needed to support effective policy. The study is briefly described on FORWARD’s site under “Research” on the “Current Work” page (accessible through “News & Events”).

FORWARD has also pioneered medical care for immigrants. Its Well Woman Clinics in London, Birmingham, and Liverpool are renowned throughout Europe. Click on “Help and Advice” to see a list of these clinics.

In Europe, FORWARD participates in the emerging European Network, which includes NGOs in Austria, Belgium, Denmark, Finland, France, Germany, Greece, Ireland, Italy, Norway, Portugal, Spain, Sweden, Switzerland, The Netherlands, and the U.K. Most of these groups maintain websites: clicking on “Links to FGM Sites” (under “Help, Advice and Training” on the left side of the home page) will lead to forty such organizations. They include,

of course, FORWARD Germany, which offers one unique approach to abolition: Nigerian oil paintings depicting the social complexity of FGM. Our exhibition will have toured more than fifty German cities between February 2000 and 2004. Visit us at <http://www.forward.dircon.co.uk/germany> (click on "Nigerian Exhibition").

Notes

1. The FGM-List, with searchable archives, is sponsored by The Female Genital Mutilation Education and Networking Project described below and provides a forum for exchange of information on genital mutilation. Webmistress is Marianne Sarkis.

2. Email correspondence, Feb. 4, 2002.

[President of FORWARD Germany and secretary of the European Network against FGM, Tobe Levin earned a Ph.D. in comparative literature from Cornell University and teaches for the University of Maryland in Europe and J.W.-Goethe University, Frankfurt am Main. She edits *Feminist Europa*. Review of Books, which features publications on FGM and other feminist topics, published in European languages other than English. She is also active in Women's International Studies Europe (WISE).]

A Non-Exhaustive List of Other FGM Resources on the Web

Dr. Sami Aldeeb Abu-Sahlieh

<http://www.lpj.org/Nonviolence/Sami/lastbook.htm>

The site briefly describes and gives the table of contents for Dr. Aldeeb's book *Male Circumcision and Female Circumcision among Jews, Christians and Muslims. Religious, Medical, Social and Legal Debate*. Geneva: Shangri-La Publications, 2001.

Amnesty International's Human Rights Information Pack

<http://www.amnesty.org/ailib/intcam/femgen/fgm1.htm>

This is the first of eleven units defining the operations, explaining Amnesty International's involvement with the issue, and providing lists of advocacy groups, reading material, and more.

Association of African Women Scholars (AAWS)

<http://www.iupui.edu/~aaws/>

Email: aaws@iupui.edu

AAWS, founded by Professor Obioma Nnaemeka, "is a worldwide organization dedicated to promoting and encouraging scholarship on African women in African Studies." It maintains a discussion list whose participants have focused on FGM. It also sponsors major conferences where FGM has been a topic.

Circumcision Information and Resources Pages (CIRP): Female Circumcision

<http://www.cirp.org/>

Devoted to illuminating both male circumcision and FGM, the site provides a "Circumcision Reference Library"

and "Circumcision Information Pages" addressing medical issues, legal and cultural questions, and reversal treatment options.

Deutsche-Afrikanische Fraueninitiative (DAFI) (German-African Women's Initiative)

<http://www.dafi-berlin.org>

An attractive site in English and German, it defines its aims in terms of "breaking taboos together" and offers counseling options to African women resident in Berlin. It links to activist organizations in Europe, the U.S., and Africa and lists the best available books on the subject in German.

Godparents Association

<http://www.godparents.net>

The Godparents Association seeks sponsors for Ugandan girls. By paying their school fees, the association "encourage[s] them in their resistance to FGM.... The Godparents Association also provides tutoring, training for those with special abilities, and motivating experiences so that these young women can become leaders of women in their culture, their country, and the world."

The site links to FORWARD and Equality Now.

GTZ (Gesellschaft für Technische Zusammenarbeit)

<http://www.gtz.de/>

The homepage of the German Organization for Development Aid—there is an English version— immediately offers you a search option. The term “FGM” leads to ninety-four documents on this site. These describe GTZ projects in Africa as well as colloquia that have brought together more than a dozen groups concerned with FGM in Germany.

International Centre for Reproductive Health (ICRH)

<http://www.icrh.org/areas/fgm.html>

Associated with the University of Ghent, Belgium, the site details projects such as “female genital mutilation (FGM) among migrants in Europe” and “the European network for prevention of FGM in Europe”; gives the executive summary of Proceedings of the FGM expert meeting in November 1998; links to related internet sites; and provides a database of European resource persons and lists materials.

National Organization of Circumcision Information Resource Centers (NOCIRC)

<http://www.nocirc.org/>

With more than 110 centers worldwide, NOCIRC educates against genital cutting of male and female babies. Founded on March 15, 1986, by a group of healthcare professionals in the San Francisco Bay Area, NOCIRC is the first U.S. national clearinghouse for information about circumcision. The site links to affiliated organizations and provides bibliographies.

Program for Appropriate Technologies in Health (PATH)

http://www.path.org/resources/fgm_the_facts.htm

The site defines the practice, links to “Female Genital Mutilation: The Facts” (an excellent overview), and reviews the status and trends in FGM programs in countries in the WHO African and Eastern Mediterranean Regions.

Sistahspace: Nommo (“Word”): FGM

<http://www.sistahspace.com/nommo/index5.html>

This site provides a four-page list of annotated hotlinks to valuable full-text articles on FGM.

Terre des femmes: Human Rights for Women

<http://www.terre-des-femmes.de>

Mainly in German, the site provides English summaries of anti-FGM caucus work and links to associated sites.

Third World Women’s Health: FGM

<http://www.arches.uga.edu/~haneydaw/twwh/fgm.html>

Living up to its name, this site, though for abolition, looks at criticism of “Western” campaigns that present African women as victims rather than agents. After defining the practice of FGM, it links to activist organizations under the rubrics “what should be done?” and “how can I take action?”

Tostan (“Breakthrough” in the Wolof language): Women’s Health & Human Rights

<http://www.tostan.org>

“Tostan is an American non-governmental organization based in Senegal, West Africa, focused on empowering villagers to take charge of their own development and participate fully in society.” Its human rights, holistic approach to abolition of FGM has been widely praised.

World Health Organization’s Actions for Elimination

<http://www.who.int/m/topics/fgm/en/index.html>

This site provides a bibliographic database, fact sheets, “Female Genital Mutilation: An Overview,” an information pack, an “Islamic Ruling on Male on Female Circumcision,” a joint WHO/UNICEF/UNFPA statement, and more. The homepage search option for “FGM” produces thirty-seven related addresses.

Zonta/UNICEF Video Transcript

http://www.zonta.org/Member_Resource_Center/Committee_Materials/Status_of_Women_Service_Commit/Service/zontafgmscript.pdf

This site provides the screenplay of a documentary that chronicles actions to promote eradication in Burkina Faso, funded jointly by ZONTA, UNICEF, and the United Nations Children’s Fund.

COMPUTER TALK

■ *Remember that our website (<http://www.library.wisc.edu/libraries/WomensStudies/>) includes electronic versions of all recent “Computer Talk” columns, plus many bibliographies, core lists of women’s studies books, and links to hundreds of other websites by topic.*

Information about electronic journals and magazines, particularly those with numbered or dated issues posted on a regular schedule, can be found in our “Periodical Notes” column. ■

WORLD WIDE WEBSITES

AMBITION is the name of a satiric “eGame” for women on how to get ahead in business using office romance. It’s one of the new offerings on the website of INSIDER VIEWS ON WORKPLACE ISSUES: <http://www.insiderviews.com/games/games.htm>

AT HOME: A KENTUCKY PROJECT WITH JUDY CHICAGO AND DONALD WOODMAN is an installation, created by Western Kentucky University students, instructors, and visiting artists, that was inspired by—but not meant to replicate—the *Womanhouse* project led by Chicago and Miriam Shapiro thirty years earlier in Valencia, California. In both projects, a house was turned into an art exhibit that explored the idea of domestic space. *At Home* aimed “to raise awareness for both women and men about the gendered dimensions of domestic space, to explore the transition from traditional to contemporary ways of understanding that space, and to empower students of different ages, races, and class backgrounds.” The exhibit—which included the transformed house and a “photo-ethnography” of it (headed by Chicago’s husband, Donald Woodman) opened in December 2001. The project has an extensive website at

<http://www.wku.edu/Dept/Academic/Graduate/WStudy/athome.html> Unfortunately, the links to photos of the completed spaces (with such evocative titles as “Now/Then Living Room,” “Issues Bathroom,” “Rape Garage,” and “Journal Stairway”) were broken at the time of this visit.

“Our goal is to provide information about the NGO community in Central Asia (Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan and Turkmenistan) to people throughout the world as well as to the NGOs of Central

Asia,” reads the description of the CENTRAL ASIA NGO NETWORK at <http://www.cango.net/> Three nongovernmental organizations, all working on women’s issues in Uzbekistan, that are taking advantage of CANGO homepages to spread the word about their work are the MEHRI WOMEN’S SOCIETY, <http://cango.net/homepages/uz/mehri>, the WOMAN AND SOCIETY INSTITUTE, <http://www.cango.net/homepages/uz/womsoob/>, and the AYOL RESOURCE CENTER FOR WOMAN AND FAMILY, <http://www.cango.net/homepages/uz/ayol/>

The CENTRE FOR WOMEN’S STUDIES in Zagreb, Croatia—“the first and only independent educational centre in Croatia and acknowledged centre for civil education in South-Eastern Europe offering a place for academic discussion on women’s and feminist issues”—maintains a website at <http://www.zenstud.hr/> Although the site is primarily in Croatian, English-reading visitors can also find information about the Centre’s history, approach, courses, and other activities, most notably in the organization’s 48-page annual report for 2001, available in .pdf format, in English, from a link at the bottom of the home page.

A webzine worth reading (and maybe writing for):

CHICKLIT: FOR WOMEN WHO LOVE WORDS is the “little brainchild” of a woman named Deborah who’s been publishing it, with help from various friends and contributors, for two years now. The site at <http://www.chicklit.com> offers book reviews, an online book club, interviews with novelists, rants about misused words and bad grammar, the creator’s personal online journal (when she began removing some old yellow wallpaper in her living room, she “prayed briefly that this would not turn into my own Charlotte Perkins Gilmanesque nightmare”), forums in which participants can discuss everything from whether they “should” read anti-feminist books to whether or not they consider themselves religious, and, in “The Library,” links to many, many other resources about language and books (“billions and billions of words about words”). The focus is women, but Deborah adds that “any man who feels comfortable in the Chicklit environment is more than likely welcome here.”

What did Julia Child, Sacagawea, and Harriet Tubman have in common? All three are featured in CLANDESTINE WOMEN: THE UNTOLD STORIES OF

WOMEN IN ESPIONAGE, a new exhibit presented by the National Women's History Museum. The museum's website was reviewed in *Feminist Collections* over a year ago (v.22, no.2, Winter 2001, pp.17–18); the new espionage exhibit, which will be open at the Women In Military Service For America Memorial (Arlington Cemetery) through December 2002, is described at <http://www.nwhm.org/home/spyexhibit.htm>

DISABLED PEOPLES' INTERNATIONAL (DPI) maintains a site at <http://www.dpi.org> that includes a page for the organization's **WOMEN'S COMMITTEE**, whose goal is "to provide a forum for disabled women and to ensure their full and equal participation within society and within DPI."

EDGY-CATIN' MAMAS is a message board (as well as a zine) for progressive feminist young mothers who choose (or want to think about choosing) to homeschool or "unschool" their children. It grew out of discussions on the *Hip Mama* site. Join the other 85 (at time of review) members of this e-community at <http://pub15.ezboard.com/btheedgycatinmamas>

The **ELDERWOMAN** website at <http://www.elderwoman.org> offers background about Marian Van Eyk McCain—transpersonal psychotherapist, environmental activist, and author of *Transformation Through Menopause* and *Elderwoman*—along with thoughts on the "elderwoman concept" (which, she says, is "all about that 'rapture of being alive' in an aging, female body").

FIDA KENYA—the Federation of Women Lawyers Kenya—has mounted a website at <http://www.fidakenya.org> Kenyan women lawyers and law students may join FIDA, which has four main programs: Legal Aid Services (one objective is "to create a pool of women adequately trained to represent themselves in court"); Women's Rights Monitoring and Advocacy (watches out for violations of women's human rights and keeps an eye on how human rights policies get implemented); Gender and Legal Rights Awareness (tries to train police and other law enforcement agents about issues of violence against women); and Public Relations and Fundraising.

The nonprofit, L.A.-based **GENDERWATCHERS** (<http://www.genderwatchers.org>) has high aims: global democracy,

"the advancement of females," and "women's full participation in the world in which they live." The site offers international news on women's rights, as well as resources for teachers and researchers.

GHOSTS OF THE SECOND WAVE is the title of an annotated photo collection mounted by Linda A. Griffith that documents the historic 1977 National Women's Conference in Houston, Texas, at which 2000 delegates—"charged under Federal law to assess the status of women in our country, to measure the progress we have made, to identify the barriers that prevent us from participating fully and equally in all aspects of national life, and to make recommendations...for means by which such barriers can be removed"—worked day and night to ratify a "Plan of Action"—"a document declaring the will of American women"—that was later presented to the President and Congress of the United States. The collection, which includes shots of Betty Friedan, Margaret Mead, Bella Abzug, Kate Millet, and other famous activists, is online at <http://www.lindagriffith.com/projects.html>

The **INTERNATIONAL COUNCIL ON WOMEN'S HEALTH ISSUES** now has an official website at http://www.nursing.upenn.edu/global_initiatives/icowhi/ On the "Membership Information" page, one can find out how to subscribe to the organization's bimonthly journal, *Health Care for Women International*.

The **KOSOVA WOMEN'S NETWORK (KWN)** is made up of women's groups that existed before and during the war as well as new ones formed since the beginning of United Nations involvement. KWN now has a website at <http://www.womensnetwork.org>; in addition to news about members, meetings, and projects of the network, the site provides a chronology of the events of the Serbian conflict, particularly the effects of the war on women and the work of women's activist groups against human rights abuses. An emailed newsletter, *KWN VOICES*, is also available from the site.

MAKING FACE, MAKING SOUL...A CHICANA FEMINIST HOMEPAGE, at <http://chicanas.com/index.html>, is the engaging and very thorough effort of doctoral candidate Susana Gallardo (religious studies, Stanford), who says that "there are tons of us chicanas/latinas/ mexicanas out here and...we are doing some pretty

wonderful and amazing things, things that don't always get noticed by the media or the history books. From raising healthy children in this crazy world we live in, to being bilingual teachers, to *activistas locas*, chicanas are kicking ass and i am proud to be telling about it." Non-Chicanas should not overlook this site: as Gallardo writes, it "deals with women's issues, family issues, racial and ethnic issues, women of color issues, working class issues, sexuality issues, and youth issues. This is a place where everybody can learn from Chicana experiences."

The **NATIONAL COUNCIL OF WOMEN OF CANADA**, formed in 1893 and a member, since 1897, of the International Council of Women, has a website at <http://www.ncwc.ca/> With a vision of "a vibrant, pro-active credible Council of Women reflecting the diversity of society, influencing political decision making and public attitudes for the well-being of society, through education and advocacy," NCWC uses "a grass roots process of consultation and debate" to develop its policies. Board members meet with members of Parliament and other senior government officials, and the organization has status with the Economic and Social Council of the United Nations.

The goals of the **POSTABORTION CARE (PAC) CONSORTIUM** are "to inform the reproductive health community about health concerns related to unsafe abortion, and to promote postabortion care as an effective strategy for addressing this global problem." The consortium's website offers resources for educating clinicians, creating and implementing policies, and sharing information. A two-page, bilingual (English and Spanish) article called "10 Ways to Effectively Address Unsafe Abortion" is just one of the many documents available at <http://www.pac-consortium.org>

RADICAL WOMEN, "an autonomous, all-women's group, affiliated with the Freedom Socialist Party on the basis of mutual respect, solidarity, and shared socialist feminist ideals," has a website at <http://www.socialism.com/rw/intro.html> Among other offerings is the preamble to (and ordering information for) the new edition of *The Radical Women Manifesto: Socialist Feminist Theory, Program and Organizational Structure* (Seattle: Red Letter Press, rev. ed. 2001).

The **SEX WORKERS OUTREACH PROJECT (SWOP)** of New South Wales, Australia, where prostitution is legal,

works to prevent the transmission of sexually transmitted diseases and AIDS, support the rights and dignity of workers in the industry, and provide information not only about health but also about taxes and other legalities. There are resources on SWOP's website for workers from other countries and cultures, and there's even a guide for clients on how to behave appropriately and what to expect when using the services of a sex worker. Visit SWOP at <http://www.swop.org.au/index.html>

SHE THINKS.ORG—or does she? This webzine at <http://www.shethinks.org>, which purportedly "dares to challenge conventional wisdom on what young people want, and investigate where they are," is a campus project of the Independent Women's Forum, the well-funded conservative organization that brought us "Take Back the Campus" ads and has Christina Hoff Sommers (of *Who Stole Feminism?*) at the head of its national advisory board. One of the site's latest "Outrage of the Week" columns sneers at the National Women's Studies Association for holding its June 2002 conference in Las Vegas; the writer, who apparently did not attend the event, merely lists a number of (admittedly intriguing) session titles and asks a rhetorical "Huh?"

US/ISRAEL WOMEN TO WOMEN "provides financing and support to Israeli women of all faiths and backgrounds in their struggle for social justice, wellness and economic empowerment." The organization's website at <http://www.usisraelwomen.org/newSite/home.html> lists many projects that have been funded, provides guidelines for applicants seeking grants, and explains how to make donations.

The International Information Centre and Archives for the Women's Movement (IIAV) has added to its offerings a searchable database of **WEB SITES ON WOMEN**, with descriptions of and links to hundreds of sites originating in more than sixty different countries. For the English version, go to <http://www.iiav.nl/eng/databases/index.html> and select "Web sites" from the left-hand menu.

WOMEN IN PRINT, Rose Norman's site for raising awareness about the plight of feminist publishers and bookstores, has a new Web home at <http://mortonweb.uah.edu/wip/>

ONLINE PUBLICATIONS

Iceland's *ACT ON THE EQUAL STATUS AND EQUAL RIGHTS OF WOMEN AND MEN*, passed by the Althing (Icelandic Parliament) on May 9, 2000, is available in English in .pdf format from the list at <http://felagsmalaraduneyti.is/interpro/fel/fel.nsf/pages/english-index>

Joan Moore & John Hagedorn, *FEMALE GANGS: A FOCUS ON RESEARCH*. Office of Juvenile Justice and Delinquency Prevention, *Juvenile Justice Bulletin*, March 2001. At http://www.ncjrs.org/html/ojjdp/jjbul2001_3_3/contents.html

Janice Peterson, *FEMINIST PERSPECTIVES ON TANF [TEMPORARY ASSISTANCE TO NEEDY FAMILIES] REAUTHORIZATION: AN INTRODUCTION TO KEY ISSUES FOR THE FUTURE OF WELFARE REFORM*. Institute for Women's Policy Research, February 2002. IWPR #E511. In HTML format at <http://www.iwpr.org/pdf/e511.html>

Cynthia L. Cooper, *NEW WORLD COURT TO JUDGE GENDER-BASED WAR CRIMES*. *Women's Enews*, April 17, 2002; <http://www.womensenews.org/article.cfm?aid=881>

Vesna Kesic, *THE STATUS OF RAPE AS A WAR CRIME IN INTERNATIONAL LAW: CHANGES INTRODUCED AFTER THE WARS IN THE FORMER YUGOSLAVIA AND RWANDA*. M.A. thesis, New School University, December 2001. Available on the website of the South Eastern European Women's Legal Initiative (SEELINE): http://www.seeline-project.net/status_rape.htm

At least half of the Internet's visitors are women, but what are they finding there? Janelle Brown asks *WHAT HAPPENED TO THE WOMEN'S WEB?* in an article in Salon.com. Read her analysis at http://www.salon.com/tech/feature/2000/08/25/womens_web/

○ Compiled by JoAnne Lehman, with special thanks to all who forward information about new online resources

ANNOUNCING THE RECREATION OF WOMEN'S AND GENDER HISTORIANS OF THE MIDWEST

Formerly based in Minneapolis and known as Women Historians of the Midwest (WHOM), the new Women's and Gender Historians of the Midwest (W(G)HOM) will now continue as a regional, scholarly organization open to anyone in the Midwest (generously defined) who works on gender and/or women's history.

Our primary goal is the establishment of a regional conference that will rotate throughout the Midwest. Our hope is that this conference will feature interactive discussion sessions, works-in-progress sessions, teaching sessions, student sessions, and other types of panels that promote discussion and sharing of information and expertise in addition to the traditional paper/commentator format. Tentatively, we hope to sponsor the first conference in Chicago in Summer 2004. We also intend to support opportunities for dialogue among members with our website and electronic newsletter (<http://www4.wittenberg.edu/academics/hist/whom/whom.html>).

Other activities and ideas remain under discussion, and we would love to have your input! Please contact any member of the Steering Committee for more information or to be added to our growing email list.

MEMBERS OF THE W(G)HOM STEERING COMMITTEE

Kathryn Abbott (Kathryn.Abbott@wku.edu)
Stacy A. Cordery (Stacy@monm.edu)
Malia Formes (Malia.Formes@wku.edu)
Carmen Hernandez (Szeib1090@aol.com)
Beatrix Hoffman (tdObrh1@wpo.cso.niu.edu)

Suzanne Kaufman (skaufman@wpo.it.luc.edu)
Joanne Passett (jpassett@indiana.edu)
Tammy Proctor (tproctor@wittenberg.edu)
Steven Reschly (sdr@truman.edu)
Elaine Scroggins (EScroggins@indianahistory.org)

Molly Wood (mwood@wittenberg.edu)

NEW REFERENCE WORKS IN WOMEN'S STUDIES

Reviewed by Phyllis Holman Weisbard

BIBLIOTHERAPY

Nancy Peske and Beverly West, *BIBLIOTHERAPY: THE GIRL'S GUIDE TO BOOKS FOR EVERY PHASE OF OUR LIVES*. New York: Dell, 2001. 257p. index. \$13.95, ISBN 0-440-50897-5.

Though "bibliotherapy" may sound like something coined specifically for this guidebook, it is actually a term with a venerable history dating back to "A Literary Clinic," by Samuel McChord Crothers, in *Atlantic Monthly* (1916, v.118, pp.291–301), which discussed the efficacy of prescribing books to treat various ills. Though Crothers' intent was delightfully satiric (one patient took an overdose of war literature, another was helped by using a "counter-irritant"—works by George Bernard Shaw), the concept gained wide appeal in the helping professions, including librarianship, where it extended the concept of "reader's advisor." Today *Merriam-Webster's Collegiate Dictionary* offers a straightforward definition of bibliotherapy as "the use of reading materials for help in solving personal problems or for psychiatric therapy." Peske and West have book suggestions aplenty for assuaging, if not solving, personal problems. And they dole them out in the witty spirit of Crothers' original. Are you "wallowing in a sullen perennial adolescence?" Try *The Bell Jar* ("There's nothing like a little sardonic patriarchal imagery to satisfy the dark appetites of inner fe-

male teenagedom" [p.82]) or *The Catcher in the Rye* ("If you're in a phase where you're feeling like a disgruntled idealist, and are reluctant to let go of the past in order to embrace an uncertain future, then read *The Catcher in the Rye* and celebrate stagnation" [p.87]). Are you feeling "unnoticed and unloved?" Try what Peske and West call "bad hair babe books," such as Helen Fielding's *Bridget Jones's Diary* or Jane Austen's *Persuasion*. They disagree with those who deplore Bridget as an affront to feminism: "the surest sign that a movement—like say, feminism—has taken solid hold is that its followers can laugh at their decidedly un-PC behavior... Bridget is hilarious, and all of us have a little of her in us" (p.132).

Other chapters in *Bibliotherapy* include "When You're Ready to Embrace Your Inner Bitch: Bad Girl Books," "When You Discover That Clitoris Is Not a Town in Greece: Exploring-Our-Sexuality Books," "When Your Biological Alarm Clock Is Ringing and You Can't Find the Snooze Button: Midlife Crisis Books," and "When You Discover That Having It All Means Doing It All: Martyr Queen Books." Each chapter is a mix of recommendations of novels, nonfiction, and occasional anthologies, accompanied by discussion questions, pithy quotations, a welcoming of literary characters (e.g., "Bad Girls We'd Like to Have Over for Girls' Night": the Wife of Bath, Lady Macbeth, Madame

Defarge, Maggie the Cat, Molly Bloom, and Salome), and books to be "thrown [away] with great force." Among the last is Brooke Shields's *On Your Own*, ostensibly a guidebook on independence, but in Peske and West's view, more about how not to have fun. Another is Laura Schlessinger's *Ten Stupid Things Women Do To Mess Up Their Lives* ("Dr. Laura is a woman of action, and she's here to...kick your sorry ass—especially if you're queer. Her answer to every problem posed by caller...is to shape up, quit sniveling, and change your life already! Next caller!... If you're feeling stuck and sorry for yourself, wouldn't it be better to sit with it for a while, get in touch with your support system, tell yourself you can do what you know you have to do, and if you fail to make a change, start considering therapy if you aren't in it already? Then again, if you're into self-flagellation and verbal abuse, this is the book for you" [pp.209–10]).

Bibliotherapy makes no attempt to be comprehensive, or, on the other hand, to limit to some predefined scope by genre, time period, gender of author, etc. It's best thought of as an eclectic set of recommendations from trusted friends who describe things so well that to paraphrase or summarize would diminish the appeal. It's an entertaining guide that would make a great gift for a college-bound high school senior or a down-in-the-dumps friend, or a treat for yourself. Peske

and West did a similar job with movies in *Cinematherapy: The Girl's Guide to Movies for Every Mood* and *Advanced Cinematherapy: The Girl's Guide to Finding Happiness One Movie at a Time* (Dell, 1999 and 2002, respectively), which I'd recommend, sight unseen, for the same audience.

BIOGRAPHY

Duncan, Joyce, *AHEAD OF THEIR TIME: A BIOGRAPHICAL DICTIONARY OF RISK-TAKING WOMEN*. Westport, CT: Greenwood, 2002. 312p. bibl. index. \$55.00, ISBN 0-313-31660-0.

This aptly titled work combines biographies of explorers, travelers, aviators, and miscellaneous adventurers with those of anthropologists, archaeologists, and other scientists whose field work took them to far-flung, often dangerous places. The books with which it should be compared are Patricia D. Netzley's *Encyclopedia of Women's Travel and Exploration* (Oryx, 2001), Rosanne Welch's *Encyclopedia of Women in Aviation and Space* (ABC-CLIO, 1998), and a host of biographical dictionaries on women scientists. Although there are only fifty-four biographies in the book, Duncan makes good choices for inclusion in a one-volume work covering women across such a wide spectrum of endeavors. With respect to explorers and travelers, Duncan even has some interesting additions to Netzley's women. A contemporary example is Ann Bancroft, the first woman to reach both Poles (North Pole in 1986 and South Pole in 2001, with Liv Arneson, the first woman to ski to the South Pole). Both Netzley and Duncan include Delia Denning Akeley, a big game

hunter, monkey observer, and first wife of museum taxidermist Carl Akeley, but only Duncan includes Akeley's second wife, Mary Lenore Jobe Akeley (1878–1966), who led expeditions in the Canadian Northwest and contributed to mapping the Canadian Rockies. All the aviators and astronauts in *Ahead of Their Time* are in the *Encyclopedia of Women in Aviation and Space*, but Duncan has updated biographical information for those still active, such as Sally Ride. In 1999, says Duncan, Ride joined the board of directors of space.com, a multimedia company offering space-related information, and in March 2000 she was a passenger on the first trip of a new Goodyear blimp. The two works differ in one interpretation of Ride's career. Welch simply has her retiring from NASA in 1987; Duncan says she resigned, "citing a momentary lack of trust in the program" following the Challenger disaster and subsequent investigation (p.264). Biographical entries for the naturalists and scientists included are available in several other books, but it is useful for browsers to see them considered in the same volume as these intrepid soarers and sailors.

While compiling the book, Duncan observed some interesting commonalities among her subjects. Whether or not they were paid, they considered what they were doing work. Many had troubled relationships with parents, particularly their fathers, and either never married or did so multiple times. Most were activists in numerous causes. As an English teacher herself, Duncan noticed that several held degrees in English. Perhaps that's not so surprising. Many also wrote successfully about their experiences, and consequently those are the people about whom something is known.

Above all, Duncan found they shared a willingness to go "where others fear to tread, willingly, almost compulsively, to undertake the unknown—simply because it was there" (p.xi), and they all went beyond the conventions of their day. Most are from the United States, secondarily from England, with a few from other countries. Duncan attributes this to the fact that she worked on the volume in the United States and sources were more available on these women.

Entries are two to four pages long, often graced with photographs. Though covering the entire lives of the women, Duncan concentrates on the voyages and discoveries for which they are best known. References include both books and newspaper and magazine articles. Appendices list the women by country and by endeavor. Another appendix provides shorter descriptions of other women who might have been subjects of longer entries, had Duncan been able to find out more about them. One in the appendix who caught my eye is primatologist Diane Doran, who succeeded Dian Fossey in monitoring Rwandan gorillas. What an act to follow! According to Duncan, Doran has tried to carve out her own niche. Unlike Fossey, Doran makes no physical contact with the gorillas. With a goal of sustainability of the monitoring by Rwandans themselves, she is training Rwandan students.

There are too many blank papers in the text proper for my taste. Many entries end on odd-numbered pages; their reverse sides are blank, followed by a page consisting only of the next biographee's name, birth and death dates, nationality, and endeavor. It, too, has a blank reverse side. This style probably does make the book easier to browse, however.

Depending on what else is already in a library's collection, this may or may not be a useful purchase. A high school library with none of the other biographical dictionaries might like *Ahead of Their Time* as a sampling of special women; an undergraduate library with most of the others could easily pass on this one.

CANADIAN WOMEN AUTHORS

Anne Innis Dagg, *THE FEMININE GAZE: A CANADIAN COMPENDIUM OF NON-FICTION WOMEN AUTHORS AND THEIR BOOKS, 1836-1945*. Waterloo, Ont., Canada: Wilfrid Laurier University Press, 2001. 346p. index. \$45.00, ISBN 0-88920-355-5.

Many reference works now cover women fiction writers and their works, but those that focus on nonfiction authors are few, with the *Dictionary of Literary Biography* volumes on American women prose writers being the most notable exceptions.¹ Although there are several anthologies of prose writing by Canadian women, including one with an even more specialized focus, *Pillars of Lace: The Anthology of Italian-Canadian Women Writers*, edited by Marisa De Franceschi (Guernica, 1998), *The Feminine Gaze* is the first reference book devoted entirely to Canadian women nonfiction writers. Ann Innis Dagg (adjunct faculty in Independent Studies, University of Waterloo, and a biologist by training) has been interested in this topic for a long time. She published a preliminary paper, "Canadian Voices of Authority: Non-Fiction and Early Women Writers," in the *Journal of Canadian Studies* in 1992 (v.27, pp.107-22), based on a project she began in

1985 and now greatly expanded into a book. Her purpose then and now has been to "redress in part the disproportionate extent to which Canada in the past has been seen and described through male eyes" (p.1). Although the women writers wrote on all topics, many focused on women's needs and interests, something ignored by most of the male writers.

In the introduction, Dagg provides an overview of who the women were and what themes they explored. She found that most of the 476 authors she included were educated members of the elite—in the early periods, wives and daughters of professional men; later, professional women in their own right. She unearthed few non-Anglo working-class women with publications and only two Native women (Pauline Johnson and Anahareo). Some became professional writers, publishing many works; most published only one book. British women visitors, nuns and other religious women, and some Dagg dubs "high-profile women in society" (among whom were feminists and entertainers) round out the categories of writers. More books explored history than any other subject, with autobiography a strong second. Travel, biography, social commentary, and religion all interested women writers, as did, to a lesser extent (and more in the twentieth century than earlier), science and medicine, the arts, education, and general essay writing. Most of the works were published by Canadian publishers.

Dagg excluded women whose only publications were cookbooks, how-to books, manuals, workbooks, and school primers, as well as women born in Canada who lived elsewhere as adults (unless they wrote about

Canada or were highly prominent elsewhere, such as Mary Pickford). She expresses regret that the size of the project as it evolved precluded being able to cover French Canadian women as well. Like Dagg, I hope that someone will be spurred on by her fine example to do a similar work for Francophonic Canadians.

Each entry includes biographical information, synopses of each book, and bibliographic citations to additional works by and about the woman. Dagg does an excellent job of conveying a sense of who these women were and what they cared about, particularly when she (all too infrequently) quotes from their books. Among those for whom Dagg provides a quotation is Frances Mary Douglas (d. 1963), who co-wrote *Britannia Waives the Rules: A Confidential Guide to the Customs, Manners and Habits of "the Nation of Shop-keepers"* (1934)—without ever having been there. Dagg quotes the dedication: to "hit and run writers from England, but for whose charming inaccuracies on Canada we would not have dared—to Queen Mary of Scots, Joan of Arc, and other ladies who have misjudged the English—and to the Atlantic Ocean, which keeps us apart" (quoted by Dagg on p.88). From this well-chosen quotation, it is easy to imagine the humor and style of the book, though it would have been entertaining to read more excerpts. More typical of the professional women quoted is Mossie May Waddington Kirkwood, 1890-1985, Ph.D., L.L.D., a professor and Dean of Women at the University of Toronto. She wrote books on Coleridge, Santayana, and social ethics, and in *For College Women...and Men* (1938), she discussed whether one should accept

“‘petting’ and those other vulgarities that go with the times” (quoted by Dagg on p156). Harriet Louisa William Platt (d. 1914), a leader of her branch of the Woman’s Missionary Society of the Methodist Church, is representative of the many women who wrote on religious topics. Dagg selected a quotation in which Platt explains the role of missionary work in expanding the lives of mostly unmarried missionary women. After missionary service, says Platt, “[t]heir ideals have changed; individual responsibility for the betterment of the world, both at home and abroad, has been borne in upon them, and the growing power of being able to bring things to pass, of planning and of being responsible for the carrying of such plans to successful completion, has given to them an added dignity, a new courage, a more intelligent devotion, and a deeper spiritual life” (*The Story of the Years: A History of the Woman’s Missionary Society of the Methodist Church, Canada, 1881–1906*, quoted by Dagg on p.241). The name Ann Hathaway, a memoirist, caught my eye. Surprisingly, according to Dagg she actually was a descendant of the family of Shakespeare’s wife.

The Feminine Gaze meets Dagg’s objective of adding women writers to the narrative of Canadian history. For readers in the United States, it also is a reminder that many worthy women writers north of the border explored important themes in women’s lives.

Note

1. To date, the volumes that have appeared are vol. 200: *American Women Prose Writers to 1820*, edited by Carla

J. Mulford, with the assistance of Angela Vietto and Amy E. Winans; vol. 221: *American Women Prose Writers, 1870–1920*, edited by Sharon M. Harris, with the assistance of Heidi L.M. Jacobs and Jennifer Putzi; and vol. 239: *American Women Prose Writers: 1820–1870*, edited by Amy E. Hudock and Katharine Rodier.

PSYCHOLOGY, PSYCHIATRY, AND MENTAL HEALTH

Judith Worell, ed.-in-chief, *ENCYCLOPEDIA OF WOMEN AND GENDER: SEX SIMILARITIES AND DIFFERENCES AND THE IMPACT OF SOCIETY ON GENDER*. San Diego: Academic Press, 2001. 2v. index. \$300.00, ISBN 0-12-227245-5.

Susan G. Kornstein and Anita H. Clayton, eds., *WOMEN’S MENTAL HEALTH: A COMPREHENSIVE TEXTBOOK*. New York: The Guilford Press, 2002. 638p. tables, charts, figures, index. \$65.00, ISBN 1572306998.

Every now and then, usually on a Friday afternoon, I get a call from somebody, often a man, asking for citations to research that “proves” some statement or other about gender differences. The latest proof-seeker was convinced that women did not belong in the military because “women are not as strong as men.” I tried to make clear that while women *on average* may not have the body strength of men on average, there certainly are women whose strength exceeds that of the average male and who in fact can meet military standards, but what I really wanted to have was an article to send him that

would really explain research methods and how to interpret research findings in the area of gender differences. If I’d had “Gender Differences Research: Issues and Critique,” by Janet Shipley Hyde and Amy H. Mezulis, one of the many fine essays in the *Encyclopedia of Women and Gender*, it would have been exactly what I was looking for. They carefully cover average differences versus within-sex variability, as well as effect size (magnitude) versus formal significance testing, “file drawer effect” (when research that finds no effect or no difference never gets published), and other issues. The other area my callers invariably raise has to do with mental abilities and brains (“women are better suited to typing than men because they have better fine motor skills,” “men have better spatial abilities,” etc.). Now there’s an essay for them, too. It’s “Sex Difference Research: Cognitive Abilities,” by Diane F. Halpern. Indeed, on average, women are better at fine motor skills and men do better on tests of spatial tasks (e.g., visualizing a rotating object). But, as Halpern points out, there’s much more to it. Fine motor skills? Why think typing, and not neurosurgery? And yes, men do on average have better spatial abilities, but women exceed them in comprehension of complex prose. The article reviews several such tasks and tests that usually show sex differences, while also covering how cognitive stereotypes affect performance, and the role of hormones in cognition.

There are just over a hundred essays in this encyclopedia on topics in the psychology of women and gender and related social sciences. The emphasis is on current trends in research and scholarship, with reference to past theories and practices. The essays are arranged alphabetically, with liberal cross-referencing. The preface groups

the topics thematically into the areas of theory (e.g., the articles mentioned above, plus others on gender development throughout the life cycle, social construction, methodologies, etc.), personality (e.g., characteristics such as self-esteem, ethical/moral judgment, and aggression), dyadic and community relationships (e.g., lesbian and heterosexual partnering, friendship, sexuality, and work), and gender-related effects of biased experiences and minority status (e.g., test bias, ethnic/racial influence on health and health care, and violence in women's lives). Each article follows a useful pattern: outline, glossary defining terms as used in that particular article, the article proper (with headings corresponding to the outline), and suggested reading. Several articles include tables or charts.

Most of the topics are those one would expect to find in an encyclopedia of this type, but there are some interesting surprises for the reader from outside the field of psychology (an intended audience). "Entitlement," for example, is something to which lay readers may automatically add "programs" and associate with the welfare system. Here, it is an article by Janice M. Steil, Vannesa L. McGann, and Anne S. Kahn focusing on its attitudinal dimensions and applications in the home and workplace. "Political behavior" sounds more at home in a piece on voting patterns, but Lauren E. Duncan's essay relates it directly to political efficacy ("the belief that one's efforts in the political sphere can have an impact on politics"), feminist consciousness ("the belief that women are unjustly deprived of power and influence through systemic or structural factors"), and socialization patterns. My favorite essay is probably Molly Carnes's serious coverage of "Humor," including its neurological control and its effects on health, as well as the

myth of the humorless woman. Our office staff is informally testing her statement (credited only to "diary research") that both men and women laugh about eighteen times a day.

The *Encyclopedia of Women and Gender* is a wonderful resource for psychologists, other social scientists, students, and others curious about the state of scholarship in many crucial areas affecting women's lives. Our staff also mentioned some topics they would hope to find in such an encyclopedia, but that do not appear either as full essays or in the subject index under the terms we tried: pain, suffering, headache, psychosomatic illness, and chronic fatigue syndrome topped our list. "Chronic Illness Adjustment," by Tracey A. Revenson, touches on some of these, but we were looking for a more overt treatment of current scholarship on these matters. *Women's Mental Health* addresses such topics. Since it is designed as a textbook for medical schools and other clinical programs and as a general reference tool for practitioners and clinicians, the language used is more technical than that of the *Encyclopedia*, and there are no glossaries. However, anyone with a serious interest in epidemiological and clinical aspects of mental disorders will need to read the research literature, which uses this vocabulary. What *Women's Mental Health* offers these readers are essays that summarize available research, buttressed by ample bibliographies (almost as many pages as the essays they accompany). Many of the studies are quite new, since examining gender differences has not been a major feature of mental health research until fairly recently.

Women's Mental Health is divided into five sections: Part I is an overview

of women's psychobiology and reproductive life cycle, with essays on sex differences in neurobiology and psychopharmacology and psychiatric aspects of menstruation, hormonal contraception, pregnancy and postpartum conditions, and menopause. Part II looks at depression, bipolar disorder, substance use disorders, eating disorders, sexual dysfunction, and other disorders; the essays emphasize gender differences in incidence, symptoms, and treatment. The specialists who deal with the disorders in Part II are psychiatrists and other mental health professionals. Part III moves to other medical areas, such as oncology and rheumatology, where psychiatrists and others may be consulted to improve the mental well-being of patients. This section also has chapters on HIV/AIDS, cardiovascular disease, gastrointestinal disorders, and cosmetic surgery. Part IV covers "sociocultural issues" for women, represented by essays on developmental perspectives on gender, marriage and family, career and workplace issues, trauma and violence, lesbian women, women of color, and aging and elderly women. Part V includes an essay on women and mental health research methodology and one on mental health policy and women.

Perhaps because the title of the book is *Women's Mental Health* and not *Women's Mental Disorders*, as a nonclinician I expected it to offer more coverage of prevention and behaviors that foster mental health, rather than dwelling almost entirely on illness. The essay on menopause is a case in point. The full title is "Psychiatric Aspects of Menopause: Depression," and

that's what it addresses. It does point out that women in the United States now live up to a third of their lives post-menopause, but there's no discussion of mental aspects of healthy aging, either in this essay or one entitled "Aging and Elderly Women," which covers mood disorders and suicide, dementia, psychosis, and substance use, anxiety, and personality disorders of this age group.

Women's Mental Health is fine for a review of current scholarship on mental illnesses and women. If what you are looking for is a scholarly take on aspects of emotional well-being, you'll need to look elsewhere.

SPEECHES

Jennifer A. Hurley, ed., *WOMEN'S RIGHTS*. San Diego: Greenhaven Press, 2002. (Great speeches in history.) 240p. bibl. index. \$32.45, ISBN 0-7377-0773-9; pap., \$21.00, ISBN 0-7377-0772-0.

"Aren't I a Woman?" is what Jennifer Hurley has Sojourner Truth asking at the 1851 Women's Rights Convention in Akron, Ohio. Perhaps she did say it this way (what we have is what Frances Gage wrote down that she heard that day), but the rendering that caught the imagination 150 years ago and still resonates is "Ain't I a Woman?" It seems an unnecessary correction, as if students cannot be trusted to feel the power of her words unless the grammar is cleaned up. But regardless of how that word is rendered, Truth's address is a "great speech in history" and worthy of inclusion in this anthology of speeches on

women's rights, along with other major figures of the suffrage movement (Emmeline Pankhurst is the token non-U.S. suffragist represented), second wave feminism, and contemporary orators. There are twenty-two selections in all, including two by Elizabeth Cady Stanton and one each from feminists Susan B. Anthony, Lucretia Mott, Betty Friedan, Bella Abzug, Gloria Steinem, Angela Davis, and others. Abortion is debated through inclusion on the one hand of Sarah Weddington's successful argument before the U.S. Supreme Court in *Roe v. Wade* and Kate Michelman's reiteration of the reasoning twenty-five years later, and of Feminists for Life President Serrin M. Foster's presentation of "The Feminist Case Against Abortion" on the other. Phyllis Schlafly's 1979 denunciation of the women's liberation movement in favor of her "Positive Women's Movement," which championed the role of homemaker, is also in the collection. Hillary Rodham Clinton's and Benazir Bhutto's speeches at the U.N. Fourth World Conference on Women held in Beijing in 1995 demonstrate the global reach of concerns with women's rights today.

A quick search turned up half the speeches on the free Web as well, mostly in three sites: Gifts of Speech: Women's Speeches From Around the World (<http://gos.sbc.edu/>), Duke University Library's Documents from the Women's Liberation Movement Project (<http://scriptorium.lib.duke.edu/wlm/>) and Feminist.com's Articles and Speeches section (<http://www.feminist.com/resources/artsppeech/>). However, besides the convenience of having them all together, the print collection contains several elements lacking online. Hurley adds a general survey of the

history of the women's rights movement, introductions (about a page long each) to the individual speeches, and, especially for the nineteenth-century speakers, footnotes identifying people or texts cited in the talks. These additions will help students understand the context for the remarks. When online resources are as complete as print and contain these "value-added" elements, coupled with the searchability of electronic text, the results are superior to print. But we're not entirely there yet, folks.

BRIEFLY NOTED

Michael G. Fitzgerald & Boyd Magers, *WESTERN WOMEN: INTERVIEWS WITH 50 LEADING LADIES OF MOVIE AND TELEVISION WESTERNS FROM THE 1930S TO THE 1960S*. Jefferson, NC: McFarland, 1999. 288p. photographs. filmographies. index. \$36.50, ISBN 0-7864-0672-0.

Michael G. Fitzgerald & Boyd Magers, *LADIES OF THE WESTERN: INTERVIEWS WITH FIFTY-ONE MORE ACTRESSES FROM THE SILENT ERA TO THE TELEVISION WESTERNS OF THE 1950S AND 1960S*. Jefferson, NC: McFarland, 2002. photographs. filmographies. index. \$36.50, ISBN 0-7864-1140-6.

These collections of interviews by the president of Video West (Magers) and the organizer of the annual Universal Players Reunion (Fitzgerald) are a trove of tidbits and reminiscences by women who acted in B and A westerns on film and television. Earlier and briefer versions appeared first in *Western Ladies* or *Western Clippings* magazines but were revised and updated for book publication. Many names, par-

ticularly in the second volume, will be unfamiliar to anyone but the most serious film student or enthusiast, but those readers and "whatever-became-of..." types will love these books. The first volume includes Gale Storm and Dale Evans; the second has Ann Ruth-erford (Scarlett's sister Careen in *Gone With the Wind*) and Noel Neill (television's Lois Lane in the 1950s, opposite Kirk Alyn's Superman). The women discuss their acting careers—the difficulties as well as the fun times—and briefly touch on their lives since. Libraries supporting film studies and women in film courses will want to have both.

Nordquist, Joan, comp., *THE INTERNET (II): PSYCHOLOGICAL SECURITY, RACE, CLASS AND GENDER ISSUES: A BIBLIOGRAPHY*. Santa Cruz, CA: Reference and Research Services, 2001. (Contemporary social issues, no. 62.) 68p. \$20.00, ISBN 1-8920680-22-2; series, \$75.00/year, ISSN 0887-3569.


Two sections of this bibliography are especially relevant to women's studies: "Digital Inequalities: Women, Minorities, and the Disadvantaged" and "Women and the Internet." Nordquist lists significant books and articles for each topic. Other sections will also be helpful to students researching gender and the Internet, because the issues affect women Internet

users: these include "Privacy and Security on the Internet," "Internet Crime," and "Internet Addiction." Various resources and websites are listed in separate sections.

[Phyllis Holman Weisbard is the Women's Studies Librarian for the University of Wisconsin System and co-editor of Feminist Collections.]

Correction: In the review of "Dictionaries" in this column last issue (v.23, no.2, p.26), the price for WIMMIN, WIMPS & WALL FLOWERS (Intercultural Press) should have been listed as \$39.95.

Subscribe at www.offourbacks.org



- ▶ cutting-edge
- ▶ irreverent
- ▶ controversial
- ▶ activist
- ▶ visionary
- ▶ woman-centered
- ▶ radical
- ▶ subversive

or write for a free trial issue:

Name ▶ _____

Address ▶ _____

City, State, Zip ▶ _____

send to: off our backs ▶ 2337B 18th St. NW
Washington, DC 20009 ▶ offourbacks@cs.com

off our backs
the radical voice of women since 1970

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

WOMEN'S HEALTH AND URBAN LIFE: AN INTERNATIONAL AND INTERDISCIPLINARY JOURNAL 2002–. Founder & General Ed.: Aysan Sev'er. 2/yr. ISSN: 1499-0369. Subscription (payable to University of Toronto): US\$45.00/yr., individuals outside Canada (US\$75.00 institutions; US\$35.00 students); Can\$45.00/yr., individuals in Canada (Can\$75.00 institutions; Can\$35.00 students). Single issue: US\$25.00 outside Canada (Can\$25.00 in Canada). Dept. of Sociology, University of Toronto at Scarborough, 1265 Military Trail, Scarborough, Ontario, M1C 1A4, Canada; email: sever@utsc.utoronto.ca; website: <http://citd.scar.utoronto.ca/sever/journal/about.html> Funding from the Wellesley Central Health Corporation, Toronto. (Issue examined: v.1, no.1, May 2002)

This new peer-reviewed journal, which invites submissions from both theoretical and empirical scholars in both quantitative and qualitative realms of study, intends to focus on “a wide range of topics that directly or indirectly affect both the physical and mental health of girls, teenage and adult women living in urban or urbanizing pockets of the world.”

Article titles in the premiere issue: “Too Close to Home, Too Toxic for Children: Mental Health Consequences of Witnessing Violence Against Mothers” (Aysan Sev'er); “Casual Jobs, Work Schedules and Self-reported Musculoskeletal Disorders Among Visiting Home Care Workers” (I ik Urla Zeytino lu, Margaret A. Denton, & Sharon Davies); “Losing Heart: The Estrogen Dilemma—Rethinking Health Research for Midlife Women” (Zelda Abramson); and “‘Possession’: A Feminist Phenomenological and Post-structuralist Analysis of Illegitimate Pregnancy, Pregnant Embodiment and Adoption” (Nicole Pietsch).

SPECIAL ISSUES OF PERIODICALS

EDAH JOURNAL (“a forum for discussion of Orthodox Judaism's engagement with modernity”) v.1, no.2, Sivan/5761: “Halakhic Possibilities for Women: Past, Present and Future.” Ed.: Eugene Korn. Subscription: free; online at: http://www.edah.org/backend/coldfusion/display_main.cfm; special issue at: <http://www.edah.org/backend/coldfusion/displayissue.cfm?volume=1&issue=2> Mailing address: Edah, 11 West 34th Street, 4th Flr., New York, NY 10001.

Partial contents: “Qeri'at ha-Torah by Women: A Halakhic Analysis” (Mendel Shapiro); “Qeri'at ha-Torah by Women: Where We Stand Today” (Rabbi Yehuda Herzl Henkin); “Comparative Reflections On Modern Orthodoxy And Women's Issues” (Sylvia Barack Fishman); “Orthodoxy And Feminism” (Norma Baumel Joseph).

WEST AFRICA REVIEW v.2, no.1, 2000: “Gender.” Co-Ed. & Managing Ed.: Nkiru Nzegwu; Co-Eds.: Ibrahim Abdullah, Tejumola Olaniyan, & Olufemi Taiwo; Web Designer: Azuka Nzegwu. ISSN: 1525-4488. Subscription: free; online only: <http://www.westafricareview.com/war/>; special issue at: <http://www.westafricareview.com/war/vol2.1/2.1war.htm>

Partial contents: “Women, the State, and the Travails of Decentralizing the Nigerian Federation” (Mojubaolu Olufunke Okome, Fordham University); “Igbo Women From 1929-1960” (John N. Orij, California Polytechnic State University); “Women in Africa: Their Socio-Political and Economic Roles” (Titi Ufomata, Kentucky State University); “New Gender Perspectives for the Millennium: Challenges and Successful Models of North-South Collaboration” (Madonna Owusuah Larbi, MATCH International); “What Women's Studies Offer Men: Entremesa Discussion” (Biko Agozino, Indiana University of Pennsylvania); “The Clinton Controversies and the African (Igbo) World” (Obioma Nnaemeka, Indiana University); “African Women and Literature” (Carolyn Kumah, New York City); “Marriage, Women, and Tradition in Guillaume Oyono Mbida's Three Suitors: One Husband” (Tola Mosadomi, Tulane University).

TRANSITIONS

Gloria Steinem and Ellie Smeal announced in the Spring 2002 issue of *MS.* that the magazine has teamed up with the Feminist Majority Foundation (of which Smeal is founder and president), which will operate as the periodical's "umbrella." "[W]e want you to know that you, as a reader of *Ms.*, will benefit from this synergy," write Steinem and Smeal. The two entities will retain independence in content and agenda, but will share a number of resources, including offices and a web server. For an over-

view of *Ms.* from Day One (in December 1971) through this development, see the press release at <http://www.msmagazine.com/msherstory.asp>

PAKISTAN JOURNAL OF WOMEN'S STUDIES:
ALAM-E-NISWAN, introduced in this column in 1994 (in *Feminist Collections* v.16, no.1, p.31), has a new mailing address: C-31, Noman Heaven, Block 15, Gulistane Jauhar, Karachi 75290, Pakistan. The journal's business manager can be contacted by email: pjw_stud@hotmail.com

○ Compiled by JoAnne Lehman

Celebrating Samizdat Since 1979!

EXILED FOUNDER OF THE RUSSIAN WOMEN'S MOVEMENT
TATYANA MAMONOVA'S
Woman and Russia
is Now **Woman and Earth**
INTERNATIONAL ECOFEMINIST ALMANAC
IN ENGLISH AND RUSSIAN

**Literary Writings, Poetry, Personal Notes,
Art, Music, Film and Dance News and Reviews,
International Reports, Russian Women's History
and Current Reports, Travel, Economy,
Health, Environment, Recommended Reading and More!**

Special Kind of Russian Aid

\$10 US; \$2 Shipping (US, Canada); \$4 Shipping (Abroad)
Free copies sent to women in Russia/CIS/NIS
To Order: Send Check or Money Order
Payable to "Woman and Earth" to:
Woman and Earth Press
467 Central Park West, Suite 7F
New York, NY 10025
Tel/Fax NYC: 212-866-8130
Tel. CT: 860-233-6487
E-Mail: womearth@dorsai.org OR womearth@metconnect.com
www.dorsai.org/~womearth/

**Celebrating 10 Years as Woman and Earth
by Returning to Our Original 6" x 9" Format
130 Pages, Annual, Fully Illustrated**

ITEMS OF NOTE

For International Women's Day, the European Trade Union Congress (TUC) and the Pennell Initiative for Women's Health introduced a new report on the disregarded status of older women workers. *THE HEALTH AND WORK OF OLDER WOMEN: A NEGLECTED ISSUE*, by Professor Lesley Doyal of the University of Bristol, asks employers, government, unions, and researchers to pay attention to the needs of older women employees. The full text of the report is available for a fee from Jacqui McAleer, Pennell Co-ordinator; email: pennell@ukgateway.net For more information, read the press release on the TUC's website: http://www.tuc.org.uk/h_and_s/tuc-4554-f0.cfm

Cathy Fillmore, Colleen Anne Dell, and The Elizabeth Fry Society of Manitoba have produced a report on women and self-injury. *PRAIRIE WOMEN, VIOLENCE AND SELF-HARM* examines "the relationship between adult experiences of abuse and violence and self-harm," focusing on the needs of Canadian women who are "in conflict with the law." To read the report, visit <http://www.pwhce.ca/prairie-viol.htm> For more information, contact The Elizabeth Fry Society of Manitoba, 773 Selkirk Avenue, Winnipeg, MB R2W 2N5; phone: (204) 589-7335; fax: (204) 589-7338; email: efsofmb@pangea.ca

Even in the twenty-first century, many women in the world die or become ill or disabled from preventable pregnancy-related complications. In *BIRTH RIGHTS: NEW APPROACHES TO SAFE MOTHERHOOD* Judy Mirsky lists the reasons why this problem persists, offers ways to change some medical practices, and emphasizes the idea that activists and policymakers aware of the situation can create a better environment for pregnant women. The 48-page report is available online in .pdf format at the website <http://www.panos.org.uk> For printed copies, contact The Panos Institute, 9 White Lion Street, London N1 9PD, UK; email: judym@panoslondon.org.uk

Harald Fischer Verlag offers two new titles, on microfiche, in the series *Historical Sources of Women's Liberation Movement and Gender Issues*. *DEUTSCHE MÄDCHENBILDUNG* and *MÄDCHENBILDUNG AUF*

CHRISTLICHER GRUNDLAGE, both journals published before World War II, carried discussions on the issue of higher education for women. For more information, contact Harald Fischer Verlag, Postfach 15 65, D-91005 Erlanger, Germany; phone: 09131/ 20 56 20; fax: 09131/20 60 28; email: info@haraldfischerverlag.de; website: <http://www.haraldfischerverlag.de>

WEAVING GENDER IN DISASTER AND REFUGEE ASSISTANCE is a report that puts together the conclusions arrived at during two InterAction Forum seminars held in 1998. Refugees, donors, nongovernmental organizations, and members of the InterAction group give their views on the issue of gender in relation to disaster relief and refugee programs and propose ways to be active. For copies of the report, contact InterAction, 1717 Massachusetts Ave. NW, Suite 701, Washington, DC 20036. Also available online at: <http://www.interaction.org/caw/gender/>

The InFocus Programme of the International Labour Organization (ILO) started its series on "Crisis Response and Reconstruction" with *GENDER AND NATURAL DISASTERS*, by Elaine Enarson (2000). This working paper focuses on the social and economic impacts that natural disasters have on women and offers policy implications and "action recommendations." A second working paper, *GENDER AND ARMED CONFLICTS: CHALLENGES FOR DECENT WORK, GENDER EQUITY AND PEACE BUILDING AGENDAS AND PROGRAMMES*, by Eugenia Date-Bah, Martha Walsh, and others (2001), presents the findings of country studies that the ILO carried out between 1996 and 2000. For further information, send email to edemp@ilo.org or read the reports online at: <http://www.ilo.org/public/english/employment/recon/crisis/publ/index.htm> (click on the chosen report).

Ms. Foundation for Women has published the results of two studies on women's economic development. *BUILDING BUSINESSES, REBUILDING LIVES*:

MICROENTERPRISE AND WELFARE REFORM, by Angela Bonavoglia and Anna Wadia, reports on the experiences of ten microenterprise programs and a worker-owned cooperative—all of which received grants from the Ms. Foundation's Collaborative Fund for Women's Economic Development—that have worked with women who are making a transition away from welfare through self-employment. *ACCESSING LUCRATIVE MARKETS: GROWING WOMEN'S BUSINESSES IN LOW-INCOME COMMUNITIES*, by June Holley and Anna Wadia, demonstrates how enterprise development organizations can act as "marketing firms" or "market developers" to help low-income microentrepreneurs and community-based businesses increase their revenue. The two publications are available online in .pdf format at the website <http://www.ms.foundation.org> (click on "Publications"). To obtain print copies, write to the Ms. Foundation for Women, 120 Wall Street, 33rd Floor, New York, NY 10005; phone: (219) 742-2300; fax: (212) 742-1653.

Parvin Paidar's *GENDER OF DEMOCRACY: THE ENCOUNTER BETWEEN FEMINISM AND REFORMISM IN CONTEMPORARY IRAN* is a 47-page paper from

the United Nations Research Institute for Social Development (UNRISD) Press. The author discusses the historical development of both feminism and reformism in Iran and examines the interactions between these two movements. A print copy can be purchased for \$5.00 at UNRISD, Palais des Nations, 1211 Geneva 10, Switzerland; phone: (41 22) 917-1143; fax: (41 22) 917-0650; or download from the website: <http://www.unrisd.org> (click on "Publications" and follow the instructions).

The All India Democratic Women's Association (AIDWA) presents two new short books: *WOMEN IN STRUGGLE: THE ANDHRA PRADESH EXPERIENCE* and *WOMEN AGAINST TERRORISM: THE TRIPURA EXPERIENCE*, both by Brinda Karat. For further information, please contact AIDWA, 23 Vithal Bhai Patel House, Rafi Marg, New Delhi 110 001, India; phone: 91 11 371 0476.

○ Compiled by Caroline Vantine



Books Recently Received

- A TO Z OF AMERICAN WOMEN IN PERFORMING ARTS: A BIOGRAPHICAL DICTIONARY.** Sonneborn, Liz. Facts on File, 2002.
- AMERICAN WOMEN PHARMACISTS: CONTRIBUTIONS TO THE PROFESSION.** Henderson, Metta Lou. Haworth, 2002.
- AT HOME ON THIS EARTH: TWO CENTURIES OF U.S. WOMEN'S NATURE WRITING.** Anderson, Lorraine and Edwards, Thomas S., eds. University Press of New England, 2002.
- BETHLEHEM ROAD.** Crowe, Nancy. Odd Girls, 2002.
- THE BIG BOOK OF MISUNDERSTANDING: A NOVEL.** Gladstone, Jim. Harrington Park, 2002.
- BRITISH WOMEN MYSTERY WRITERS: AUTHORS OF DETECTIVE FICTION WITH FEMALE SLEUTHS.** Hadley, Mary. McFarland & Company, Inc., 2002.
- CATHOLIC WOMEN WRITERS: A BIO-BIBLIOGRAPHICAL SOURCEBOOK.** Reichardt, Mary R., ed. Greenwood, 2001.
- THE CORSET: A CULTURAL HISTORY.** Steele, Valerie. Yale University Press, 2001.
- DINAH'S DAUGHTERS.** Zlotnick, Helena. University of Pennsylvania Press, 2002.
- DIRECTORY OF WOMEN'S MEDIA.** Allen, Martha Leslie and others, eds. Women's Institute for Freedom of the Press, 2002.
- THE DOOR IN THE DREAM: CONVERSATIONS WITH EMINENT WOMEN.** Wasserman, Elga. Joseph Henry, 2000.
- EIGHTY YEARS AND MORE: REMINISCENCES, 1815-1897.** Stanton, Elizabeth Cady. Humanity Books, 2002.
- ENCOMPASSING GENDER: INTEGRATING INTERNATIONAL STUDIES AND WOMEN'S STUDIES.** Lay, Mary M. and others, eds. Feminist Press at CUNY, 2002.
- FAITH CURES AND ANSWERS TO PRAYER.** Mix, Mrs. Edward. intro. by Rosemary D. Gooden. Syracuse University Press, 2002.
- FEMINIST SCIENCE STUDIES: A NEW GENERATION.** Mayberry, Maralee and others, eds. Routledge, 2001.
- FICTIONS OF U.S. HISTORY: A THEORY AND FOUR ILLUSTRATIONS.** Keller, Frances Richardson. Indiana University Press, 2002.
- THE GENDER AND SCIENCE READER.** Lederman, Muriel and Bartsch, Ingrid, eds. Routledge, 2001.
- GENDER, LAW, AND RESISTANCE IN INDIA.** Moore, Erin P. The University of Arizona Press, 1998.
- HOMOSEXUALITY IN FRENCH HISTORY AND CULTURE.** Sibal, Michael and Merrick, Jeffrey, eds. Harrington Park Press, 2001.
- IN THE VORTEX OF THE CYCLONE: SELECTED POEMS BY EXCILIA SALDAÑA.** González Mandri, Flora and Rosenmeier, Rosamond, eds. University Press of Florida, 2002 (bilingual edition).
- THE INTERNET (II): PSYCHOLOGICAL, SECURITY, RACE, CLASS, AND GENDER ISSUES.** Nordquist, Joan, comp. Reference and Research Services, 2001.
- JANE AUSTEN ON FILM AND TELEVISION: A CRITICAL STUDY OF THE ADAPTATIONS.** Parrill, Sue. McFarland & Company, Inc., 2002.
- LOST GROUND.** Albelda, Randy and Withorn, Ann, eds. South End, 2002.
- THE MAN-MADE WORLD.** Gilman, Charlotte Perkins. intro. by Mary A. Hill. Humanity Books, 2002. 3rd ed.
- NOBEL PRIZE WOMEN IN SCIENCE: THEIR LIVES, STRUGGLES, AND MOMENTOUS DISCOVERIES.** McGrayne, Sharon Bertsch. Joseph Henry, 2001. 2nd ed.
- A PASSION FOR FRIENDS: TOWARD A PHILOSOPHY OF FEMALE AFFECTION.** Raymond, Janice G. Spinifex, 2001.
- POLICING THE NATIONAL BODY: RACE, GENDER, AND CRIMINALIZATION.** Silliman, Jael and Bhattacharjee, Anannya, eds. Afterward by Angela Y. Davis. South End, 2002.
- THE PORTABLE KRISTEVA.** Oliver, Kelly, ed. Columbia University Press, 2002. 2nd ed.
- PSYCHOLOGY OF WOMEN AND GENDER.** Unger, Rhoda K., ed. John Wiley & Sons, 2001.
- SHADOWS & SUPPOSES.** Vando, Gloria. Arte Público, 2002.
- VERA BRITTAIN: A LIFE.** Berry, Paul and Bostridge, Mark. Northeastern University Press, 2002.
- WE CAN DO IT TOGETHER: IMPRESSIONS OF A RECOVERING FEMINIST FIRST LADY.** Celeste, Dagmar Braun. Kent State University Press, 2002.
- WILD POLITICS.** Hawthorne, Susan. Spinifex, 2002.
- WOMAN, CHURCH AND STATE.** Gage, Matilda Joslyn. intro. by Sally Roesch Wagner. Humanity Books, 2002.
- WOMEN AND SEXUALITY IN MUSLIM SOCIETIES.** Ilkkaracan, Pinar, ed. Women for Women's Human Rights, 2000.
- WOMEN AT THE CENTER: LIFE IN A MODERN MATRIARCHY.** Sanday, Peggy Reeves. Cornell University Press, 2002.
- THE WOMEN'S HEALTH DATA BOOK: A PROFILE OF WOMEN'S HEALTH IN THE UNITED STATES.** Dawn, Misra, ed. Jacobs Institute of Women's Health, 2001. 3rd ed.
- WOMEN'S MENTAL HEALTH: A COMPREHENSIVE TEXTBOOK.** Kornstein, Susan G. and Clayton, Anita H., eds. Guilford, 2002.
- WOMEN'S WORK, HEALTH AND QUALITY OF LIFE.** Meleis, Afaf Ibrahim. Haworth Medical, 2001.
- WOMEN, SCIENCE, AND TECHNOLOGY: A READER IN FEMINIST SCIENCE STUDIES.** Wyer, Mary and others, eds. Routledge, 2001.
- WOMEN WHO SPEAK FOR PEACE.** Kelley, Colleen E. and Eblen, Anna L., eds. Rowman & Littlefield, 2002.
- YOUR LOVING ARMS: A NOVEL.** Bikis, Gwendolyn. Alice Street, 2001.