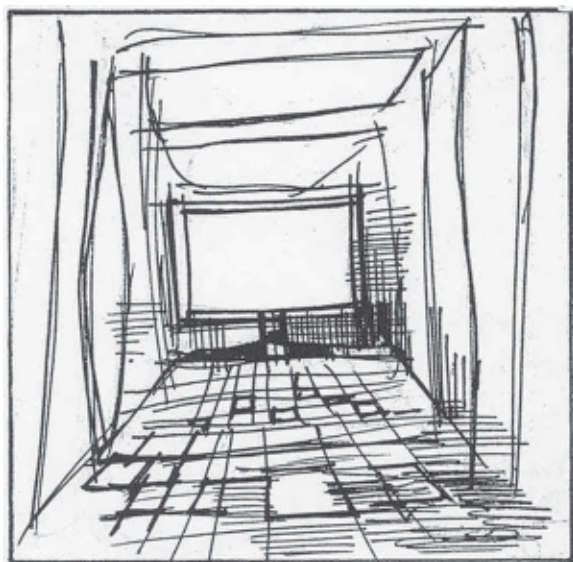


The University of Wisconsin System

# Feminist Collections



A  
Quarterly of  
Women's  
Studies  
Resources

WOMEN'S  
STUDIES



LIBRARIAN

Volume 27, Numbers 2-3, Winter-Spring 2006

Published by Phyllis Holman Weisbard

Women's Studies Librarian

# Feminist Collections

## A Quarterly of Women's Studies Resources

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Numerous bibliographies and other informational files are available on the Women's Studies Librarian's website, [www.library.wisc.edu/libraries/WomensStudies/](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*, tutorials, *WAVE: Women's Audiovisuals in English*, a link to the *Women's Studies Core Books Database*, 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

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## FROM THE EDITORS

We hear a lot these days about feminism being passé. If you think not, just try Googling *feminism passe*, and look at some of the 266,000 hits.

Has feminism outlived its usefulness? Not in the view of our contributors and the works they describe and review. We start the issue with Claire Wendland's review of three books on pregnancy. Without a feminist critique, pregnant women might have no countervailing force to mainstream societal expectations of pregnancy, the fetus, and mothers. The commitment to the reproductive-rights aspect of feminism is also a hot topic in the blogosphere, according to our blog watcher Vicki Tobias, who highlights several of the best reproductive rights blogs in this issue. The fact that four of the six reports in our round-up on the use of blogs in women's studies have "feminism" in their titles demonstrates that academic women's studies continues to maintain its tie to feminism. The personal side of feminism is replete in the zines such as *I Dreamed I was Assertive*, created by library workers and reviewed by Alicia Sellie.

Feminism not needed anymore? That is contested mightily by academic and activist Nancy Worcester and the four books on feminist activism she calls to readers' attention. Young activist women are still comfortable with the term, too, perhaps re-cast, as in *The Fire This Time: Young Activists and the New Feminism*, one of the

works in Nancy's review, or reduced to *The F-Word*, a new online zine published by a women's studies undergraduate and described in our "E-Sources" column. "New Reference Works in Women's Studies" includes a review of the *Historical Dictionary of Feminist Philosophy*, a work that ably shows how the feminist movement has introduced whole areas of study into the philosophical arena.

Each time we compile an issue of *Feminist Collections*, I am amazed at how many journals outside the realm of women's studies continue to devote entire issues to the interaction of feminism with their respective fields. This

time we list a special issue of a development publication on "Repositioning Feminisms in Development," an issue of a journal on aging devoted to "New Directions in Feminist Gerontology," and a counseling journal with a special section called "Centralizing Feminism and Multiculturalism in Counseling." The "Items of Note" column includes mention of a UN paper on "Feminized Migration in East and Southeast Asia: Policies, Actions and Empowerment."

Is feminism passé? Not in my book, and not in the pages of *Feminist Collections*!

○ P.H.W.



Miriam Greenwald

P.S. While we're (sort of?) on the subject... Our office just received an announcement of this provocative title — *Split Decisions: How and Why to Take a Break from Feminism*, by Janet Halley — just published by Princeton University Press (July 2006). Would any *FC* readers like to discuss or review it?

# BOOK REVIEWS

## LOST AND DAMAGED: THE PERILOUS AMERICAN PREGNANCY

by Claire Wendland

Janet Golden, *MESSAGE IN A BOTTLE: THE MAKING OF FETAL ALCOHOL SYNDROME*. Cambridge, MA: Harvard University Press, 2005. 232p. \$25.95, ISBN 0-674-01485-5.

Linda Layne, *MOTHERHOOD LOST: A FEMINIST ACCOUNT OF PREGNANCY LOSS IN AMERICA*. New York: Routledge, 2003. 354p. \$27.95, ISBN 0-415-91148-6.

Rayna Rapp, *TESTING WOMEN, TESTING THE FETUS: THE SOCIAL IMPACT OF AMNIOCENTESIS IN AMERICA*. New York: Routledge, 2000. 368p. pap., \$22.95, ISBN 0-415-91645-3.

Pregnancy in modern America is supposed to follow a predictable or at least controllable course — everyone agrees on what to expect when you're expecting — culminating in the blessed event itself. In different ways, these three books explore alternative narratives of pregnancy: stories of loss, damage, and uncertainty in which pregnant women are moral pioneers — or moral deviants. Authors Golden, Layne, and Rapp all challenge our understandings of parenthood (especially motherhood) and our cultural anxieties over maternal and fetal persons, corporeal and imaginary.

Historian Janet Golden explores the history of fetal alcohol syndrome (FAS) in *Message in a Bottle: The Making of Fetal Alcohol Syndrome*. She notes that keen observers had detected abnormalities in the children of alcoholic mothers at least since England's eighteenth-century "gin epidemic," but that they explained these children's smallness and slowness in terms of inherited moral degeneracy and the presumed effects of parental

drunkenness at the moment of conception. FAS as a medical syndrome was recognized in 1973 by a Seattle pediatrician who identified similarities in a handful of infants born to alcoholic mothers: though unrelated, all of the babies exhibited short stature, developmental delays, and certain characteristic facial features. Many members of the medical profession initially found it hard to accept that alcohol could be a teratogen (an agent responsible for congenital malformations), particularly as it was often prescribed to pregnant women and was an effective therapy for preterm labor. The general public was perhaps quicker to accept the new syndrome as medical reality. Primed by the European thalidomide disaster, Rachel Carson's exposure of the effects of DDT, and a series of well-publicized ecological catastrophes (including the terrible birth defects that followed the dumping of methyl mercury in Japan's Minamata Bay), most Americans were ready to accept the idea that fetal development could be disastrously disrupted by chemical agents.

Drawing from a wide variety of resources including medical journals, television shows, and courtroom transcripts, Golden traces the history of FAS over the next three decades, demonstrating ways in which public perceptions of the syndrome and those affected by it shifted dramatically. Once FAS was generally accepted to exist, it was initially perceived as a public health scourge to be resolved medically by warning potential mothers and aborting potentially affected fetuses. After all, if alcoholism and FAS were diseases, as the medicalized view held, treatment and prevention were within medicine's purview. Growing public ambivalence over abortion after *Roe v. Wade*, however, as well as news coverage fuelled by the "crack baby" panic of the 1980s, led to a gradual shift from FAS-as-public-health-threat to FAS-as-moral-outrage. Journalistic depictions of the mothers of children affected by FAS, once sympathetic, became increasingly hostile in this phase. Drinking mothers were

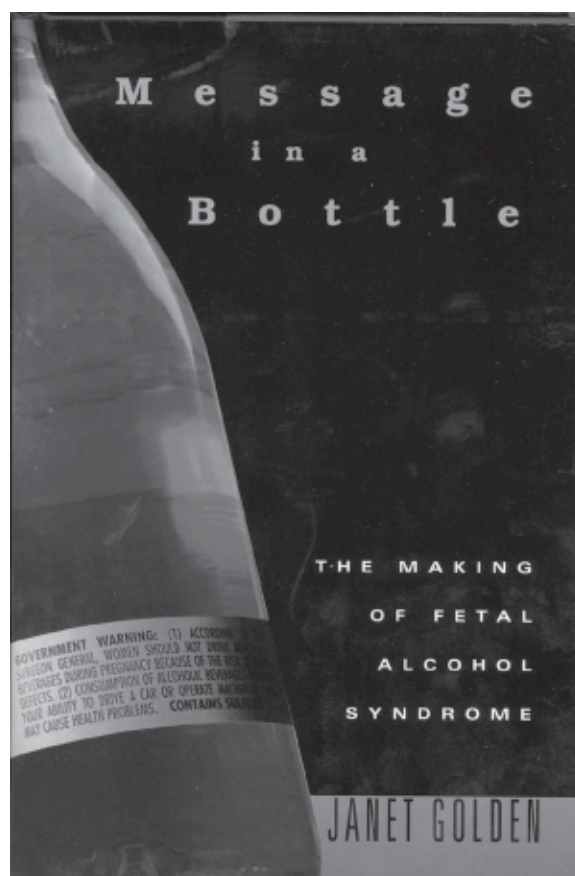
publicly demonized as moral deviants and even prosecuted for criminal neglect or child abuse. In its third phase, FAS hit the courtrooms as alcohol manufacturers defended themselves against allegations of negligence, adoptive parents fought for the provision of services for their FAS-affected children, and prosecutors sought to de-medicalize FAS as one of many “abuse excuses” invented by lawyers to get hardened criminals off the judicial hook on grounds of medical impairment. Through all these changes, as Golden points out, one theme remained constant: despite a complete absence of evidence that low-level drinking could result in harm, government regulatory bodies and (to a lesser extent) the medical profession insisted on the classic public health approach of providing educational efforts encouraging *all* pregnant women to avoid *all* alcohol, rather than providing adequate resources to heavy drinkers seeking to change.

*Message in a Bottle* is well written, thoroughly documented, and accessible to non-historian readers, though the narrative occasionally flags (notably in the deposition-by-deposition account of a 1989 lawsuit against the manufacturers of Jim Beam). Golden does not include the voices of those affected by fetal alcohol syndrome or, with one or two exceptions, their families. However, she presents a compelling account of the way a single diagnosis focuses tensions over responsibility and social change, becoming simultaneously “a medical diagnosis and a judgment about bad mothers, damaged offspring, and bad excuses for bad behavior” (p.169). Her book

will be particularly interesting for anyone trying to understand how medicalization and de-medicalization shift (or reflect) the balance between what is immorality and what is disease.

Where *Message in a Bottle* examines the cultural meaning of the damaged fetus and the deviant mother, *Motherhood Lost* grapples primarily with the dead fetus and the grieving mother. In this book anthropologist Linda Layne presents years of research among pregnancy loss support groups in the wake of her own multiple miscarriages. Layne contends that pregnancy loss is a taboo topic in America because it challenges our linear narratives of pregnancy progress, and because when it occurs, the very symbols of new life — pregnant woman and embryo/fetus — paradoxically also become symbols of death. The suffering caused by pregnancy loss is invisible both to biomedical models, for which miscarriage and stillbirth provide frustrating evidence of the limitations of technological intervention, and to feminist childbirth models, in which pregnancy and birth are joyful and natural, and for which a focus on the evils of that same technological intervention means that “nonmedically caused problems become invisible” (p.71).

Layne is at her best describing the ways in which new reproductive technologies, new forms of material culture (in which bedding, clothing, and other gifts for the yet-unborn mark it as consumer, therefore human), and the words and images of the anti-abortion movement all come together to construct fetal personhood



ever earlier in American pregnancies. This early personhood, she argues, creates a greater loss for mothers and families when the vividly imagined child dies. Layne situates her analysis skilfully in the rich literatures of feminism and reproductive technology, of consumerist commodification, and of traumatic memory. In the book's most powerful and theoretically ground-



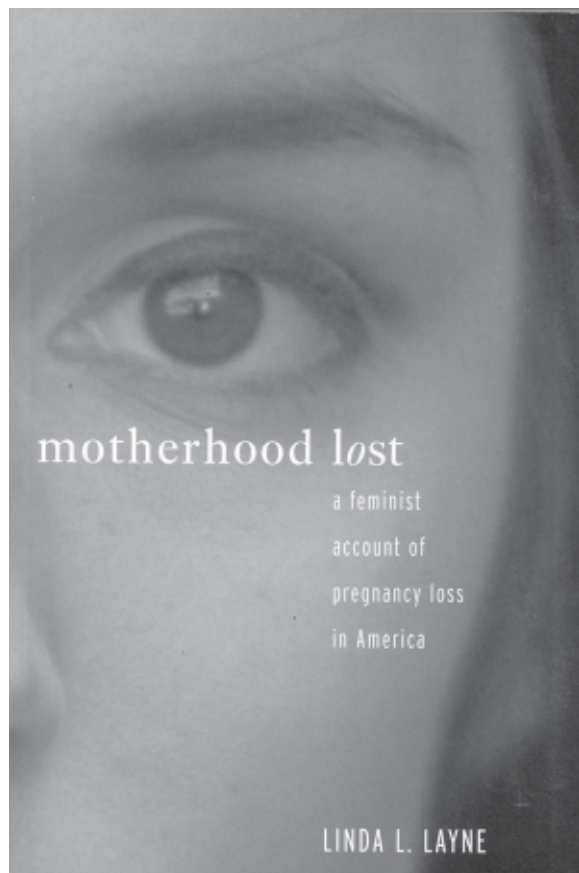
breaking chapter, she demonstrates the ways in which “bereaved mothers use idioms of the gift to construct (or reconstruct) themselves as exemplary women and mothers in and against a context of capitalist production and consumption” (p.145). Resisting the narrative that makes them (and their fetuses) failures of production, parents

turned to the heavens as part of a divine master plan, can fend off the shame or self-blame common among those who experience stillbirth or miscarriage. Gift metaphors transform grieving parents into exceptional chosen people.

This analysis of gift language and the idiom of American Christianity also points to the major weakness of *Motherhood Lost*. Layne’s methodologic focus on pregnancy-loss support groups such as UNITE and SHARE means that this book reflects the experience of a small fragment of the American women and families experiencing the loss of a pregnancy. After all, as the author herself points out, only a small fraction of those who lose pregnancies attend such support groups. Yet for most of the book this fragment — in general apparently white, middle-class, heterosexual, married, and Christian — is allowed to stand in for the whole. Where is the comparative method, a traditional strength of

are those — and surely there are more than a few — who do not find the Christianized language of precious lost angels and gifts to God, so common to the UNITE/SHARE newsletters, relevant to their own experiences? Indeed, where are the *spoken* voices of parents and family members dealing with pregnancy loss? Though Layne lists among her research methods a significant ethnographic component of long-term participant involvement in support groups, and does quote from interviews with the founders of those groups, other informants’ voices are represented almost wholly through the poems and stories printed in support group newsletters. Not only does this stylized form before long begin to sound quite homogenous to the reader, but it limits the analysis to the public face of the pregnancy-loss mutual-assistance movement.

*Motherhood Lost* concludes with imaginative suggestions for feminist responses to pregnancy loss, based in part on the natural childbirth movement, that would reincorporate women into the community and provide ritual solace after miscarriage or stillbirth. Layne also advocates “prepared pregnancy loss,” arguing strongly (in this book and elsewhere) that women should be educated about the realities of miscarriage and stillbirth during routine prenatal care. Some readers will feel that she underestimates the likelihood that this sensible plan will bump up against a fear of conjuring misfortune into being, a superstition by no means confined to “exotic” cultures — in fact, one academic reviewer of her book reported that she could not bear to finish reading *Motherhood*



imagine lost pregnancies as temporary spiritual gifts from God, given to teach them love, patience, and other moral virtues. They also position themselves as givers: they give their children back to God, and they give their experience to others who have lost pregnancies. A chosen, special, precious child, sometimes analogized to Christ, loaned to the earth but re-

turned to the heavens as part of a divine master plan, can fend off the shame or self-blame common among those who experience stillbirth or miscarriage. Gift metaphors transform grieving parents into exceptional chosen people.

Lost until her own pregnancy ended with a happy birth. However, this and other pragmatic prescriptions make a refreshing and brave change in an academic book. Though they open Layne to more potential criticisms, they will also be useful for many clinicians and activists working in the arena of pregnancy loss.

Like Layne's book, Rayna Rapp's *Testing Women, Testing the Fetus: The Social Impact of Amniocentesis in America* is the culmination of years of work and a profound personal interest in the issue of genetic testing. Rapp brings the techniques of science and technology studies and the theoretical perspective of feminist anthropology to a study of prenatal genetic testing in New York City. She uses multiple ethnographic techniques and sites: most central are participant observation in a cytotechnology lab where amniotic fluid samples are processed for chromosomal information; interviews with hundreds of pregnant women considering or undergoing amniocentesis; attendance at events sponsored by disability rights activist groups and interviews with some of those activists; and observation of genetic counseling sessions. The multiple techniques, the diverse voices she presents to the reader in the course of her work, and her refusal of simplistic interpretations of genetic technologies (as oppression of women, as biomedical breakthrough, as unequivocal moral good or evil) bring an unparalleled richness to this important work. The book has received several major awards, and it is easy to see why.

*When does the embryo or fetus become a real human being?... What happens when those imagining this real human must confront a corporeal fetus or a child that deviates in some way from the imaginary norm?*

Because she interviewed women — and some men — of diverse ethnic, religious, sexual, and class locations, Rapp is able to thoughtfully explore effects of these and other factors on women's understanding of genetic risks and choices. She argues that these women are "moral pioneers," working out their own responsibilities and limits in all the complexity of a medical world that subsidizes prenatal genetic diagnosis but not the adequate scientific education necessary to understand the probabilistic language of genetic risk, and not much of the resources necessary for raising disabled children. As Rapp makes clear, this difficult work is informed by one's social milieu:

Even the same diagnosis may invoke different interpretations and paths to decision-making. One genetic counselor encountered two patients, each of whom chose to abort a fetus, but for strikingly different reasons, after learning that its status included XXY sex chromosomes (Klinefelter's syndrome). One white professional couple told her, "If he can't grow up to have a shot at becoming the president, we don't want him." A low-income family said of the same condition, "A baby will have to face so

many problems in this world, it isn't fair to add this one to his burdens." (p.92)

Women undergoing prenatal diagnosis, their counselors, those processing their amniotic fluid for karyotypes, and

disability rights activists are all heard from in their own words, in interview excerpts that support Rapp's analysis and make the narrative come alive. In fact, clinicians, counselors, and geneticists struggling through the theory-heavy waters of the first two chapters would be well advised to proceed straight to the more narrative-rich sections of the book that follow for a unique insight into the experiences of their patients and clients. Sociologists, anthropologists, and others of a theoretical bent, on the other hand, will find the background chapters that situate this work in the broader literature very rewarding.

Underlying the analysis in all three of these works is a deep American cultural ambivalence about the moral status of the fetus and especially of the mother. When does the embryo or fetus become a real human being? At conception? At birth? At first ultrasound image, or first image that indicates heartbeat, movement, or gender? At possession of "real baby things" like cribs and teddy bears, as some of Layne's informants believed? What happens when those imagining this real human must confront a corporeal fetus or a child that deviates in some way from the imaginary norm? Caregivers and others involved with FAS-affected children retrospectively relinquish the imagined perfect child, recognizing all the while that the difference between the lost child-that-could-have-been and the current



child-that-is results directly from a pregnant woman's behavior. Those parents who experience miscarriage or stillbirth appear in many cases to make the opposite journey — from corporeal to imaginary. Though medical research demonstrates that a disproportionate number of spontaneous pregnancy losses involve significant genetic abnormalities, Layne's informants often comfort themselves with images of angelic and flawless lost children, who in their imagined perfection watch over their parents from heaven. Women who receive a diagnosis of fetal abnormality from genetic amniocentesis make the most complicated journey of all in cobbling together information from counselors, family, media and other sources to imagine the damaged baby (and child, and adult, and life). Rapp's analysis makes clear that women's decisions about what to do with the diagnosis have everything to do with the specificity of this imagination. Her interviews with disability rights activists demonstrate their intense focus on expanding, enriching, and altering the imagined life narratives of the disabled fetus.

Though each author has insights to offer on the well-trodden ground of fetal personhood and its relationship to American abortion debates, perhaps even more interesting to many readers will be their analyses of the moral status of the mother. What do we make

of the woman in whose body and life the imagined fetal person is formed, encased, nourished? Is she an independent human being? Is she "potting soil" (in Katha Pollitt's evocative phrase)? Or does she occupy some uneasy status between the two? Each of these authors depicts ways in which American society struggles with such questions. The grieving parents Layne describes comfort themselves with images of their lost perfect children, but through their retrospective narratives of loss we also see the imagined perfect mother: the loving giver for whom no sacrifice is too great. Golden shows us the dark inverse of this maternal image. In her analysis, the pregnant woman in the post-FAS era is a criminal waiting to happen, subject to the policing of the public — or of the state — should she endanger her fetus with alcohol. The moral pioneers of *Testing Women, Testing the Fetus* struggle visibly with both images, sacrificial giving mother and selfish monster mother, as they negotiate the choices they face after "positive" diagnoses.

Scholars interested in maternity in America will find all three of these books worth reading; in fact, Rapp's book should be considered required reading. For disability studies academics and activists, *Message in a Bottle* and *Testing Women, Testing the Fetus* will offer valuable insights. Clinicians

will find much of interest in all three works as well. For most midwives, physicians, and nurses working with pregnant women, Golden's illustration — via the case study of FAS — of the social construction and historical contingency of the medical diagnoses many of us take as simple "facts" will serve as a useful corrective. Though clinicians should be cautioned against reproducing Layne's error of overgeneralization, they will also find the most practical ideas for improving obstetrical care in *Motherhood Lost*. All three books will be valuable to academics studying reproduction across a range of disciplines; all will likely be unsettling to most pregnant women (or those planning pregnancies), and for the same reasons. From Rapp's groundbreaking and important study of genetic testing to Layne's flawed but compelling work on pregnancy loss and Golden's lively and accessible overview of fetal alcohol syndrome, all of these texts explore deviations from the expected and policed norm of imagined perfect baby and imagined perfect mother, situating both in the messiness of the real world.

[Claire Wendland is an assistant professor of anthropology, obstetrics & gynecology, and medical history & bioethics at the University of Wisconsin–Madison.]

## CHANGING VOICES AND STRUGGLES OF FEMINIST ACTIVISM

by Nancy Worcester

Maryann Barakso, **GOVERNING NOW: GRASSROOTS ACTIVISM IN THE NATIONAL ORGANIZATION FOR WOMEN**. Ithaca: Cornell University Press, 2004. 192p. \$18.95, ISBN 0-8014-8910-5.

Jennifer Baumgardner & Amy Richards, **GRASSROOTS: A FIELD GUIDE FOR FEMINIST ACTIVISM**. New York: Farrar, Straus and Giroux, 2005. 306p. \$14.00, ISBN 0-374-52865-9.

Diane Kravetz, **TALES FROM THE TRENCHES: POLITICS AND PRACTICE IN FEMINIST SERVICE ORGANIZATIONS**. New York: University Press of America, 2004. 226p. \$34.00, ISBN 0-7618-2773-0.

Vivien Labaton & Dawn Lundy Martin, eds., **THE FIRE THIS TIME: YOUNG ACTIVISTS AND THE NEW FEMINISM**. New York: Anchor Books, 2004. 346p. \$14.95, ISBN 0-385-72102-1.

When you hear the words “feminist activism,” what images come to your mind? Who are the feminists? What age are they/we? What are the strategies of activism, and which issues are worthy of feminist activism? How inclusive are the movements of feminist activism, and how important is it to participants that their own identity and/or their organizations be labeled as feminist or associated—or not—with a specific kind of feminism?

Any discussion of women’s movements and organizing would put something called “feminist activism” at the core of that work, but how often do we take the time to think about how the term is used differently by various groups in different historical moments? An unexpected reward of reviewing four new books on feminist activism was the reminder of how important and even inspiring it is to examine the changing meanings and struggles of feminist activism and the changing voices and faces of feminist activists.

The four books reviewed here were written for different purposes

and audiences. Maryann Barakso’s *Governing NOW: Grassroots Activism in the National Organization for Women*, a scholarly book, examines one national organization from its founding in 1966 through 2003. Using more than three decades of NOW’s own archives, reading every relevant *New York Times* article published between 1966 and 2003, personally interviewing twenty people significant to NOW work at different levels and stages, and attending numerous national and regional NOW conferences, Barakso writes the history of NOW. Barakso’s goal is to demonstrate how NOW’s organizational structure fundamentally shaped its ability to do its work and its longterm viability, and how NOW was or was not able to provide leadership on specific issues.

Diane Kravetz’s *Tales from the Trenches: Politics and Practice in Feminist Service Organizations* explores the founding of five local feminist service organizations in Madison, Wisconsin, in the 1970s as symbolic of the long-lasting, radical impact of feminist ac-

tivists. Drawing on a wide range of data collection, questionnaires, and intense interviews with key participants in the founding of these organizations, community contacts, and professionals outside the organizations who worked closely with the organizations, Kravetz’s volume works to ensure that the role of 1970s radical feminists and the tenets of radical feminism that influenced the goals, services, and structures of different kinds of service organizations are remembered and celebrated.

*The Fire This Time: Young Activists and the New Feminism* is a book of eleven new cutting-edge essays edited by Dawn Martin and Vivien Labaton of the Third Wave Foundation, with a foreword by Rebecca Walker and a coda by Wilma Mankiller. The essays (on hip-hop music, theater, alternative media, technology, workers’ rights, transgender rights, prisoners’ rights, immigration, reproduction, environmental issues, international activism, and the future of feminism) showcase how today’s young feminists’ multira-

cial, multi-issue, and multicultural work and thinking represent “a new movement whose conversation *is* race, gender, and globalization” (p.xxix). In describing their intention both to demonstrate an increasingly sophisticated understanding of “the complex network of gendered injustices” (p.xxix) and to acknowledge contradictions in a feminist future that is not “either this or that” but “this and that,” Labaton and Martin say, “Instead of presenting our readers with a singular vision of what we think the future of feminism is, we present multiple (and sometimes opposing) voices that together constitute a feminist possibility” (p.xxxiv).

**G***assroots: A Field Guide for Feminist Activism* is a feminist “advice book” on how to be an activist, by Jennifer Baumgardner and Amy Richards, the authors of the popular “third wave” book *Manifesta: Young Women, Feminism, and The Future*. Growing out of the authors’ extensive touring related to *Manifesta* and their subsequent very visible roles as spokeswomen to and for young feminists, *Grassroots* is designed to be accessible, inspiring, and full of practical ideas, demystifying activism for all the feminists who know they want to be activists but are not sure how.

Precisely because these four books were written for such different purposes and audiences and reflect different stages of women’s movements, I found it intriguing to explore what they help us understand about key recurring feminist questions. I have compared the books’ perspectives on violence against women (as an example of one specific issue different generations of women have worked on), definitions and meanings of feminism, and ways to more successfully create multiracial, multigenerational movements.

## Violence against Women

Although violence issues could hardly be said to be crucial to Barakso’s history of NOW, this topic did illustrate how an issue very important to feminists proved to be controversial for the organization. Barakso mentions NOW’s work for both the 1994 Violence Against Women Act (VAWA) and its 2000 reauthorization and full funding as examples of the group’s important national legislative work. However, she also notes that NOW’s national visibility on violence issues, particularly related to sexual harassment, was often controversial both within the membership and outside. In describing Patricia Ireland, NOW’s acting president, as “the first leader of a civil rights organization to oppose President Bush’s (1991) nomination of Judge Clarence Thomas” (who was being accused of sexual harassment by Anita Hill), Barakso acknowledges that “[o]ther civil rights groups found it difficult to rally against Thomas... because they wanted to support an African American on the court” (p.112). Similarly, Barakso tries to capture the tightrope NOW walked in trying to be in the vanguard of the women’s movement, being accountable to a grassroots membership, and maintaining political independence from governmental institutions when she describes NOW’s very measured responses to Clinton’s alleged sexual harassments.

In contrast to Barakso’s brief mention of violence against women as an issue for NOW, Kravetz makes this issue core to her exploration of the founding of feminist service organizations in the 1970s. Three of her five in-depth case studies showcase violence-against-women organizing as a way many 1970s feminists believed they could change the world. Kravetz

interviewed the founders and early workers at a battered women’s shelter, a rape crisis center, and a rape-prevention ride service, finding that these women “viewed their work as part of the diverse efforts of feminists to radically change the power differences between women and men, differences that were supported and maintained by male violence against women. Eliminating the problems of rape and battering required no less than a radical transformation of society; helping women who were victims of male violence was one essential aspect of a much broader agenda” (p.27). The violence-against-women organizations she describes were typical of the many thousands of battered women’s shelters, rape crisis centers, and projects like the “Take Back the Night” marches that were organized throughout the U.S. and around the world in the next decades, giving much visibility to violence issues and providing many feminists with their first important steps as activists.

**I**n order to appeal to young women and present activism as something quite new and different for this generation, both *The Fire This Time* and *Grassroots* seem to have initially distanced themselves from anti-violence activism, suggesting it was “old hat,” before they could move on to including it in examples of powerful new forms of young feminists’ activism. In her foreword to *The Fire This Time*, Rebecca Walker uses “Take Back the Night” as a specific example of **F**eminist organizing that never captured her imagination. In *Grassroots*, in helping young women identify their goals for their feminist organizing and see that the widest range of campaigns can be feminist, Baumgardner and Richards say,

Determining what makes an issue feminist is a central dilemma for budding women's groups...When people insist on "purely" feminist issues, they usually get down to just two topics to focus on: rape or abortion. (Or in the parlance of the women's movement, violence against women and choice.) Some students feel almost obligated to take on these issues. (p.63)

Having thus distanced themselves from these "expected" forms of organizing, the authors of both books then give examples of vibrant multiracial, multi-issue, anti-violence activism. In *The Fire This Time* we learn of feminists organizing against violence: as women defying the prison-industrial complex and the staggering increase in the number of girls and women caught up in the criminal justice system; in relation to organizing domestic workers who suffer high rates of emotional and physical abuse; in relation to protesting corporate globalization; and even by making violence against women a topic for hip-hop theater. In her essay "Can You Rock It Like This? Theater for a New Century," Holly Bass describes how Sarah Jones is shifting the boundaries of hip-hop theater in her solo hip-hop performance piece, "Women Can't Wait," in which Jones depicts eight women from around the world coming together to address the UN on violence (and sexually discriminatory laws) in their countries.

In *Grassroots*, Baumgardner and Richards give detailed descriptions of innovative ways young feminists are now organizing against violence. Many productions of Eve Ensler's *The*

*Vagina Monologues* have raised more than \$25 million toward violence-against-women projects through the V-Day College Campaign, which inspires and supports college students to do their own productions and donate proceeds to local antiviolence groups and initiatives. A German woman's success in getting thirty bakeries to distribute 330,000 bakery bags saying "Rape is Totally Unacceptable" (and giving hotline and anti-violence information) is given as an example of a project that, already replicated in several communities and countries, has the potential to be adapted almost anywhere.

Baumgardner and Richards devote a number of pages (pp.65–72) to specific details on improving sexual assault policies on college campuses. In this instance, they very positively frame present-day activism as something that can build on and complement the work of earlier feminists:

Sexual assault is a central theme for college students both because many young people have first hand experience with rape and because of a long legacy of feminist students organizing around the issue. We are fortunate to have vocabulary for things like date rape and a body of feminist legal theory about consent... The language, hotlines, and support for victims are all the legacy of a successful Second Wave of feminism that transformed campuses from places where girls were actively preyed upon, limited, and discriminated against to places where equality might reign. (p.65)

## Diverse Meanings of Feminism among Feminists

The history of NOW is the story of an organization continually debating — often with very deep divisions — and redefining its self-proclaimed role of being in the vanguard of the women's movement. As someone who has too easily labeled NOW a "mainstream organization," I found it fascinating to read Barakso's accounts of how much it has always been an issue for NOW to be *in* versus *outside* electoral politics and other avenues of the "decision-making mainstream of American political, economic, and social life." In noting that one of NOW's earliest founding documents emphasized the importance of women being represented in Congress, party leadership, and other mainstream institutions, Barakso remarks, "For these feminists, at this moment in history [1966], joining the 'mainstream' was a radical notion" (p.24). Then, in 1974, a time of internal divisions in NOW, Karen DeCrow was elected president, with the slogan "Out of the Mainstream Into the Revolution" supposedly demonstrating her "caucus's belief that mainstream political tactics could be effectively employed in the pursuit of radical social, economic, and political goals." DeCrow emphasized, "I stated, very clearly, all along, that what I wanted to do was not enter the mainstream in full partnership with men, but to change the mainstream" (p.61).

Barakso summarizes NOW's ongoing struggle to define its role as a vanguard feminist organization:

The National Organization for Women continues to be a lightning rod for critics of the feminist movement. It earns the wrath of those who feel the group is too radical, too



uncompromising in its focus on abortion rights “on demand” and on the rights of lesbian and gays, to the exclusion of the concerns of the “average” wom[a]n, such as pay equity, family and child-care issues, and employment discrimination. At the same time, the organization is denounced in other quarters for not investing enough in issues other than those concerning white, middle-class, middle-aged professional women. (p.121)

Since *Tales from the Trenches* is dedicated to making certain that the work and accomplishments of 1970s radical feminism are not forgotten, it of course emphasizes the significance of that feminist activism. In identifying different branches of feminism and “diverse meanings of feminism among feminists” (p.18), Kravetz reminds us of a time when it was important not only to call ourselves feminist, but also to label which kind of feminist we were. She describes two quite distinct branches of early-to-mid-1960s feminism. Large organizations like NOW, with elected officers, formal memberships, and local chapters, are characterized as the women’s rights organizations that “focused on improving the status of women through reforms in legislation and governmental policies,...to eliminate discriminations based on sex in education, employment, and electoral politics and to promote equal rights and oppor-

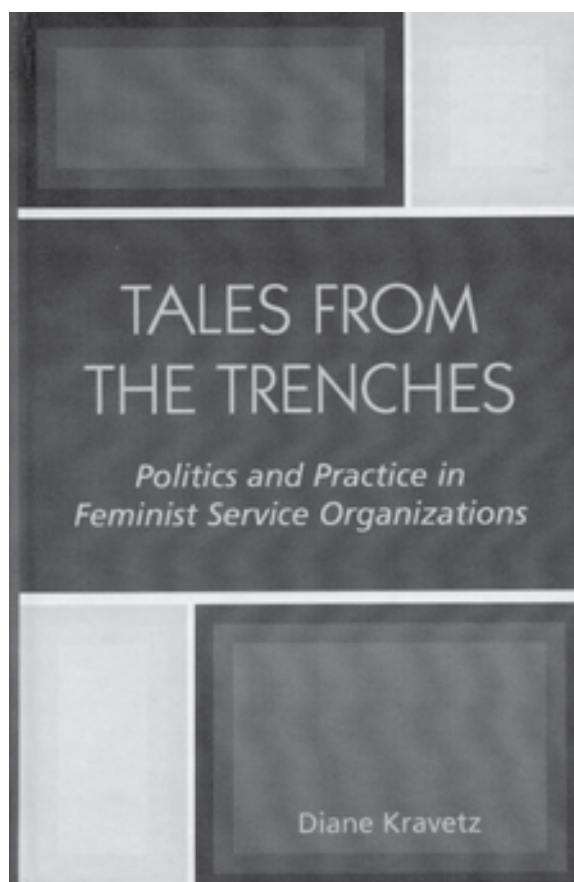
tunities for women...To achieve their goals, they pursued incremental changes and exerted traditional forms of influence” (p.5). In contrast, Kravetz highlights the women’s liberation branch of the women’s movement, which included smaller, decentralized, nonhierarchical grassroots groups with goals to

radically alter beliefs about women, to eliminate the oppression of women, and to transform personal relationships and social institutions to reflect feminist values. Many of the women involved in this movement were left-wing activists who had been involved in the civil rights,

anti-war and student movements of the 1960s and transferred their community-based political activism to issues of particular concern to women. (p.7)

Kravetz found in her interviews with radical feminists that the term “radical” was most often used for feminists who were working for changes in societal structures as compared to those working toward equality for women in existing systems. Being “radical” referred to members being explicit about their feminist beliefs and publically confronting patriarchal policies and practices. Being “not radical” referred to choosing to be less vocal about one’s feminist beliefs and having a willingness to adopt more conventional strategies, while sharing many of the beliefs and goals of those who were “radical.” (p.19) Kravetz concludes that “being feminist” was not a static state. People’s definitions of what it meant to be feminist and how it applied to their work changed and grew in the intense interaction of ideology and lived experiences.

The authors of *Grassroots* contend that young women are the group most likely today to be questioned about their comfort with calling themselves feminists, even though public opinion polls show women in this age group (ages 18–24) to be *more* likely than older women to feel positive about the label. The authors explain how “Third Wave” feminism differs from previous feminism: “The First Wave was about women’s rights to citizenship, the Second Wave concerned women’s equality, and the Third Wave



stresses the power and the responsibility of the individual” (p.21).

*The Fire This Time* makes room for many different definitions and identities of feminism, though always emphasizing the interconnectedness of issues and the need for multiracial, multi-issue, and multi-cultural work. In describing why they felt the need to create the Third Wave Foundation, Labaton and Martin explain,

We didn’t have any complicated theories about how third wave differed from previous feminist uprising. Yet we were aware of the impact we might have on reinventing feminism for future generations of young people, who like us, had at times been burdened by popular misconceptions about the feminist movement. (p.xxiii)

Third Wave Feminism has been articulated as a generational difference — a reaction against perceptions about feminists that have permeated society, not the movement itself. Many young women’s reservations about belonging to the feminist movement are not due to ideological differences but to misconceptions about feminists...Young feminists have shed the media-espoused propaganda about feminists but have taken to heart the criticism from women of color that the second wave was not racially or sexually inclusive enough. The addition of *third wave* in

front of the term *feminism*, for them, is a reclamation — a way to be feminist with a notable difference. (p.xxv)

### Multiracial, Multigenerational Movements

One of the most powerful things about reading these books together is seeing the recurring theme of feminists identifying the importance of multiracial, multigenerational movements. Both *The Fire This Time* and *Grassroots* aim to create and reflect more inclusive feminist movements in which young women’s voices are heard and the activism is relevant. Figuring out how to do this and to *really* have a “movement whose conversation *is* race, gender, and globalization” (*Fire*, p.xxix) feels even more urgent as both Barakso and Kravetz remind us that building more diverse movements has *always* been an issue for NOW and for the 1970s radical feminist grassroots organizations, even if they weren’t ever as inclusive as they wanted to be. Barakso admits that there was always a tension in NOW “between claims to speak for all women and the limited success achieved in trying to recruit a more diverse membership, to participate in diverse coalitions, and to put issues of importance to women of color, lesbians, and working-class women on the policy agenda” (p.91), but she also emphasizes that NOW’s membership and goals were more diverse than they are usually given credit for. Kravetz’s *Tales from the Trenches* includes a thought-provoking chapter, “Building a Sisterhood Based on Difference,” that clearly identifies the 1970s commitment to diversity:

Being inclusive was an expectation they held of themselves

*When we do not know about the important work women of color and white antiracists have done, we cannot be inspired by or build on it.*

as feminists. To successfully work on behalf of women as a group required that members represent women in their diversities and address significant differences among women. (p.88)

In discussing the lack of success in building multiracial movements, Kravetz concludes that the 1970s feminist organizations she studied were more effective in handling homophobia than racism, and that lesbians were better represented in the women’s movements than were women of color. Because this chapter examines a number of reasons why 1970s women’s organizations were not successful in building more inclusive movements, this historical analysis raises important questions for today.

One problem with emphasizing the lack of inclusiveness in women’s movements and the crucial need for more antiracist work is that most critiques make invisible the roles both of women of color and of white antiracists. (In different ways, both Barakso and Kravetz have tried to make women of color visible in their accounts.) When we do not know about the important work women of color and white antiracists have done, we cannot be inspired by or build on it. Two books crucial for teaching this history deserve mention: (1) Becky Thompson’s powerful *A Promise and A Way of*



*Life: White Antiracist Activism*<sup>1</sup> offers readers two unique much needed perspectives: the “multiracial feminism” chapter (and other parts of the book) highlights the “emergence of the multiracial feminist movement, founded upon the creation of autonomous women-of-color organizations,” and the entire book makes visible the history and strategies of white people actively trying to work against racism and other forms of oppression. (2) *Undivided Rights: Women of Color Organize for Reproductive Justice*<sup>2</sup> gives voice to the many African American, Native American, Asian American, and Latina women who have long been involved in struggles for reproductive freedom.

While both *The Fire This Time* and *Grassroots* appear to be calling for feminisms more inclusive of young women, I think the actual challenge is to build more multigenerational movements and develop a deeper understanding of the interconnections of issues identified as crucial by women of different ages and at different historical moments. None of these books addressed this. All four books do demonstrate the power of young feminists’ voices and action. While *The Fire This Time* and *Grassroots* are designed to represent critical thinking and many forms of activism by young women today, *Tales from the Trenches*, in noting the ages of the activists in different organizations, demonstrates that almost all of the work described was done by that era’s young feminists. Ironically, the issue of young women’s role in feminist movements seems to be as old as the movements, as Barakso writes that *one year* after its founding, “NOW began coping [my emphasis] with an influx of younger members who were attracted by the group’s position on reproductive rights and by

their own frustrations with other leftist civil rights and student groups that refused to address issues of women’s rights. The value, practices, and strategies these younger members brought with them also left a lasting impression on NOW” (p.14). As a present-day “older feminist” who has often wanted to remind younger feminists that I used to be their age, I look forward to movements that emphasize intergenerational collaboration on the widest range of feminist issues throughout the life cycle. As Baumgardner and Richards described the importance of having younger interns, I thought they might be starting to see the dilemma of age-specific feminism:

We get the perspective of women who on average are ten years our junior, which is increasingly crucial since even as we get older we are still considered generational spokeswomen and frequently asked what’s on the minds of young women. (p.82)

### Understanding and Promoting Feminist Activism

On our bookshelves, in our conversations, or in our classrooms, these books have very different roles to play in our understanding and promotion of feminist activism.

*Governing NOW* is not the kind of book many people will sit down to read from cover to cover, but it will serve as a useful reference. As a whole, it will be of most interest to scholars of organizational structures and organizers thinking through the benefits and challenges of national organizations compared to more local forms. I recommend the first chapters and their excellent notes to the more general reader interested in women’s orga-

nizations for references to much scholarship on feminist movements. These early chapters self-consciously try to counter the widely accepted argument that NOW was founded by and only interested in white, middle-class, heterosexual women and their issues.

In an era when “the increasingly pervasive backlash against feminism has effectively erased the public’s understanding of the conditions of women’s lives prior to feminist change efforts” and “too many women are surprised to learn that the activism of radical feminists provided the roots for many of the attitudes, opportunities, and services they take for granted” (p.viii), *Tales from the Trenches* is especially important. The book’s use of well-chosen articulate, politically thoughtful, passionate quotes by 1970s activists can show students how 1970s feminism built the foundation for work they are trying to do today.

The combined richness of the powerful quotes, the theoretical framework, and the discussion of specific issues and questions related to organizing makes *Tales from the*

*I think the actual challenge is to build more multigenerational movements and develop a deeper understanding of the interconnections of issues identified as crucial by women of different ages and at different historical moments. None of these books addressed this.*

*Trenches* excellent for teaching the “Women’s Organizations/Organizing on Women’s Issues” unit for my Internship in Women’s Studies course. It answers such important questions as these: What did early “women’s organizations” organizers create in terms of both feminist service organizations and women’s culture? What did early feminist organizers leave in place for today? How have the principles of feminist organizing/women’s organizations influenced a much wider range of organizations and jobs? What “women’s organizing” has been institutionalized and what has been coopted? How have feminists done their work both *within the system* and *to change the system*?

Kravetz’s book also paves the way for students to think through the complexities of building on earlier work *and* adapting the principles to be more relevant for today’s activism. For example, Kravetz identified the principle of “women helping women” as core to how 1970s feminists identified their organizations as feminist. In an era when we are more careful to emphasize gender fluidity and a continuum of genders, articulate students are eager to debate the relevance of “women helping women.”

*The Fire This Time* will undoubtedly be the book that finds its way into the most women’s studies and feminist classrooms, because of the urgency and freshness of what it has to say, the high quality of many of the essays, and the fact that the topics lend themselves to the widest range of courses. Colleagues have successfully used individual essays or the complete text for introductory freshman seminars and upper-level women’s studies

theory courses.<sup>3</sup> Some essays have already been reprinted in anthologies,<sup>4</sup> and several have the qualities to become classic feminist references.

I would love to see Kathryn Temple’s brilliant “Exporting Violence: The School of the Americas, U.S. Intervention in Latin America, and Resistance” reach a wide audience. This essay builds on the feminist analysis of domestic violence as power and control to develop an understanding of U.S. foreign policy and globalization through the creation of a “Corporate Globalization Power and Control Wheel” and a discussion of the tactics of global abusers. “Exporting Violence” was the key transition piece for shifting my “Women and Violence” course to complex discussions of how to use a feminist analysis of violence against women to develop gendered analyses of societal violence, war, militarism, and globalization. Temple’s essay is a model of how to integrate theory and practice as she writes of her own politicization and activism.

Feminists of all ages will be inspired by this and other essays that show young activists finding and building extraordinary ways to shape a better world. I urge every reader to see how the issues they care about are represented in *The Fire This Time*. These essays and the excellent chapter of recommended organizations can energize us and give us new insights and contacts for the widest range of struggles that are considered worthy of feminist action today.

*Grassroots: A Field Guide for Feminist Activism* is designed to appeal to a wide readership, but its most unmistakable audience is the young women who loved *Manifesta*, flocked

to hear Baumgardner and Richards speak, and made the need for the book obvious whenever they asked, “What can I do? And how do I do it?” The *Field Guide* worked really well as a way to teach basic introductory service-learning issues in my internship course, because it is full of accessible, fun, explicitly feminist examples of activism. I was able to help my students pull out the “gems” of general principles about organizing and activism scattered throughout the book. Students love the stimulating, non-judgmental encouragement Baumgardner and Richards give them to feel good about the little or big ways they are living their feminism:

Being an activist in the world doesn’t have to be complicated and full of sacrifice; it can be as simple as influencing conversations around you. (p.186)

An activist is anyone who accesses the resources that he or she has as an individual for the benefit of the common good. (p.ix)

This book is full of very practical ideas for “making a difference” in the widest range of ways and places. It is at its best when the authors clarify complex issues such as how social justice organizations “can become themselves promoters of the status quo — because they have to sustain their own reason for being” (p.105). However, it is the many specific moving activism stories that will be the most inspiring and useful to most readers. Additionally, the up-to-date resource guide, which is exactly what many of us need within reaching distance, is an important selling point for *Grassroots*, much

as the excellent resource guide of *Manifesta* contributed to its popularity and impact.

Winona LaDuke's powerful introduction to *Grassroots* sets the inspiring, realistic tone for the book when she shares, "My activism is simply in my life — it has to be, or it couldn't get done." After describing her activist life, in which she writes her books at the same kitchen table where she feeds her five children and many Native community leaders, takes orders for alternative coffee, makes rawhide ornaments to support the White Earth Land Recovery Project she founded, and does maple syruping, LaDuke concludes,

You don't have to be Superwoman to change the world. You just have to take responsibility for your life and your community — and realize that you have the power to do so, even from your own sticky kitchen table. (p.xv)

Paradoxically, a strength of *Grassroots* also turns out to be its weakness. In working so hard to make activism feel easy and non-threatening, Baumgardner and Richards have missed many opportunities to demonstrate the joys of critical thinking. The authors have successfully written a book "demystifying activism for those eager to be involved but confused and possibly intimidated by what that might entail" (p.xviii) and "challenging the notion that there is one type of person who is an activist — someone serious, rebellious, privileged, and unrealistically heroic" (p.xix). With their keynotes assuring young women that "You Can Be a Feminist and Still Wear a Thong,"<sup>5</sup> Baumgardner and Richards

have definitely carved out a unique niche in the young feminist world. A recurring theme of the book is to reassure the reader that it is O.K. to be a feminist and an activist even if one doesn't have all the answers and hasn't reached "moral perfection":

We realized that one of the main barriers to seeing oneself as someone who could truly make change in the world is that we feel trapped in our own contradictions. (p. xxii)

Of course, it is imperative to assume and acknowledge that we all have contradictions, but I was sometimes left unsettled rather than inspired by what Baumgardner and Richards *did* with their discussions of contradictions. It is important that this guide includes examples of activism in conjunction with corporate-chain America and from *within* big business, because this is how many people will do crucial activism. However, in too many places, *Grassroots* missed opportunities to use the contradictions inherent in our activist lives to encourage critical thinking and to model this critical thinking as core to feminist activism.

My vision for feminist activism is that we learn to be intrigued by our contradictions and use them to dig deeper for more sophisticated understandings of the systemic structures that perpetuate the status quo and constantly affect us, our daily lives, and our activism. My years of living and teaching activism have taught me that learning to ask the hard questions (knowing there will seldom be easy or clear answers) is part of the (fun, ago-

nizing) process of being an activist and learning to identify how the small acts we can accomplish today relate to the "bigger picture" and longer term struggles. Precisely because it will be the book that introduces many young women to activism, and because it successfully raises the issue of contradictions, *Grassroots* can, ideally, also stimulate discussions about curiosity rather than complacency in relation to contradictions. For that purpose, I plan to complement *Grassroots* with the "Be Curious!" theme I introduce in Women's Studies classes from Cynthia Enloe's "Being Curious About Our Lack of Feminist Curiosity":<sup>6</sup>

The moment when one becomes newly curious about something is also a good time to think about what created one's previous *lack* of curiosity. So many power structures — inside households, within institutions, in societies, in international affairs — are dependent upon our continuing lack of curiosity...I've come to think that making and keeping us uncurious must serve somebody's political purpose. I have also become convinced that I am deeply complicit in my own lack of curiosity. (pp. 2–3)

*The Fire This Time* demonstrates impressive ways today's young women and men are doing "social justice work while using a gender lens" (p.xxiii) and providing a "framework for looking at various tendencies toward domination, (where) feminism offers a central belief system that helps interpret how power imbalances affect our lives"

(p.xxvi). Similarly, I hope people introduced to feminist activism through *Grassroots* will see Baumgardner's and Richards' words — that activism “is challenging because you begin to question every decision” (p.188) — as a promise of a stimulating and rewarding life where critical thinking and being curious are core to everything one does.

All four of these books provide Women's Studies scholars, teachers, and students with new information and questions for appreciating, studying, teaching, or inspiring feminist activism. Reading them together can remind one of the value of asking and answering questions about feminist activism from very different perspectives, so that the changing voices and struggles of feminist activism remind us of both the important work that has been done and the work that still must be done.

[Nancy Worcester is a professor of women's studies and continuing studies at the University of Wisconsin–Madison. She has been an activist for nearly forty years, in England and the U.S., working particularly on issues of women's health, violence against women, and the interconnectedness of all social justice issues.]

#### Notes

1. Becky Thompson, *A Promise and a Way of Life: White Antiracist Activism* (Minneapolis: University of Minnesota Press, 2001).

2. Jael Silliman, Marlene Gerber Fried, Loretta Ross, & Elena R. Gutiérrez, eds., *Undivided Rights: Women of Color Organize for Reproductive Justice* (Cambridge, MA: South End Press, 2004).

3. Personal communication with Estelle Disch, Professor of Sociology at the University of Massachusetts, Boston, and Nancy Kaiser, Professor of German and Women's Studies at the University of Wisconsin–Madison.

4. “Claiming Jezebel: Black Female Subjectivity and Sexual Expressions in Hip-Hop,” by Ayana Byrd, and “The New Girls Network: Women, Technology, and Feminism,” by Sharon Lee, are included in Estelle Disch, *Reconstructing Gender: A Multicultural Anthology*, 4<sup>th</sup> ed. (Boston: McGraw Hill, 2006) pp.239–247 and 248–251.

5. “Feminism and Femininity, or How We Stopped Worrying and Learned to Love the Thong” was the title of the keynote speech Jennifer Baumgardner and Amy Richards gave at the University of Wisconsin System Women's Studies Conference at UW-Stout, October 24, 2003.

6. Cynthia Enloe, *The Curious Feminist: Searching for Women in the New Age of Empire* (Berkeley: University of California Press, 2004) pp.1–10.

# ROUND-UP: BLOGGING WOMEN'S STUDIES

Last year, *Feminist Collections* published “Blog This! An Introduction to Blogs, Blogging, and the Feminist Blogosphere,” by Vicki Tobias (v.26, nos.2–3, Winter–Spring 2005). That article is online at <http://www.library.wisc.edu/libraries/WomensStudies/fc/fcblogs1.htm>.

Now we offer a follow-up piece that looks more pointedly at incorporating blogging and other new “e-formats” into the classroom — particularly the women’s studies classroom — with a round-up of ideas from instructors who are actually doing it.

We invite instructors who have used blogs, wikis, or social networking software in other creative ways to contact us about contributing to future round-ups.

## ASSIGNMENT: “WHAT IS A FEMINIST (BLOG)?”

by Mary Thompson

In the spring semester of 2006, I introduced for the first time an assignment that asks “Introduction to Women’s Studies” students to cross-examine several self-identified feminist blogs in order to produce a definition of contemporary feminism. I acknowledged immediately that, given the exclusivity of the Internet, this exercise would only produce a limited definition of feminism not reflective of feminists who cannot or do not access the Web.

Students followed three blogs for four to five weeks before organizing their observations into a four-page paper. Although students could obtain permission to work with blogs of their selecting, the assignment suggested a list of blogs from which they could choose, including many sites listed in Vicki Tobias’s recent *Feminist Collections* article.<sup>1</sup>

In preparation for writing the assignment, the class discussed the suppression and dismissal of women’s writing.<sup>2</sup> We looked at zines such as *Bitch*, *BUST*, *HUES*, and *Hip Mama* as contemporary strategies for overcoming the silencing of feminist voices, and watched Kara Herold’s film *Grrly Show*<sup>3</sup> for its discussion of zine culture and the “do-it-yourself” ethic. The class applied these concepts to the context in which blogs are produced and speculated on the positive democratic potential of the Internet as well as the relative absence of women in computer science and technology as a potentially negative factor.

In their essays, students reported being impressed by the amount of research/reading that most blog authors put into their posts. Most students wrote about the recurrent themes of reproductive rights, gender equality, sexuality, and popular culture. Some students observed the feminist practice of authors intertwining their political observations and their personal lives (particularly concerning motherhood). Students also remarked on the way in which many blogs were intertextual, and they compared and contrasted the feminist strategies of collaborative blogs and personal blogs. As a class we discussed the issue of anonymity and the authors’ motivations (harassment, jeopardizing of jobs) for remaining unnamed. In addition to observing the content, students also noted such stylistic elements as the design, the use of graphics, the tone of the posts, the in/formality of the language, and the use of humor. Generally students believed the use of wit was engaging and a positive counteractive to media representations of feminists as humorless.



While their definitions of feminism differed, students consistently described blogs as platforms from which feminist voices can raise awareness and speak against the absent and/or negative representations of women and feminists in other media. In the future I plan to revise the premise of this assignment to require students to reflect more on the feminist voices they did not seem to hear: non-U.S. women; women of color; working-class women; and non-heterosexual women.

#### Notes

1. Vicki Tobias, "Blog This! An Introduction to Blogs, Blogging, and the Feminist Blogosphere," *Feminist Collections* v.26 nos.2–3 (Winter–Spring 2005), pp.11–17; online at <http://www.library.wisc.edu/libraries/WomensStudies/fc/fcblogs1.htm>

2. See Joanna Russ, *How to Suppress Women's Writing* (Austin: University of Texas Press, 1983); and Sandra Gilbert & Susan Gubar, *The Madwoman in the Attic: The Woman Writer and the Nineteenth Century Literary Imagination* (New Haven: Yale University Press, 1984).

3. *Grrlyshow*: 18 mins. color. 2000. Filmmaker: Kara Herold. Distr.: Women Make Movies, 462 Broadway, New York, NY 10013; phone: (212) 925-0606; fax: (212) 925-2052; email: [info@wmm.com](mailto:info@wmm.com); website: <http://www.wmm.com>.

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## ***To JOIN THE FEMINIST BLOGOSPHERE, CLICK HERE!***

*by Natalie Jolly*

Blogging in the women's studies classroom opens up new pedagogical possibilities and offers unconventional ways of teaching and learning about feminism. I have infused my women's studies classes with a variety of blogs, message boards, and other web technologies in innovative ways. Moving all or part of the class discussion to an online format allows students the luxury of considering their responses before engaging in the conversation. In my classes, this has resulted in a richer, more nuanced discussion that is — surprisingly — often more respectful and responsive than the face-to-face exchanges. In particular, online dialogues have helped defuse the tensions that can often attend "controversial" topics such as abortion and welfare, and students are much more able to value the differences of opinion that can occasionally derail an in-class conversation.

Encouraging students to participate in a class blog also allows quiet students who dread mandated face-to-face participation to contribute in a more comfortable environment. After weeks of silence, students often surprise both their peers and me with their insight and eloquence on the web. In addition, blogs make evaluating course participation more transparent — students can be assessed based on the contributions they make to the conversation, the ways in which they support their positions, and their ability to make connections to other course material. As we all continue to search for ways to open our courses to a variety of different learners, blogs seem to offer a format that truly supports this diversity.



Most importantly, I believe that by using blogs, message boards, or any other Web-based component in our courses, we are teaching our students that feminism (as a movement, a theory, and a practice) is thriving in the digital age. Gaining familiarity with new technologies is an imperative for students, and in many ways their connection to feminism depends on our ability to integrate it into their (increasingly) virtual realities. In one assignment, my students contact local pharmacies to see whether prescriptions for the morning-after pill can be filled there, and then blog their findings on our class website. Our local chapter of Planned Parenthood is now using the data that students have collected to make recommendations to their clients — one small way that Web technologies can be used to connect individual action with the larger project of feminist activism and teach all of us about the power of grassroots (or “netroots”) mobilization.

The possibilities for marrying feminist pedagogical strategies with the Web are limited only by our willingness to embark upon the sometimes daunting task of navigating new technologies. The boundaries continue to recede as more classes move beyond their brick-and-mortar walls and enter cyberspace. The next generation of feminists will undoubtedly be virtual — let’s give them the tools they need to make the next wave of feminism digital.

*[Natalie Jolly is a doctoral candidate at the Pennsylvania State University in the Departments of Women’s Studies and Rural Sociology. She has recently developed an entirely blog-centric women’s studies course using open-source software and is teaching it with wild abandon.]*

## ***THE PERSONAL CAN BE FEMINIST: BLOGS IN A WRITING COURSE***

*by Caroline J. Smith*

In the themed, first-year writing course that I teach at George Washington University, peer review is often a requirement for each writing assignment. I frequently pair the students in one section with the students in another section in the hope that being unfamiliar with the writer of a paper will foster more objective and, ideally, more constructive feedback. Frequently, when I make these assignments, I hear students whisper to one another, “Do you know so-and-so from her morning section?” And, even more frequently, the reply is, “No. Why don’t you look them up on Facebook?”

Students’ preoccupation with sites such as Facebook and MySpace, which encourage users to become what Emily Nussbaum in her article “My So-Called Blog” deemed “compulsive self-chroniclers,” provide an easy entryway into the not-so-far-removed world of blogging.<sup>1</sup> Though many students do not keep individual blogs, they immediately connect with blogging since they themselves often update their Facebook or MySpace profiles, photos, and comments on a daily basis. Although blogs can provide students with examples of (in)effective argumentation in the writing classroom, they can be an even more useful teaching tool in the feminist classroom. Examining personal blogs written by women opens up discussion about the genre of personal writing — a form that has long been associated with women writers. Blogs, then, can become an effective way to contextualize the struggles of women writers, prompting an examination of how personal writing has been consistently devalued and exposing the challenge that many women writers face in having their voices heard.

This semester, I began using blogs in my composition class to teach the personal narrative, my final writing assignment of the semester. I had students construct their own blogs under pseudonyms, using such sites as Blogger, LiveJournal, and Xanga. They then responded to a series of writing prompts, recording their own personal observations and commenting on the work of their classmates. The blogs became the raw material from which they produced a polished, finite personal narrative. Currently, I am adapting this assignment for a course I will be teaching next spring, entitled “I Am Me’: Writing about Women’s Autobiographies.” In this course, we will interrogate the term *autobiography*, looking at more traditional autobiographies alongside diaries, confessional poetry, songs, documentaries, and blogs. In addition to reading blogs kept by fictional autobiographers like Jennifer Weiner and Alisa Valdes-Rodriguez, students will track the personal blog of their choice, using Vicki Tobias’s article, “Blog This! An Introduction to Blogs, Blogging, and the Feminist Blogosphere,” to familiarize themselves with such personal blogs as *Brutal Women* and *Gender Geek*.<sup>2</sup> As with my other course, students will create their own blogs, recording their observations about class readings. Blogs, then, in this context, will not only teach students about the genre of autobiography, but will also serve as models for their own writing, showing how personal writing can be an effective means of public — and often feminist — communication.

Notes

1. Emily Nussbaum, “My So-Called Blog,” *New York Times Magazine*, Jan. 11, 2004, 6.1, p.33.
2. Vicki Tobias, “Blog This! An Introduction to Blogs, Blogging, and the Feminist Blogosphere,” *Feminist Collections* v.26 nos.2–3 (Winter–Spring 2005), pp.11–17; online at <http://www.library.wisc.edu/libraries/WomensStudies/fc/fcblogs1.htm>

[Caroline J. Smith is an assistant professor of writing at George Washington University.]

## ***THE STUDY-ABROAD CLASS BLOG: CHRONICLING STUDENTS’ EXPERIENCES AND INDIAN FEMINISTS’ EFFORTS***

*by Carolyn Bitzer*

During Winter Session 2006, ten female University of Delaware students chronicled their daily study-abroad activities in India through a course blog. Their blog posts, from the first University of Delaware’s Women’s Studies program to South Asia, revealed the students’ personal and collective transformations and also crystallized numerous Indian feminists’ perspectives on diverse women’s issues. Blogging helped capture the students’ experiences, observations, and emotions, which might remain otherwise private, lost, or unexplored. Three students wrote the following excerpts in the class blog:

I also began to see that women who were completely covered in their burqas were standing next to men in western clothes. Or even more interesting, women in burqas who were wearing stilettos.

Our whole trip so far has been visiting feminist organizations and seeing their impact on women.

My previous thought processes were childlike.

The first part of this trip has opened my eyes so much that I don't know if they can get any wider!

I asked the women what they had learned from their experiences, hoping to understand how HIV had shaped them.

The class blog archived the intensive, seven-credit, three-course, month-long program. The blog guidelines stated that students should reflect on their raw personal journal entries, read the other blog posts, consider the audience, write about one page, and post one day each week. Blog topics varied from India's history, the exoticized East, human rights, sexualities, caste, feminist filmmakers, sari shopping, mehendi, and toilet paper to rural livelihoods. To maximize cybersafety, blog access was restricted to enrolled students, and entries were emailed to a carefully limited and selected list of family and friends. The emails allowed about a hundred readers to travel vicariously along as events unfolded thousands of miles away. The group assumed full responsibility for managing the website, posts, and emails.

The blog project achieved many of the desired objectives in a women's studies classroom: amplifying the students' voices, highlighting India's diversity and Indian feminist efforts, and providing collaborative opportunities and raising gender awareness to those on the email list. Also, students now have not only a record of their experiences, but also multiple reflections and summaries. In the future, the blog project will be strengthened by including pre-departure discussions of privilege, gaze, gender, and intersections of difference.

*[Carolyn Bitzer is an adjunct women's studies instructor at the University of Delaware.]*

## **BLOGGING AS A CAPSTONE AND CONTINUING PROJECT**

*by Samantha A. Morgan-Curtis*

Tennessee State University's interdisciplinary minor in women's studies was formally launched in January 2005. Thus, in September 2005, when graduating senior Cassandra Vick said to me, "I don't want to do the same type of project that I've done for you before" as we sat discussing her capstone project for our minor, I gamely replied, "What did you have in mind?"

Cassandra, a top student who had previously completed a sophisticated Web page for my "Jane Austen, Film, and Culture" course, had taken several other courses with me, so I knew the exceptional nature of her intellectual and technical skills. Cassandra's brainstorm included taking her feminist discussion and analysis of adolescent literature and creating it as a weblog, or blog. Cassandra was to be only our third graduate with the minor, which requires a capstone project that brings the lenses of women's studies to bear on some issue within the student's major program. Cassandra, an English major,

wanted to look at literary texts that had been significant in her childhood, so she turned to L. M. Montgomery's *Anne of Green Gables* series.

Since neither of us knew much about "blogging," our learning curve was steep. Cassandra created <http://sunnysspace.4t.com/wmstblog.html> as part of her overall project. However, she still gave me written reports and did other, "more traditional" writing for me and spoke to our upper division adolescent literature course about her project to fulfill her course requirement. Thus, I evaluated her overall project with the blog functioning as merely more written material instead of as a separate medium that required its own criteria. Though I felt I was not pushing Cassandra enough on the digital aspect, we were both learning.

In the spring of 2006, Laurel Kilbourn began her capstone project, initially researching and analyzing the origins and effects of patriarchy on theology. After a campus visit from Dr. Sheila Radford-Hill, who spoke about starting a new wave of activism in feminism, Laurel came to me with a new plan: to begin a grassroots organization devoted to promoting discussion of and educating people about women's issues. I recommended she create a blog to facilitate her dream of activism in a truly twenty-first-century forum. With the collaboration of a technologically savvy friend, Laurel launched <http://www.womentalking.org/>. For this project, Laurel still produced some "standard" written assessments and submitted some other reflective writing, but eighty percent of her work was loaded onto the blog, her central forum. More importantly, this blog began as a "school" project, but Laurel is committed to continuing and growing it. I evaluated Laurel's work as both affective and effective scholarship with a world-wide purpose and as an ultimate example of what a university course is supposed to do: take the student beyond the classroom and into the "real world."

In the spring and summer of 2006, we will continue our use of the new technologies as I load MP3 files created from projects in my "Introduction to Women's Studies course" onto our Web page. Thus, the voices of even more of our students can share what they have learned with the world and start folks talking.

*[Samantha A. Morgan-Curtis is an assistant professor of English and women's studies at Tennessee State University.]*

## **BLOGS, WIKIS, E-ZINES, AND WOMEN'S HERSTORY**

*by Jennifer Nelson*

The final project for my "Third Wave Feminism" class, one of the core courses in the Women's Studies curriculum at University of Redlands, was a feminist zine. During the semester we looked at feminist zines, particularly e-zines online, and discussed this popular method for the dissemination of feminist thought. One of the differences between the "Third" and "Second" waves of feminism (I continue to use these terms, although I understand they are both contested and problematic) is the increasing use of computer technology as a political organizing tool. The Internet is something that young people use with abandon. Given their facility with technological innovation, I suspected that

students would really like to post their zines and make them interactive — one of the terrific benefits of Internet technology. Indeed, the students were enthusiastic about creating their e-zines. They could decide whether they wanted to create a group blog or an individual one.

I decided to have students use the blog format (see <http://www.blogger.com>) for their online magazines because it was not only interactive — allowing them to post articles (both their original work and published articles), stories, pictures, and website links that other students could comment on — but also allowed them to document their work over time. In order to take advantage of both of these facets of the blog, students were asked to post content (articles, stories, pictures, etc.) over the course of the semester. All students in the class were also required to visit other sites and comment on what was posted. Most students posted new material every week or so, and everyone visited each other's sites regularly. As a result, students were able to have conversations about a variety of subjects that evolved out of the original posts. Topics that students focused on included birth control, sexual identity, "slut bashing" and the "double standard," anarcha-feminism, Latinas and feminism, women and music, beauty standards, women and politics, and media representation of S&M relationships. The other advantage of the blog was that we could limit the readership of each student's zine to people enrolled in our class. Given the controversial nature of some of the topics, I didn't want outsiders to be able to sabotage these blogs.

Students had a lot of fun with this project. They created online identities for themselves and continued to visit each other's blogs through the finals period. I think the best comments resulted from the more personal posts. The blog dealing with women and politics was very content-heavy, focusing on facts and statistics about women in mainstream politics. Students were less able to get into a conversation about this particular topic, which makes me think that this tool works best when you are trying to facilitate interaction about topics that are not predominantly fact-based. A controversial issue that students can debate or weigh in on personally works best.

Next semester I plan on using "wikis"<sup>1</sup> in my "African American Women's History" course. Students will be asked to choose group topics — for instance, women and slavery or women in the civil rights movement. They will then each identify a few people, places, terms, or historical events that relate to this topic and research them. Members of each group will be asked to review and edit each other's work. (I'm hoping this process will be a clever way to get students doing peer reviews of each other's writing.) They will also create links to each other's pages. Through this process our class can build an online encyclopedia of people, places, events, and terms that are relevant to African American women's history.

#### Note

1. "A **wiki**...is a type of website that allows users to easily add, remove, or otherwise edit and change some available content.... This ease of interaction and operation makes a wiki an effective tool for collaborative authoring." See <http://en.wikipedia.org/wiki/Wiki>

*[Jennifer Nelson, an assistant professor at the University of Redlands, has a Ph.D. in United States Women's History.]*

# REPRODUCTIVE RIGHTS IN THE BLOGOSPHERE: A REVIEW OF BLOGS

by Vicki Tobias

Reproductive rights have long been a hot topic among feminist bloggers, but early 2006 brought a dramatic increase in individual blogs and blog postings related to the subject. The appointment of two conservative, “pro-life” justices to the Supreme Court; South Dakota’s ban on abortion and Mississippi’s preparation to pass similar legislation; and controversy surrounding Plan B “emergency” contraception and its public availability have infused into the blogosphere a new energy and urgency to speak out and take action. The following is a sample and review of blogs that focus exclusively on the issue of reproductive rights.

***Abortionclinicdays*** (<http://abortionclinicdays.blogspot.com/>) is a personal blog maintained by two anonymous abortion service providers who are “committed to offering the very best experience for women who turn to us for help” and “want to speak openly, honestly, and from the heart about what we know about abortion today.” Discussion topics include abortion politics, women’s lives and counseling, reproductive health, and reproductive law and public policy. This active opinion-based blog originated in May 2005. Several posts each month are related to reproductive issues, with multiple follow-up comments to the posts. *Abortion-clinicdays* has neither a search function nor a “blogroll” of related blogs or websites. As with most blogs, it maintains an archive of past posts. It also offers users the option of subscribing to an RSS feed.

***ACLU: Take Issue, Take Charge!*** (<http://www.takeissuetakecharge.org/blog/>) is an issue- and action-oriented blog affiliated with the ACLU and, thus, presents the ACLU’s agenda related to reproductive rights. Its mission statement best summarizes the blog content: “Life, liberty, and reproductive freedom. In recent years, we have witnessed an unprecedented attack on civil liberties with reproductive rights as a prime target. It is time to push back.” It is an active blog offering several posts each month with comments. *ACLU: Take Issue, Take Charge!* includes news items, local stories, lists of related information, and fact sheets. There is neither a search function nor an archive of past posts, and not all postings allow for user comments.

***Beyond Choice, the Blog: Alexander Sanger*** (<http://www.alexandersanger.com/index.html>). Originated in January 2004 by Alexander Sanger, grandson of Margaret Sanger and current Chair of the International Planned Parenthood Council, this active blog presents monthly posts by Mr. Sanger, discussing such issues as recent South Dakota legislation to ban abortion, tributes to Coretta Scott King and Betty Friedan, and Justice Sam Alito’s position related to reproductive rights. The blog presents an archive of past posts but no option for commenting on posts. There are links to related websites, but no blogroll of related blogs. This blog is associated with Sanger’s recently published book, *Beyond Choice*.

***Bush vs. Choice*** (<http://www.bushvchoice.com/>) is a pro-choice, anti-Bush blog that provides active discussion on current reproductive rights issues. Regular contributors include National Abortion Rights Action League (NARAL) staff. This highly active, opinion- and fact-based blog, which originated in July 2004, presents several new posts each week, with comments. *Bush vs. Choice* offers a search function, subject lists, a blogroll, and links to related websites. It also allows users to subscribe to an RSS feed and syndicate the site using XML. Content includes political and legislative news and updates on legislation currently being considered at both the state and national levels.

***LiveJournal for Choice*** (<http://community.livejournal.com/ljforchoice/>) is a personal and opinion-based blog that exists as “a collective to share information, educate, support, and take action to protect a woman’s right to choose.” This highly active blog, which originated in January 2001, presents multiple daily posts, many with references to external news items and other blog posts. *LiveJournal for Choice* offers an archive of past posts and links to related sites, but does not include a blogroll or a site search function. Recent postings discuss contraception options, the pro-choice movement, Planned Parenthood clinics, pharmacies and contraception availability, and impending legislation to ban abortion in Mississippi.



**Now What?** (<http://www.saveroe.com/blog/index.php>) is a highly active blog associated with Planned Parenthood Federation of America and SaveRoe.com, and presents informative and current discussions focused on all issues related to *Roe v. Wade*, reproductive rights, contraception, and other women's health issues. *Now What?* originated in January 2004 and presents several new posts each day. Users can subscribe to an RSS feed. There is no search function. Recent postings discuss efforts to repeal South Dakota's ban on abortion, access to abortion, and Plan B emergency contraception and particular U.S. pharmacies' refusal to supply these drugs.

blog originated in September 2003 and offers XML syndication and Podcast options, an archive of past posts, subject lists, and links to blogs and websites that focus on science and medicine, feminism, and women's health issues. *The Well-Timed Period* presents specific information about various birth control methods, rebates and patient assistance, OB/GYN resources and journals, and a link to an Emergency Contraception website. There is no obvious indication of affiliation or author/editor identity.

**Women's Autonomy and Sexual Sovereignty Movements** (<http://the-goddess.org/wam/blog.html>) declares "A New Frame for the New Millenium...It isn't really a question of

*Want to keep up with all this, but don't have time to read nine different reproductive-rights blogs every day? Vicki suggests subscribing to RSS feeds from at least these two:*

***Bush vs. Choice*** (<http://bushvchoice.blogs.com/>)  
***Now What?*** (<http://www.saveroe.com/blog/index.php>)

**Reproductive Rights Blog** ([http://cara.typepad.com/reproductive\\_rights\\_blog/](http://cara.typepad.com/reproductive_rights_blog/)) offers intellectual discussions of abortion issues in North America and Europe, contraception, Catholicism, and "Abstinence Only" policies. This highly active, opinion-based blog originated in June 2005 and includes links to related organizations, a blogroll, an archive of past posts, and a topics list. Recent postings discuss building Planned Parenthood clinics on Indian reservations in South Dakota, pending Michigan legislation requiring abortion providers to offer pregnant women the option of viewing their ultrasound prior to pregnancy termination, pharmacy refusal legislation (related to Plan B contraception), and parental notification laws.

**The Well-Timed Period: At the Intersection of Medical Fact and Fiction** (<http://thewelltimedperiod.blogspot.com/>) is an informational blog devoted to disseminating detailed and fact-based information related to contraception. Blog topics include birth control methods, book reviews, Plan B contraception in Canada, and the HPV virus. This active

whether a woman can have an abortion. It's a question of whether women are people. We claim the personal and sexual autonomy that men take for granted." This active blog presents monthly posts including personal perceptions and references (or reposts) from other blogs related to conservative attitudes toward women and sex, Supreme Court Justice Sam Alito, and the anti-choice movement. It also offers an RSS feed, a lengthy blogroll of related blogs, an archive of past posts, and a site search function.

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# NEW REFERENCE WORKS IN WOMEN'S STUDIES

Reviewed by Phyllis Holman Weisbard, with one by Dineen Grow

## BIOGRAPHY

Anita Price Davis and Marla J. Selvidge, **WOMEN NOBEL PEACE PRIZE WINNERS**. Jefferson, NC: McFarland, 2006. 216p. photos. index. \$35.00, ISBN 0-7864-2399-4.

Twelve women have received Nobel Peace Prizes since the award's inception in 1901. The first was Austrian Baroness Bertha Sophie Felicita von Suttner in 1905, who some say should have received the very first Nobel, both for her peace writings and activism and because she was a friend of Alfred Nobel's and encouraged him to set up the prizes. No woman won again until 1931, when Jane Addams was so honored for her founding leadership in 1915, in the midst of wartime, of what became the Women's International League for Peace and Freedom and for her advocacy of pacifism — even during World War I. Jane's colleague in WILPF, Emily Greene Balch, was the next woman to win, in 1946. It took another thirty years before another woman won, and this time two women from Northern Ireland shared the prize as co-founders of the Community of Peace People. Thereafter, no decade has been without a female Peace Nobelist, and in fact the 1990s saw three, and the present decade has already had two. There is a biographical chapter for each of the twelve.

The first biography in the book, however, is that of Alfred Nobel. While his life is certainly interesting and the account of how he met Bertha von Suttner (she worked for him briefly) and of their ongoing friendship is relevant to understanding the origin of the Peace Prize, that information is repeated in the von Suttner chapter, including the same quotation from her *Memoirs*. In a book on women Nobel Peace Prize winners, it seems out of place to devote as long a chapter to Nobel's life as to any of the recipients.

The chapters follow a rather chronological approach internally. This is good from the standpoint of learning about all the endeavors of the prize winners as well as how they developed into peace advocates. However, because most of them had many roles and interests over their lifetimes, it takes some time for the reader to tease out what activities specifically contributed to their winning the prize. The book would perhaps have worked better as a reference tool had the authors stated at the beginning of each chapter the reasons the person was honored with the Peace Prize, then gone back and surveyed her biography. The authors do head each chapter with an apt phrase that sometimes helps in this regard. Jody Williams is designated as an "advocate for the banning and clearing of anti-personnel mines," but Alva Myrdal's "diplomat, teacher, writer, pioneer feminist, peace advocate, wife, mother" goes in the other direc-

tion. A year-by-year chart in the Appendix also provides helpful identifiers for the awards, such as "opposition leader, human rights advocate" for Aung San Suu Kyi and "campaigner for human rights, especially for indigenous peoples" for Rigoberta Menchú Tum.

The authors are quite conscientious in documenting statements as well as direct quotations by and about the honorees. Readers will therefore be able to use *Women Nobel Peace Prize Winners* as a starting point for further research on the women.

Darlene Clark Hine, **BLACK WOMEN IN AMERICA**, 2<sup>nd</sup> ed. New York: Oxford University Press, 2005. 3v. illus. bibl. index. \$325.00, ISBN 978-0-19-515677-5.

This is a revised edition of *Black Women in America: An Historical Encyclopedia*, which was first issued in two volumes (1530p.) by Carlson Press in 1993. The first edition was a major achievement, yet Hine knew at the time that there were many worthy women and topics for which there were insufficient sources or awareness at that time. In the introductory material for that edition, she wrote: "Research on Black women over the last several decades has grown exponentially, and we hope and expect that it will continue to grow at this rate. We plan to keep up with the latest research by publishing supplemental editions of *Black Women in America* on a regular

basis" (p.xxiv). Twelve years later she reports that "historians and writers in diverse genres have produced scores of illuminating books that explore the lives and experiences of Black women. These works...filled many of the voids identified by contributors to the first edition...The encyclopedia brings together a vast amount of new knowledge that effectively demonstrates the centrality of black women to American society, economy, and culture and underscores the critical role they played in the survival and transformation of their communities" (p.xv).

There are quite a few changes in the new edition. There are more topical entries (about 280 compared to 163), and somewhat more illustrations (500, up from 450). The number of full biographical entries has been reduced from 641 to about 325, with many of the others being described more briefly in collective "special features" inserts on people associated with a topic. This is dramatically apparent in examining the "actresses" category in the first edition (now called "actors" in the second). The first edition included 38 of them; the second, 20, of whom 6 are new to the encyclopedia (Pamela Grier, Phylcia Rashad, Esther Rolle, Wilma Glodean Rudolph, Anna Deavere Smith, and Alfre Woodard). Several of the remainder, such as Butterfly McQueen and Madame Sul-te-Wan, are now in a special feature on early film actors, and others are mentioned in context (ex: Osceola Archer in the Theater entry), retrievable through the index. There is nothing wrong with this shift; and, in fact, weighting the *Encyclopedia* with contextual essays over biographical is a good idea for an academic reference work of this type. I point it out mainly to recommend that libraries retain the first edition alongside the second for users looking for biographies of

individuals no longer in the *Encyclopedia*. Users should also be steered to the three volumes of *Notable Black American Women*, edited by Jessie Carney Smith (Thompson Gale, 1991–2003), which together cover 1,100 lives (see separate review).

Among the new topical entries are Children's Literature, Children's Welfare/Children's Rights, Frontier West Women, Antebellum, Frontier West Women, Post Civil War, Garvey Movement Women, Ghettoization in the North, Incarcerated Women, Olympic Games and Participation in Amateur Sports, Oral Histories, Philanthropy, Quilting, Reproductive Rights, and Revolutionary War. Where one entry sufficed for Journalism in the 1993 edition, now there are three: Broadcast, Early, and Modern. Civil War and Reconstruction has been split into two separate entries, plus there's a new one on Civil War Pension Records.

Entries have also been revised to reflect the new scholarship. Nell Irvin Painter contributed the entry on Sojourner Truth to both editions, and in the years between editions published her own biography of Truth (*Sojourner Truth, A Life, A Symbol*, Norton, 1996). In the new edition Painter emphasizes that Frances Dana Gage, a white feminist journalist, invented the "and ar'n't I a woman?" phrase, and instead of quoting from the Gage version in dialect of Truth's 1851 Akron, Ohio speech, first published in 1863, Painter now quotes from the notes taken by Marius Robinson, secretary of the May 1851 meeting, and published in the *Antislavery Bugle* just one month later. Robinson's notes are in standard English: "I am a woman's rights. I have as much muscle as any

man and can do as much work as any man..." (v.3, p.259, as found in *Sojourner Truth, A Life, A Symbol*, pp.125–126). Painter tightens her discussion of Harriet Beecher Stowe's role in establishing Truth as a "Christian of exquisite faith, in accordance with nineteenth century evangelical sensibilities," a viewpoint that carried until the end of that century, and better identifies Olive Gilbert, who wrote down Truth's autobiography, published in 1850 as *The Narrative of Sojourner Truth*, as someone who, like Truth, lived in the utopian Northampton Association. Delores P. Aldridge, a former president of the National Council for Black Studies, contributed an entry on Black Studies in the first edition, in which she discussed the role of Black women students and faculty and the inclusion of sexism as a topic in Black Studies/Africana courses. Now her entry is on Black Women's Studies, and in addition to covering the information provided in the earlier entry, she now lists six challenges or opportunities in integrating Black women/women's studies into Africana Studies. Similarly, what was "Catholic Church" in the first edition is now represented by two entries: Black Catholic Women and Black Catholic Women Religious; and what was "Black Panther Party" is now Black Panther Women.

Once again, Hine and her contributors have created a resource of enormous import in understanding both the history of Black women in the United States and the state of scholarship in recovering and interpreting that history.

Jessie Carney Smith, ed., **NOTABLE BLACK AMERICAN WOMEN, Book III**. New York: Thomson Gale, 2003. 881p. photos. index. \$145.00, ISBN 0-7876-6494-4.

This is the third in a series that began in 1992 of excellent biographical dictionaries of prominent historical and contemporary African American women. For each volume, women were eligible for inclusion if they met one or more of the following criteria: pioneer in a particular endeavor, important entrepreneur, leading businesswoman, literary or creative figure of stature, leader of social or human justice, major governmental or organizational official, or distinguished scholar or educator. In the second volume, in many cases women's names surfaced from research published since the prior volume. In the current volume, editor Carney Smith thanks those who published "biographical accounts of obscure women on the Internet so that more readers might know their work" (Introduction). As the number of notables has mushroomed from an original 500 in Book I to a total of 1100 in Books I through III, the need for specialized, cumulative indexing to all three volumes has grown, too. Wisely, Book III offers cumulative occupational, geographic, and subject indexes. With increased attention to the histories of states and regions (not to mention email requests from schoolchildren working on African American women's history in their state), the geographic index is a particular boon. (Book I had no geographic index, and II's only indexed the women in that volume.)

Here are some of the interesting women in Book III:

- ◆ Congresswoman Cynthia McKinney, a figure in the news of late due to her altercation with a House entrance guard who did not recognize her and challenged her when she walked around the screening device Congress members are allowed to bypass. Some of the unfavorable publicity might have been mitigated had the press read the entry by Randall Frost, who catalogs the numerous times she has been challenged in the House and White House.
- ◆ Ruth Simmons, a daughter of sharecroppers and great-grandchild of slaves, who is the current president of Brown University and former president of Smith College.
- ◆ Frances Jane Scroggins Brown (1819–1917), who with her husband operated a station of the underground railroad in Pennsylvania, and who, although illiterate herself, made sure all her children had an education. One of her daughters was a founder of the National Association of Colored Women.
- ◆ Bebe Moore Campbell, acclaimed journalist and novelist — the only surprise here is that it took until Book III for her to be included.
- ◆ Christine Mann Darden, an aerospace engineer and mathematician with a long career at NASA working on sonic booms and more recently in administration. Janet Stamatel bases some of her entry about Darden on an interview with her, and makes good use of statements from Darden, including her secret to success: "P to the fourth power," which stands for "(1) perceive yourself in a job, (2) plan how to get there, (3) prepare yourself as best as possible, and (4) be persistent" (p.151).
- ◆ Serena and Venus Williams, the amazing tennis pro sisters, who are the youngest women in Book III.
- ◆ Lucille C. Thomas, librarian at the Brooklyn Public Library and for the New York City Board of Education, and active leader of the New York Librarians Association (NYLA). Contributor Kari Bethel quotes Thomas's acceptance speech when she became president of the NYLA in 1978, as published in *American Libraries*: "We, as librarians, must remember that we are a force in society, a group possessing power and influence of unique scope and potential. We shall not be beggars in our communities, but rather master builders and creators in our own right" (p.578). Librarians twenty-eight years later would like to think we have some of that power and influence still.

What seems to me best for the future of NBAW is for the three (or perhaps by then four?) volumes to be published as an online product. This would not only be more acceptable to student users, but would also allow for updating entries in the earlier volumes to reflect new scholarship on historical figures alongside new accomplishments of contemporary notables.

Francis E. Willard and Mary A. Livermore, eds., **GREAT AMERICAN WOMEN OF THE NINETEENTH CENTURY: A BIOGRAPHICAL ENCYCLOPEDIA**. Amherst, NY: Humanity Books, 2005. 834p. illus. index. \$99.00, ISBN 1-59102-211-8.

People familiar with nineteenth-century sources on American women's history will recognize this book from the names of the editors as a reprint of a work originally published in the 1890s. Each time it's been issued, including this time, the title has been changed slightly. It began as *A Woman of the Century: Fourteen Hundred Seventy Biographical Sketches Accompanied by Portraits of Leading American Women in All Walks of Life* (1893). By 1897, the title lengthened to *American Women: Fifteen Hundred Biographies With Over 1400 Portraits: A Comprehensive Encyclopedia of the Lives and Achievements of American Women During the Nineteenth Century*, "newly revised, with the addition of a classified index; also many new biographies and recent portraits..." According to a note in an OCLC/Worldcat record, there was also a 1901 edition called *Portraits and Biographies of Prominent American Women*, although there are no OCLC library holdings for that edition. In the 1960s and 1970s, the 1893 edition was reprinted by two publishers and microfilmed by two others, and the 1897 edition was reprinted once. With all of these opportunities to acquire the work, hundreds of libraries already have at least one edition, and they may not need to purchase this one. However, for those libraries that have none of them, only hold a microfilm edition, or find that their hundred-year-old text is wearing out, this is a must acquisition.

The current edition has a very interesting thirteen-page introduction, in which sociologists Patricia Lengermann and Jill Niebrugge-Brantley discuss the authorship, purpose, content, and historical context of the work and assess its usefulness today. They start with authorship, first by describing who Willard and Livermore were, how influential they both were in the nine-

teenth century, and how they've both sunk into relative obscurity. That may be slightly different for Wisconsin readers, with respect to Willard. Although born in New York State, this educator, suffragist, reformer, and leader of the Woman's Christian Temperance Union was raised near Janesville and attended the Milwaukee Seminary. Frances (the spelling more frequently used today for her name) is therefore claimed as a daughter of the state, appearing in virtually all works about Wisconsin women in history. Livermore, too, was a suffrage spokesperson and temperance leader, as well as a journal editor. But how much either Willard or Livermore actually had to do with editing the book is still a bit of a mystery, as are the identities of the participants in the "corps of able contributors" who actually wrote the entries. (The introduction by Leslie Shepard to the 1967 reprint of the 1893 edition does not question that Willard and Livermore were the actual editors.) According to Lengermann and Niebrugge-Brantley, neither Willard nor Livermore claimed public credit for the volume; perhaps mostly they lent their names to the endeavor, though the "corps" provide clues that they were people who shared Willard and Livermore's social activism. Lengermann and Niebrugge-Brantley quote the statement of purpose from the 1893 edition: "This book...aims to show what women have done in the humbler as in the higher walks of life. It is a record of American women offered...to the consideration of those who would know what the nineteenth century of Christian civilization has here brought forth..." They agree that the manifest content of the volume supports the original aim. However, they also analyze its latent content, finding the biographies to be entirely

of middle-class white women and overwhelmingly Protestant. They also note subtle digs at marriage as inhibiting wives in their activism and personal talents, and remark on the unevenness of the entries, as evidence of their authenticity and "woman's eye for the details of a life" (p.16). My only problem with the introduction is that with all these interesting themes to explore, I wish it were longer. While many historians cite the Willard and Livermore volume, a search of various databases turned up no other sustained analysis along these lines of the book as a whole.

The classified index of endeavors is weighted toward literary contributors (248), authors (178), temperance workers (122), educators (99), physicians (78) and philanthropists (73). Looking at the other end of the spectrum is equally instructive. There are two orchestra conductors, librarians, telegraph operators, violinists, historians, peace advocates, horticulturists, kindergartners (?), dress reformers, dramatists, designers, brokers, archaeologists, architects, Christian Scientists (leaders), and Delsartean<sup>1</sup> instructors, and only one photographer, military genius (!), spelling reformer, woodcarver, train dispatcher, social economist, pharmacist, literary secretary, dairy farmer, decorator, ethnologist, astronomer, banker, bee keeper, sanitary chemist, harpist, and dentist. The photographs are worthy of study in and of themselves. Most of the women are in their prime and wear the high-necked collars and swept-high ringlet hairdos of their time. Many are very stern or serious, but some let a smile creep up on the corners of their mouths.

When reading through the biographies, Lengermann and Niebrugge-



Brantley enjoyed the serendipitous nuggets about nineteenth-century women's lives; some they found so intimate as to suggest that those entries were submitted by women about themselves. I found such a sketch quite readily as well. I looked up one of the Delsartean instructors, Mrs. Emily Mulkin Bishop, but first read, by mistake, the subsequent entry about Mrs. Mary Agnes Dalrymple Bishop. This Mrs. Bishop was a journalist and newspaper editor. In discussing her childhood writings, we learn that "[i]n local papers her childhood poems were printed readily, the reading of Horace Greeley's 'Recollections of a Busy Life,' in which he has some good advice for youthful writers, caused her to determine not to be tempted to allow her doggerel to be published, and for years she adhered to her determination" (p.105). Would someone writing about someone else refer to that person's early poems as *doggerel*? I think not. On the other hand, the life of Mrs. Lelia P. Roby is summed up as: "She is a model homemaker, a connoisseur in architecture and art, a fine linguist, thoroughly educated, and a well-read lawyer" (p. 622). This does not sound like something one would write about oneself.

I recommend delving into *Great American Women of the Nineteenth Century* or any of its prior editions. You will be rewarded with fascinating glimpses into the lives of educated, middle-class white women from over a century ago who made it into the work world or who cared about improving the world around them, and partially succeeded.

#### Note

1. According to the *Columbia Encyclopedia*, 6<sup>th</sup> edition, Delsarte was an act-

ing and singing teacher who formulated rules for coordinating voice and gestures. Entry is online at <http://www.bartleby.com/65/de/Delsarte.html>

## HISTORICAL WRITINGS

Mary Spongberg, Ann Curthoys, & Barbara Caine, eds., *COMPANION TO WOMEN'S HISTORICAL WRITING*. New York: Palgrave Macmillan, 2005. 712p. bibl. index. \$175.00, ISBN 978-1-4039-1508-5.

What do librarians do when first examining a book they haven't seen before? They look at the Cataloging-in-Publication data on the verso of the title page to see what subject headings and classification the Library of Congress gave it. The *Companion* got a whopping eleven subject headings, starting with "English prose literature — Women authors — History and criticism — Handbooks," and, as is customary, a classification matching the first heading, in PR for English literature. Indeed, many of the entries are for British women writers (Jane Austen, George Eliot, Beatrice Webb, Virginia Woolf) and some of the literary genres they employed (biography and historical fiction). But the *raison d'être* of the *Companion* is much different. It isn't simply to provide explanatory material on British women's writings — and not just because its geographic scope is greater (the Anglophone world, plus country essays on Italy, France and Japan). It is to focus on the ways women have written *history*. As the editors say in their Introduction,

In many cases, even if these writings were known, they

were not considered to be "history" because they lacked either the accepted formal qualities or the appropriate subject matter.

Women...wrote about women's lives and the immediate and local societies in which they lived. The[y] frequently wrote their own histories, versions of events or analyses of what women had done in reaction to work by men that distorted, obscured or vilified women's historical role...

[T]he *Companion* sets out to create a history of women's historical production in all its myriad forms...to expand our definitions of "History." (p.xv).

The Library of Congress classification system has no clear place for this expanded definition, and the cataloguer fell back on classification by genre. S/he did try to capture what is going on in the book in several of the other headings. The second heading is already better than the first: "Literature and history — English-speaking countries — Handbooks, manuals, etc." And other headings pick up the facets historiography, women historians, and American and Commonwealth writings. But the book will still sit on the shelves with English literature.

The *Companion* contains more than 150 signed entries in alphabetical order. Besides biographical and genre essays, there are several on women's contributions to particular countries, on historical periods (Ancient History, Archaeology and Classical Studies; The Middle Ages, subdivided into entries on Medieval Women and Women Medievalists; Renaissance, Reformation, the Enlightenment; and Modernity), and numerous entries on themes

significant to women's writings, such as family, religion, war, empire, feminism, nursing and medicine, prostitution, revolution, and slavery. An essay on lesbian history demonstrates the importance to lesbian identity of unearthing lesbian history. Although the *Companion* is primarily set in the Western world, there is a wider essay on Postcolonial Women Writers (which also covers African American writings).

*Companion to Women's Historical Writing* will be useful to students in literature and history classes who want to better understand the historical wisdom embedded in women's writings.

## HISTORY

Dorothy A. Mays, ***WOMEN IN EARLY AMERICA: STRUGGLE, SURVIVAL, AND FREEDOM IN A NEW WORLD***. Santa Barbara, CA: ABC-CLIO, 2004. 495p. illus., bibl. index. \$95.00, ISBN 1-85109-429-6; e-book, \$100.00, ISBN 1-85109-434-2.

Recently PBS aired *John and Abigail Adams* in the "American Experience" series. Based on their voluminous correspondence, the program featured re-creations of their lives when separated for months or years while John was away toiling on behalf of the fledgling country, as well as private moments between the devoted couple. Several scenes showed Abigail working equally hard, engaged in physically demanding domestic tasks, running their farm, and raising their children. These images were vivid in my mind when I received *Women in Early America* for review, and stayed with me as I sampled its entries. Naturally, I first inspected the essay on Abigail herself. Mays goes over Abiga-

il's early life as a minister's daughter, including the fact that this exceptionally astute woman had no formal education — but (librarians take note!) she had full access to her father's substantial personal library. Abigail and John began corresponding during their courtship and continued that practice whenever apart throughout their lives. Mays discusses Abigail's famous "Remember the Ladies" appeal, which is quoted in context in a sidebar, but also Abigail's general acceptance of the separate sphere assigned to women in the eighteenth century. When Abigail and their children joined John in Europe, she took advantage of the opportunity to expand her knowledge by visiting museums, attending concerts, and hobnobbing with the elites (this is also shown well in the documentary). On the other hand, Mays points out how bothered Abigail was by the poverty of the English masses and the wantonness of the wealthy, and how glad she was to return to America. Mays also devotes a paragraph each to the years when John was Vice President (Abigail mostly remained in Massachusetts), President (she joined him in Philadelphia and the new Capital, Washington), and retired. One of the pages of this four-page entry is Abigail's full-page portrait, and the entry ends with four suggestions for further reading (two citations to other reference works, a biographical monograph, and an academic article). The Abigail Adams entry is accurate, nicely illustrated, and more analytical than her entry in Wikipedia.

I raise the Wikipedia comparison because so many high school and college students who might otherwise turn to a reference book like this one — even an e-reference book — probably go first to Wikipedia. And Wikipedia isn't bad for straightforward en-

tries on well-known people. However, it's quite difficult to tease out information from Wikipedia that is focused on a topic and at the same time on gender and a historical time period. The superiority of a work like *Women in Early America* to Wikipedia is therefore much more apparent in its topical entries. Following my read of the Abigail Adams entry, I thought about various aspects of her life and read the entries for "Girlhood and Adolescence," "Childbirth," and "Household Responsibilities" and the appendix on "Household Chores Common to Early American Women." As in the entry on Adams, Mays provides both description and analysis. In "Girlhood and Adolescence" she describes the gender-specific nature of most chores expected of children. Girls learned and performed domestic tasks, while boys were taught to hunt, although they had common leisure time activities. Girls' experience diverged from boys in another significant way. They left home earlier, boarded out to other families in need of a hand with household chores and child-rearing. Mays speculates on why sources from the time period give little evidence of rebellious activities or delinquency. She states that although the portraits from the time period depict children as miniature adults and the term "adolescence" was not in use until much later, neither means that early Americans had no sense of childhood or the teen years as different from adulthood. She makes reference to "growing research attempting to document a youth subculture in early America," but strikes a middle ground herself.

"Childbirth" is an equally enlightening summary of research by historians of women's history, including Judith Walzer Leavitt, Catherine M.

Scholten, and Laura Thatcher Ulrich, in this case on the expectations on pregnant women to maintain their normal activities up to delivery, the large number of pregnancies of an average colonial woman, dangers at time of delivery, and lying-in customs.

In "Household Responsibilities," Mays provides an interesting contrast between the duties of rural and urban women. Rural women spent most of their time producing food and clothing for their families, while town women had markets available and also opportunities to be involved in family businesses, but greater need than their country sisters to maintain social standards. Mays has an entertaining way of explaining the contrast to readers: "An urban woman ate her dinner from a ceramic plate, by the flickering candlelight. Most of the items on her plate would have been purchased at the local marketplace. She would be sitting on a chair at a table that was used exclusively for dining. Her rural cousin would have eaten off of a wooden or pottery bowl, the same bowl she ate all her meals from. Her light source would be the kitchen fireplace. She would be sitting at a bench beside the family worktable, which served a variety of functions. Her meal would be simple, most likely a simmered pork stew from a hog she had raised herself" (p.183). This entry is also a good one for learning the types of sources historians use to make these judgments about life in colonial times, including cookbooks, household inventories, business records, and contemporary accounts. The "Household Chores" appendix provides details on how to churn butter, make cheese and cider, brew beer, make maple syrup, preserve meat, pickle vegetables, make soap and candles, do laundry, spin

yarn and thread, and fill and maintain a mattress.

*Women in Early America* is highly recommended for school, public and college libraries.

## LESBIAN LITERATURE

Meredith Miller, *HISTORICAL DICTIONARY OF LESBIAN LITERATURE*. Lanham, MD: Scarecrow, 2006. (Historical dictionaries of literature and the arts, no. 8). 239p. bibl. \$70.00, ISBN 0-8108-4941-0.

According to John J. Younger's frequently updated website, *Lesbian, Gay, Bisexual, Transgender, Transsexual, Queer Studies in the USA and Canada* (<http://www.people.ku.edu/~jyounger/lgbtprogs.htm>), five institutions now offer LGBTQ majors, and depending on how one defines the programs, there are almost twenty others with minors and ten with certificates or concentrations, including the University of Wisconsin–Madison and University of Wisconsin–Milwaukee. Most of these are new programs. Those programs, and the numerous campuses with GLBTQ courses but as yet no program, should welcome efforts such as the *Historical Dictionary of Lesbian Literature* to help students understand the field. Women's studies students will, of course, find this one useful, too.

Meredith Miller's aim in writing the *Historical Dictionary of Lesbian Literature* is to provide touch points for the development of the lesbian in literature, as a starting point for further research. She purposely does not provide a concise definition of "lesbian," finding it presumptuous to be confined to contemporary usage, however broad. Her Introduction com-

bines a history of the terms "lesbian" and "lesbian literature" with a bibliographic essay on lesbian identity and literature. She credits Jeannette Foster, at one time librarian of the Kinsey Institute, as the "first great scholar of a specifically lesbian literature," for her forty years of work compiling information on "virtually every Western European and North American source for the depiction of female gender deviance or same-sex desire in literature," published as *Sex Variant Women in Literature* in 1956. The *Dictionary's* entry on Foster further states that Foster defined both the scope of the field and a methodology for reading the literature, categorized according to the "evolution of the depiction of same-sex love and transgender movement among women" (p.68) at a time when such work was "barely conceivable" to anyone but Foster. She sounds like someone who should become known to all lesbian studies students. There hasn't been much written about Foster beyond passing references. *GLBTLife* database lists only two items about her, including her obituary in *Body Politic* in 1981 (Miller erroneously lists Foster's death date as 1985). Miller also discusses Terry Castle and her *The Literature of Lesbianism* (2003), dedicated to Foster, numerous literary works, and the importance of lesbian pulp fiction — what Joan Nestle calls "lesbian survival literature."

The *Dictionary* consists of entries for authors (Djuna Barnes, Jewelle Gomez, Audre Lorde, Amy Lowell, the ladies of Llangollen), works (*The Well of Loneliness*), feminisms (first wave, second wave, lesbian), relevant literary genres (coming-out story, sensation novels, Southern gothic, life-writing, horror, poetry), literatures (Arabic, South Asian, Harlem Renaissance) and other concepts (identifica-

tion, identity, censorship, homophile movement, romantic friendship). The focus is on English-language material. Entries range from a few sentences (English essayist Bridg Brophy, Combahee River Collection) to more than four pages (sexology).

Following the dictionary entries is a bibliography divided into works cited somewhere in the book, literary and historical criticism, philosophical and psychoanalytic theory, anthologies, correspondence, and autobiographies and author studies (subdivided by author) on significant writers. These are not exhaustive listings. For example, she only lists two books about Djuna Barnes, though there are many others. Presumably those she lists relate more closely to her place in lesbian literature. Miller also lists important archives and special collections and scholarly journals.

## PHILOSOPHY

Catherine Villanueva Gardner, *HISTORICAL DICTIONARY OF FEMINIST PHILOSOPHY*. Lanham, MD: Scarecrow, 2006. (Historical dictionaries of religions, philosophies, and movements, no. 64.) 275p.bibl. \$75.00, ISBN0-8108-5346-9.

Once again, I'm compelled to start a review with a critique not of the book, but of the Library of Congress subject headings assigned to it: "Feminist theory — Dictionaries" and "Feminist theory — History." The Library of Congress has not created a subject heading called "Feminist philosophy," which would seem to be more appropriate for this book, as both the title and the preface make clear:

*The Historical Dictionary of Feminist Philosophy* covers both the central figures and ideas from the historical tradition of philosophy and the central ideas and theories from contemporary feminist philosophy. The latter areas include topics that have their roots in critical reactions to, and developments of, the mainstream tradition, such as epistemology or the philosophy of science; it also includes topics that have been introduced into the philosophical arena through the feminist movement itself, such as abortion and sexuality... [E]ntries related to feminist theory, and the feminist movement itself, have not dominated the dictionary. (p.xi)

However, in response to an inquiry I sent to the Cataloging Policy and Support Office of the Library of Congress, I was told that since not all authors observe a strict distinction between theory and philosophy, the Library of Congress finds it impractical to try to make one. It is therefore fortunate that "feminist philosophy" is in the title, as someone doing a keyword search for this phrase in an online catalog will find it anyway, and there is good reason to do so, as this is an excellent reference work on the subject.

Gardner begins with an introduction in which she distinguishes feminist philosophy from mainstream philosophy: feminist philosophy is not searching for knowledge for its own sake, but rather with a political goal:

"resistance to, and elimination of, the subordination of women." Feminist philosophy, she says, strives to root out gender biases within philosophy and to use feminist perspectives and insights to reconstruct the discipline itself. Next she gives a historical overview of the political philosophers of the feminist movement, starting with Mary Wollstonecraft and Harriet Taylor Mill, up through Betty Friedan, Simone de Beauvoir, and numerous feminist theorists from the 1980s onward. Then Gardner turns to stages of what she terms "the feminist philosophical project," from feminist critique of the philosophical canon through expansion of issues deemed of philosophical interest to include feminist approaches to morality, the ethic of care, sexuality, abortion, and other topics. She comments on postmodern feminism, which disrupts the categories of sex, gender, and sexuality, and French feminism, which emphasizes language and discourse about these concepts.

The dictionary proper is arranged alphabetically. Included are philosophers (mostly female, some male) whose works are in some sense feminist or which have been the subject of feminist critiques. Both John Stuart Mill and Plato qualify under the former; Rene Descartes under the latter. Among the women philosophers included are Carol Gilligan, Charlotte Perkins Gilman, Anna Julia Cooper, Luce Irigaray, and Mary Daly. Among the philosophical concepts defined are Essentialism, Body, Human Nature, Subjectivity, and numerous flavors of feminism (Analytic, Cultural, Liberal, Radical, Multicultural, Lesbian, Post-

modern, Psychoanalytic, and Socialist). Entries range from a single sentence or two (Malestream, Backlash, the journal *Hypatia*) to more than four pages (Epistemology, Descartes, *The Second Self*). Although Gardner acknowledges that feminist philosophy has mostly developed in the West, she includes entries for Feminist Philosophy in India and Global Feminism.

A detailed bibliography follows the dictionary entries. Gardner starts it with a bibliographic essay in which she guides readers to useful works such as the anthology *A Companion to Feminist Philosophy*, a special issue of *Hypatia* on analytic feminism, Elizabeth Grosz's *Sexual Subversions: Three French Feminists* (particularly as a way into Irigaray), both Jane Flax's *Thinking Fragments: Psychoanalysis, Feminism, and Postmodernism in the Contemporary West* and Linda Nicholson's *Feminism/Postmodernism* as introductions in English to postmodernism, and various works on more specific subjects. This essay is an excellent choice for faculty and graduate students who need to do some reading in feminist philosophy but don't know where to start. The essay is followed by citations to books and articles divided into sections for general works, concepts and terms in current use, fields within feminist philosophy (aesthetics, education, environment/nature, epistemology/philosophy of science, ethics, history of philosophy, logic and philosophy of language, metaphysics, methodology, mind, religion, and political/social philosophy), and works on individual philosophers. The volume also includes a chronology.

A useful reference work for college and university libraries.

[Phyllis Holman Weisbard, who wrote all of the above reviews, is the women's studies librarian for the University of Wisconsin System.]

## WRITERS

Alexander G. Gonzalez, *IRISH WOMEN WRITERS: AN A-TO-Z GUIDE*. Westport, CT: Greenwood Press, 2006. 348p. \$99.95, ISBN 0-313-32883-8.

Reviewed by Dineen Grow

Undertaking the task of compiling an anthology of any kind requires a certain amount of courage on the part of the editor(s). Inevitably, the choices of which works to include and which to omit will result in reader reactions ranging from surprise to outrage. In the case of *Irish Women Writers: An A-to-Z Guide*, this eventuality is mitigated, though not completely eliminated, by the choices made by the editor, Alexander G. Gonzalez. Overall, his work will greatly contribute to the body of research materials available for scholars interested in this topic. His book certainly includes the names most expected to be included in a work of this nature. However, since there were some fairly major omissions, the book should not be considered a comprehensive guide.

The inherent problem with any work that calls itself a guide to Irish women writers is that it raises the question, "What is the definition of an Irish woman writer?" If one were to strictly use Gonzalez's book, the conclusion might be that the writer has to have been born in Ireland, sometime in the twentieth century, and writes about subjects identified with some aspect of Irish culture, however that is

defined. There appear to be few entries for those women who are Irish-born but whose subject matter is outside of what would normally be considered "Irish"; and not surprisingly, then, there are no entries for women who cannot claim Irish citizenship, but who write on Irish-related themes. For example, Patricia Finney, a novelist born in London, and the author of *A Shadow of Gulls and Crow Goddess*, was not included in this guide. Her stories, which take place in Ireland in the second century, weave various elements of Celtic mythology throughout the works. Olivia Robertson, whose work has been compared to Somerville and Ross, and who was also born in London, is not represented. These are but a few examples.

It was also interesting to note some of the Irish-born women Gonzalez left out of this work. Jane Barlow, Anne Crone, Celia de Freine, Maura Laverty, and Patricia Lynch (a prolific writer of award winning children's novels) were all overlooked. In his introduction, Gonzalez apologizes for leaving out such notable writers as Eva Gore-Booth and Maire Aine Nic Ghearrailt, explaining that he was not able to include some of these writers either because of space considerations or because he could not find anyone willing to write up a review of the writer. Surely a book of 347 pages could have accommodated a few more names, and the lack of a reviewer is a poor excuse for being excluded.

If we are willing to accept the editor's definition of an Irish woman writer, then I think the volume is a very good starting reference for anyone wishing to get a general sense of the body of work available by some of the most well-known Irish women authors, such as Maeve Binchy, Eavan Boland, Frances Brown, Maria Edgeworth, and Nuala Ni Dhomhnaill, to





Miriam Greenwald

name but a few of the seventy-five authors represented. The reader is treated to an introduction of some of the best poets, fiction writers, and political commentators Ireland has to offer.

The directory is alphabetical and annotated, including biographical and bibliographical information about each author selected. There is also a section for each entry detailing how the author's work has been critically received. The biographical descrip-

tions were especially valuable in giving context to the author's work and, possibly, some insight into the subject material most associated with that particular writer.

I like the way this book is organized. It doesn't give examples of the writers' work in the same way that Volumes IV and V of the *Field Day Anthology*<sup>1</sup> do — works that were created to right the injustice of women not being fairly represented in the first

three volumes of that series. Nevertheless, I think the format chosen suits the type of reference work this is meant to be. Overall, I believe *Irish Women Writers* would be a valuable addition to any library.

#### Note

1. Seamus Deane, gen. ed., *The Field Day Anthology of Irish Writing*. Derry, Northern Ireland: Field Day Publications; distributed in the U.S. by W.W. Norton, 1991. 5 vols. Vols. 4–5: *Irish Women's Writing and Traditions*.

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Looking for film/video ideas for a women's studies course?  
Check out the **WAVE** database:  
**Women's AudioVisuals in English:**



<http://digicoll.library.wisc.edu/WAVE/>

# E-SOURCES ON WOMEN AND GENDER

Our website (<http://www.library.wisc.edu/libraries/WomensStudies/>) includes all recent issues of this column, plus many bibliographies, a database of women-focused videos, 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.

## WEBSITES

The **ASSOCIATION OF ALBANIAN GIRLS AND WOMEN (AAGW)** exists to help victims of sex trafficking become empowered and regain their human dignity. Members of the association are themselves former trafficking victims. AAGW's website at <http://www.aagw.org/index.html> gives an eye-opening explanation of the extent and nature of the trafficking problem in a country where "the legal system...is still in its infancy and is corrupt," as well as information about AAGW's shelters and educational efforts.

"We are Women in a patriarchal society where women's voices are not heard... We are Palestinians living under occupation... We are Gay in a society that has no mercy for sexual diversity... We have decided that the time has come to defy the norms of our society, and make them hear our voices for a change." These are the members of **ASWAT**, a group for Palestinian gay women. They are about twenty strong so far, and they are now making their voices heard through their website at <http://www.aswatgroup.org/english/>

Maasai women in Kenya use traditional beadwork to craft contemporary items for the Western world, and use the proceeds to pay continuing school fees for girls who would otherwise be required to marry at age 13. **BEADS** is an organization that supports women's craft groups and other projects to help Kenyan girls. Its efforts have even resulted in a decrease in the practice of ritual genital cutting of young girls. Read about the many projects of BEADS at <http://www.beadsforeducation.org/>

The **EUROPEAN SEXUALITY RESOURCE CENTRE** (website at <http://www.sexualityresources.eu/index.htm>) is "a cooperation between libraries, training centres, and advocacy and research organizations" that exists to help researchers find information about issues related to sexuality but which might not have been previously defined as such, for instance, "reproductive health, reproductive rights, contraception, the right to choose, abortion, prostitution, castration, female genital mutilation, AIDS prevention." Based in Amsterdam at the IIAV (International Information Centre and Archives for the Women's Movement), the European Sexuality Resource Centre also has partners in the U.S., India, Nigeria, and Brazil.

A librarian and a songwriting legend's daughter have collaborated to create the website **MALVINA REYNOLDS: SONG LYRICS AND POEMS** at <http://www.wku.edu/~smithch/MALVINA/homep.htm> In addition to what the title promises, the site offers a brief biography, commentary by librarian Charles Smith and Reynolds' daughter Nancy Schimmel, and links to other resources about the woman Pete Seeger called "one of the great songwriters of the 20<sup>th</sup> Century."

An organization called "She": Even without the clever pronoun, **MAMA CASH** is a remarkable effort. Started by a small group of Dutch women in the 1980s, this fund exists to finance "groundbreaking initiatives by women who strive to strengthen women's rights worldwide": in Africa, the Middle East, Asia and the Pacific, Latin America and the Caribbean, Europe, and the former Soviet Union. See <http://www.mamacash.nl/site/en/>

Even if you don't read French, you'll want to investigate the "overview of African women writers writing in French, South of the Sahara" on **READING WOMEN WRITERS AND AFRICAN LITERATURES**, a site with an English version at <http://www.arts.uwa.edu.au/AFLIT/FEMEChomeEN.html>. A number of the works featured are available in translation. I'm immediately intrigued, for instance, by the novels of Cameroonian writer Werewere Liking and by *The Shadow of Imana: Travels in the Heart of Rwanda*, by Véronique Tadjo of the Ivory Coast.

Alexander Street Press now offers an “online scholarly community” to facilitate research and communication about **THE “SECOND WAVE” AND BEYOND**, at <http://scholar.alexanderstreet.com/display/WASM/> The community is related to the Press’s subscription database *Women and Social Movements, 1600–2000*, but participation is free and open to anyone. The site, active yet still under development, offers “bibliographies, unpublished papers, chronologies, images, oral histories, links to and reviews of external Web sites, book reviews, syllabi and other materials.”

**SHAHRAZAD NEWS**, at <http://www.shahrazadnews.org>, is an Internet-based news organization for and by Iranian women. The site is currently running in Farsi; an English version will launch in Fall 2006.

## ONLINE PUBLICATIONS

**THE F-WORD**: An online zine (with a print edition in the works) published by a Temple University women’s studies major, at <http://www.thef-wordzine.com>. The opening page offers this “fair warning”: “We talk really frankly about sex, and sometimes we use naughty words. If this freaks you out, then, please feel free to leave now. If you’re still with us, come on in and surf through our first issue!” Contents include “loads of great, politically meaty articles and interviews with Gloria Steinem, Loretta Ross, BETTY, Wendy Shanker, Dyann Logwood, Bitch, Jennifer Baum-

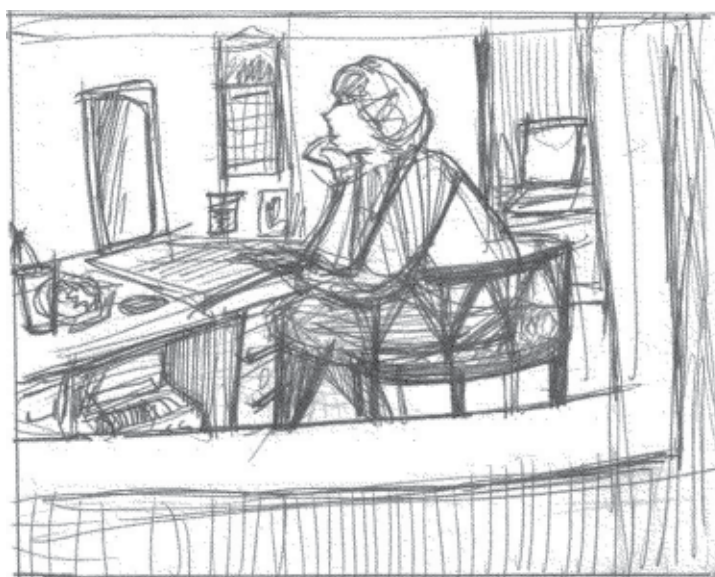
gardner and Amy Richards, and Lenelle Moise...among others.”

**MEDIEVAL JEWISH WOMEN IN HISTORY, LITERATURE, LAW, AND ART: A BIBLIOGRAPHY: 2006 UPDATE**, by Cheryl Tallan, on the Hadassah-Brandeis website, <http://www.brandeis.edu/hbi>: Select “Publications” from the menu on the left, then click on “The Scholars-in-Residence Working Papers Series” on the right, and scroll down the list to Paper #7. Read-only Word format, 75p.

**THE PUSH JOURNAL**: “PUSH” stands for **Periodic Updates of Sexual and Reproductive Health Issues Around the World**. This is a “free, customized news service,” with RSS feeds, from the Communications Consortium Media Center (a nonprofit NGO based in Washington, DC) and UNFPA (the UN Population Fund). Users must register; see <http://www.pushjournal.org>

**SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS**, by Susie Jolly with Andrea Cornwall: A “Health Key Issues Guide” from the Institute of Development Studies in the UK, aimed at getting development agencies to approach issues of sexuality and reproduction positively rather than as problems to be viewed negatively. Twenty-page color booklet available in PDF at <http://www.eldis.org/health/srhr/index.htm>

○ Compiled by JoAnne Lehman



Miriam Greenwald

# ZINES FROM THE STACKS: SELF-PUBLISHED TRACTS FROM LADY LIBRARY WORKERS

by Alycia Sellie

Librarians interested in alternative publications have been getting together in the past few years to help each other create, organize, and manage collections of the ephemeral and unique materials known as zines. Designed in some ways to completely defy all of the rules imposed by librarians, catalogers, or organizational systems of any kind, zines can be challenging to collect in libraries. However, zine librarians are joining together to share their experiences and to provide more resources to those who want to read and preserve these self-published materials.

Julie Bartel recently released an excellent and instructional book that has been helpful to many a librarian (*From A to Zine: Building a Winning Zine Collection in Your Library*, published by the American Library Association), and Jenna Freedman began an email list a few years ago that only seems to grow with time (*zinelibrarians*, at <http://groups.yahoo.com/group/zinelibrarians/>). A group of librarians have been talking about writing a book together on “zinebrarianship,” and members of the *zinelibrarians* email list are putting together a website to collate resources and tips about all the details of getting zines into libraries of all varieties (<http://zinelibraries.info/>).

Besides the apparently increasing interest in zines and alternative press among library workers and library students, the number of women involved with zines both during the day in their libraries and after work at their own kitchen tables or local copy centers is increasing as well. Often these are women who are preserving zines as well as expressing themselves through them. In many of these zines made by library workers, there is rejection or even ridicule of the stuffy female librarian stereotype, and the women showcase themselves as critically thinking creators and consumers of media and art.

Below are a few reviews of current zines made by women who work in libraries (as professional librarians or otherwise). I discovered these titles through the process of starting the Library Workers Zine Collection, a collection of zines made by, for, and about people who work in libraries, at the School of Library and Information Studies Library at the University of Wisconsin–Madison. If you are a zinester

who works in a library and you write a zine about it, I would love to add your zine to our collection!

Similarly, if you are a librarian interested in starting a zine collection, please join Jenna’s list or get in touch! In my own experience, I have found members of the zine community to be extremely helpful and supportive, and zine librarians are no exception! They are almost always willing to share their knowledge and provide lots of information and support. Enjoy, and be sure to let these lady librarians know how much you liked their work when you are through reading (because the Number One love of a zinester is regular, old-fashioned mail!)

**E-Zine:** *Winter Solstice 2005*

**Zine-Zine:** *March 2005*

**Biblio-Zine:** *no.1 (January 2005), no.2 (January 2006)*

Elaine Harger explores both her personal life and her life as a high-school librarian in these three titles. *E-Zine* in this case does not refer to the common term “electronic zine,” but one can assume it refers to Elaine, as it is her personal zine that discusses the past year of her life and is addressed to family and friends. The *Winter Solstice 2005* edition’s cover announces the coming of Elaine’s fiftieth birthday (hurray for her!), and inside she highlights cherished happenings from the past year, books she enjoyed, and other anecdotes. This issue also includes a piece called “some b.s. that happened at school,” in which Elaine describes a battle with her high school’s principal over whether the book *On Bullshit*, a bestseller by Harry G. Frankfurt, was appropriate for the school’s library. She also gives a brief update on the progressive librarian work she has been up to with the American Library Association and other committees. As a whole, *E-Zine* is honest and peaceful, a charming look into Elaine’s life.

Elaine produced both *Zine-Zine* and *Biblio-Zine* for the high school where she works in Washington State. *Zine-Zine* was created for a local series of zine-making workshops that Elaine held at her library on topics including papermaking, zine binding, brainstorming, and the history of the medium. Photos show students from a number of schools engaging in the various stages of production. *Biblio-*



*Zine* is dedicated to the the school's library, and in the first issue, students review their favorite reference books in the library's collection, from *The New Rolling Stone Encyclopedia of Rock and Roll* to *The Washington Driver Guide*. Issue 2, also written mostly by students, includes "A Day in the Life of a ... High School Library Aide," the results of a few student surveys about the library, book reviews written by students, and photos of reviewers working in the library. Both *Biblio-Zine* and *Zine-Zine* are great examples of how to use zines in school libraries.

Elaine does not mass-produce or sell her zines. Readers in Madison, Wisconsin, may be able to borrow them from (or view them at) the University of Wisconsin's SLIS (School of Library and Information Studies) Library; elsewhere, try Interlibrary Loan.

**Lower East Side Librarian Winter Solstice Shout Out:**  
*latest issue (2005)*

It's really a pleasure to read Jenna Freedman's zine. Jenna seems to be one of the busiest ladies in librarianship, with everything from zine activism and her collection at Barnard College (read all about it at <http://www.barnard.columbia.edu/library/zines/>) to her work with Radical Reference (<http://www.radicalreference.info>) and her role as an advocate for higher salaries and the status of women in librarianship. *LESLWSSO* is an annual zine covering the events of the past year of Jenna's life and her reactions to them. It also includes a large reading list — with reviews — that is a great read in itself. Each zine has some diary-style entries, as well as larger pieces (e.g., "Am I Your Jewish Friend?"), thoughts on such topics as anarchism and marriage, and random gripes as well as some amusing bits ("tattoos I am considering: one less kid, DNR and ronod nagro" — "organ donor" backwards). Jenna's zine is not to be missed if you'd like an honest, friendly view into the life of an intelligent, involved, and inspirational young librarian who is looking for both reality and change in a strange world.

Jenna Freedman, 521 E. 5<sup>th</sup> St., Apt.1D, New York, NY 10009; email: [leslzine@gmail.com](mailto:leslzine@gmail.com). Price: \$2.00–3.00 per issue or "library zine trade."

**I Dreamed I Was Assertive:** *no.6 (Summer 2004), no.7 (Winter/Spring 2005)*

"Sometimes I think it would be better to just be one of those adults who looks and acts and most importantly, feels the part. But I'm not, and I think it's safe to say that I never will be. This is me, a ball of contradictions — in the day

taking clomid to get pregnant and at night attempting to skateboard in a supermarket parking lot."

Celia has been making zines for awhile now (since the days of *Sassy* magazine), and *I Dreamed I Was Assertive* is a mish-mash of her daily life and travels, hopes for the future, and reactions to Chicago and life around her. From her personal life and attempts to have a baby ("I wanted to address this topic in my zine because...I have yet to read anything in a zine about someone who is struggling with infertility. Maybe it's taboo to write about this topic in the zine world because it isn't subverting the patriarchy or it's a sign of how society continues to dictate the women's roles, or because many people think it's irresponsible to bring a child into an already overcrowded world that is falling to pieces. I don't know, I'm not viewing this as a social-political issue, I'm just going with my heart"), to music appreciation via mix tapes, postal love, and interviews with fellow librarians (Jenna Freedman in #7), *IDIWA* is a sweet and varied little zine. Celia also includes a reading list filled with reviews, and one of the neatest things is that each of the issues I have (Numbers 6 and 7) have a tiny vellum pocket in the back filled with "Haiku Tributes to the Things I Loathe and Love." There's also a wish list at the back of each issue. Issue 6 longs for "more zines by Latinas and Latinos — where are you?!" The tricky thing about Celia's zines is that she makes them in a big run and "when they're gone, they're gone." So you might want to try distros (distributors) or other sources for back issues of these zines (and also keep an eye out for Celia's *Skate Tough You Little Girls*, a zine all about ladies' skateboarding!) Email: [perezeeb@yahoo.com](mailto:perezeeb@yahoo.com). Try these distros: My My Distro, <http://mymygirlswirl.net>; C/S Distro, <http://www.csdistro.com>; Sew True Distro, <http://sewtrue.org>. Price: \$2.00–3.00 per issue.

**Ponyboy:** *no date or numbering information*

"What follows is a sincere attempt to make coherent something quite small that felt so big as it was happening."

Told here is an "illustrated version" of events that happened when Torie was 21 ("indulge me. I was so young"), in which the new "sheriff" in town finds love with a "long-legged, apple-eating pony" that runs from her. It's about heartbreak and yet it doesn't take itself too seriously in hindsight. Torie's drawings are simple and great, and the text is short and good (so tempting to quote it all here!). Torie is in library school, and her zine does not have oh-so-much to do with libraries, but it is a great little read. Torie, P.O. Box 110467, Brooklyn, NY 11211. Price: \$1.00 per issue.



**Durga:** *Winter 2006*

Tracy explains here both her personal and political lives, as well as how her past is affecting her future. In "Eugene," she writes about the activist landscape of Oregon, how she enjoys her home, but how she is frustrated by some of the more petty confusion within the local anarchist community. Other pieces are about her past, her sister's struggle with MS and drug abuse, her relationship with her father, and her decision to remain "child-free" amid the pressures of being a married woman.

*Durga's* latest issue marks changes for Tracy; she has begun library school, which is a struggle for her after a "tough time dealing with classism as an undergraduate," and her cat (the namesake of her zine) has passed away. From a discussion of the Iraq war to mention of her own vulnerabilities with depression, Tracy is an open and refreshing writer who leaves you ready for the next issue of *Durga*.

*Durga*, P.O. Box 5841, Eugene, OR 97405; email: [durgazine@hotmail.com](mailto:durgazine@hotmail.com). Price: \$1.50 per issue or trade.

**You Must Have Me Confused with Someone Who Cares:** *no. 1.38 (May 2005); and "The Practicum Issue," no. 2.39.1 (December 2005)*

I'm a high school teacher in a relatively large, progressive Midwestern city. My school is an alternative program in the public school system, and we are funded (uuuhhh, fiscally strangled) like all other public schools. Our students choose to come to our school because they just can't make it work in the factory-like large high schools in the city. They need more attention, more direction, stronger creative curriculum, greater respect from staff and students and usually a more leftist (truthful) political outlook.

So begins *You Must Have Me Confused with Someone Who Cares*, a zine that takes a brief look into one woman's life as a teacher in an alternative school. In *YMHM-CWSWC*, "School Librarian" talks a bit about her experiences teaching students at this high school about zines and the history of the underground press, but the majority of the zine is her own reaction to the state of her school and what she wishes for herself and her students. In "The

Practicum Issue," School Librarian talks about her work in a required practicum program at her library school, which forces her to step outside of what she is comfortable with (high school students) and work in two schools where admittedly "it took a bit of mind-shifting to accept that I didn't know it all." All in all, within this work our School Librarian is able to see children as more than "loud, disorganized, illogical germ factories" and to grow more comfortable and appreciative of the librarians around her for the challenges they face in this environment of cutbacks and increased difficulties in public schools. The zine is well-written and enjoyable throughout. School Librarian is definitely someone to chat with if you are thinking of bringing the alternative press into your school.

Email: [schoolzinelibrarian@yahoo.com](mailto:schoolzinelibrarian@yahoo.com). Price: \$1.00 per issue; FREE to school libraries.

**Sugar Needle:** *nos. 25 and 26*

*Sugar Needle* is perhaps one of the most charming and fun zines put out by librarians. Subtitled "The zine all about weird candy and sugary products," *Sugar Needle* discovers and reviews strange candy from throughout the world, from "gummy teeth" to absinthe-flavored breath mints. Also included are interviews (Jean Thompson, head CEO of Seattle Chocolates, in Issue 26, and Clint Johns, zine buyer for Tower Records, in Issue 25) and other delights. *Sugar Needle* is sweet; it comes in an unusual tall and slim format with great scans of candy packaging and hand-colored graphics; and it will probably give you the urge to pick up a toothbrush when you're through reading.

Two addresses: "Up": P.O. Box 330152, Minneapolis, MN 55408. "Down": 1174-2 Briarcliff Rd., Atlanta, GA 30306. Price: \$1.00 + one stamp per issue, or "selective trades for zines or cool candy."

[Alycia Sellie graduated from library school at the University of Wisconsin-Madison in May 2006. For the past two years, she has organized the Madison Zine Fest (<http://www.madisonzinefest.org>), a gathering of local and national zine creators that takes place in collaboration with the annual Wisconsin Book Festival. When she is not reading zines, watching trashy horror movies, or riding her bike, you may find her at the Wisconsin Historical Society, where she enjoys working in the Newspapers and Periodicals Department.]

# PERIODICAL NOTES

## SPECIAL ISSUES OF PERIODICALS

**ACADEMIC PSYCHIATRY** v.28, no.4 (December 2004): Special feature: "Women's Professional Development in Psychiatry." ISSN: 1042-9670. Guest ed.: Anna Lembke. Publ.: American Psychiatric Publishing, Inc., 1000 Wilson Blvd., Suite, 1825, Arlington, VA 22209-3901; phone: (800) 368-5777; fax: (703) 907-1091; email: [accessnumber@psych.org](mailto:accessnumber@psych.org); website: <http://ap.psychiatryonline.org/>

Partial contents: "Women and Academic Psychiatry," by Jonathan F. Borus; "Reflections on Women and Psychiatry," by Deborah J. Hales; "Women in Academic Psychiatry," by Janet Bickel; "Women and Teaching in Academic Psychiatry," by Laura D. Hirshbein, Kate Fitzgerald, and Michelle Riba; "Women in U.S. Psychiatric Training," by Shaili Jain and Bhawani Ballamudi; "Women in Psychiatric Training," by Ann M. Bogan and Debra L. Safer; "Gender Differences in the Practice Characteristics and Career Satisfaction of Psychiatrists in Ontario," by Paul E. Garfinkel et al.; "Women Psychiatrists: Personal and Professional Choices—A Survey," by Silvia W. Olarte; "Female Physicians: Balancing Career and Family," by Glese Verlander; "History of Women in Psychiatry," by Laura D. Hirshbein; "Challenges Faced by International Women Professionals," by Nalini V. Juthani.

**BIOGRAPHY: AN INTERDISCIPLINARY QUARTERLY** v.27, no.3 (Summer 2004): Special essay collection: "Life Writing by and about German-Speaking Women in the Long Eighteenth Century." ISSN: 0162-4962. Guest ed.: Ruth Dawson. Publ.: University of Hawai'i Press for the Biographical Research Center. Center for Biographical Research, University of Hawai'i at M'noa, Honolulu, HI 96822; email: [biograph@hawaii.edu](mailto:biograph@hawaii.edu); website: <http://www.hawaii.edu/biograph>

Partial contents: "German Rediscovery of Life Writing: Introduction to Essays on German-Speaking Women as Rulers, Consorts, and Royal Mistresses in the Long Eighteenth Century," by Ruth Dawson with Waltraud Maierhofer; "Memoirs as Dynastic Means of Legitimization: Duchess Sophie of Hannover," by Helke Dreier; "Perilous Royal Biography: Representations of Catherine II Immediately after Her Seizure of the Throne," by Ruth Dawson; "Landgräfin Karoline of Hessendarmstadt: Epistolary Poli-

tics and the Problem of Consort Biography," by Corinna Heipcke; "Posthumous Fame and Writing of the Self by the 'Great' Landgräfin Karoline of Hessen-Darmstadt," by Helga Meise; "Wilhelmine Encke-Ritz-Lichtenau: Writing and Reading the Life of a Prussian Royal Mistress," by Waltraud Maierhofer.

**CLIO MEDICA/ THE WELLCOME SERIES IN THE HISTORY OF MEDICINE** v.73, no.1 (January 2004): "Sex and Seclusion, Class and Custody: Perspectives on Gender and Class in the History of British and Irish Psychiatry." Issue eds.: Jonathan Andrews & Anne Digby. ISSN 0045-7183; online ISSN: 0045-7183. Publ.: Rodopi, 295 North Michigan Avenue, Suite 1B, Kenilworth, NJ 07033; phone: (800) 225-3998; email: [info@rodopi.nl](mailto:info@rodopi.nl); website: <http://www.rodopi.nl/senj.asp?SerieId=CLIO>

Partial contents: "Class, Gender and Madness in Eighteenth-Century Scotland," by Robert Allan Houston; "Gender and Insanity in Nineteenth-Century Ireland," by Oonagh Walsh; "Class, Gender and Insanity in Nineteenth-Century Wales," by Pamela Michael; "Embarrassed Circumstances': Gender, Poverty, and Insanity in the West Riding of England in the Early-Victorian Years," by Marjorie Levine-Clark; "Delusions of Gender? Lay Identification and Clinical Diagnosis of Insanity in Victorian England," by David Wright; "Sex and Sensibility in Cultural History: The English Governess and the Lunatic Asylum, 1845–1914," by Joseph Melling; "The Female Patient Experience in Two Late-Nineteenth-Century Surrey Asylums," by Anne Shepherd; "A Class Apart? Admissions to the Dundee Royal Lunatic Asylum 1890–1910," by Lorraine Walsh; "A Menace to the Good of Society': Class, Fertility, and the Feeble-Minded in Edwardian England," by Mark Jackson; "Class and Gender in Twentieth-Century British Psychiatry: Shell-Shock and Psychopathic Disorder," by Joan Busfield.

**FRENCH HISTORICAL STUDIES** v.27, no.2 (March 2004): "Pedagogical Forum: Integrating Women and Gender into Courses on French History." Forum eds.: Jo Burr Margadant & Ted W. Margadant. ISSN: 0016-1071. Publ.: Duke University Press/Journals, for the Society for French Historical Studies, with the support of the Department of History, University of California Davis, and the College of Arts and Sciences, Santa Clara University. Orders: Duke

University Press, Journals Fulfillment, 905 W. Main St., Suite 18B, Durham, NC 27701.

Partial contents: "Incorporating Women/Gender into French History Courses, 1429–1789: Did Women of the Old Regime Have a Political History?" by Kathryn Norberg; "Integrating Women and Gender into the Teaching of French History, 1789 to the Present," by Elinor Ann Accampo; "Teaching Women and Gender in France D'Outre-Mer: Problems and Strategies," by Patricia Lorcin.


**HIGH ABILITY STUDIES** v.15, no.1 (June 2004): Special issue: "Gifted Females in Mathematics, the Natural Sciences and Technology." Issue ed.: Heidrun Stoeger. ISSN: 1359-8139 print; 1469-834X online. Publ.: European Council for High Ability, P.O. Box 242, Oxford, UK; phone/fax: 44-1865-861-879; email: [secretariat@echa.ws](mailto:secretariat@echa.ws)

Partial contents: "Cultural Influences on Gifted Gender Achievement," by Joan Freeman; "Gender Differences in Adolescent Academic Achievement, Interests, Values and Life-Role Expectations," by Judy L. Lupart, Elizabeth Cannon, & Jo Ann Telfer; "Is Research on Gender-Specific Underachievement in Gifted Girls an Obsolete Topic? New Findings on an Often Discussed Issue," by Barbara Schober, Ralph Reimann, & Petra Wagner; "Evaluation of an Attributional Retraining (Modeling Technique) to Reduce Gender Differences in Chemistry Instruction," by Albert Ziegler & Heidrun Stoeger; "Gender Differences among Gifted Students: Contemporary Views," by Gilah Leder.

**HISTORY TEACHER** v.37, no.4 (August 2004): Special section: "OAH Panel: Race, Gender and Ethnicity in the United States History Survey." Section ed.: Michael Johannek. ISSN: 00182745. Publ.: Society for the History of Education, P.O. Box 1577, Borrego Springs, CA 92004; phone/fax: (760) 767-5938; email: [cjgeorge@prodigy.net](mailto:cjgeorge@prodigy.net); website: <http://www.thehistoryteacher.org/>

Partial contents: "Surveying Gender: Another Look at the Way We Teach United States History," by Mary Frederickson; "The Risks and Rewards of Teaching Race," by Jonathan M. Chu; "Immigrant and Ethnic History in the United States Survey," by Diane C. Vecchio; "Race and Gender Issues on the AP United States History Examination," by Uma Venkateswaran; "Meeting the Challenges of the United States History Survey," by Michael Grossberg.

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**IDS BULLETIN** v.35, no.4 (October 2004): Special issue: "Repositioning Feminisms in Development." Issue eds.: Andrea Cornwall, Elizabeth Harrison, & Ann Whitehead. ISSN: 0265-5012. Publ.: Institute of Development Studies, Brighton, BN1 9RE, UK; phone: 44-0-1273-606261; fax: 44-0-1273-621202; email: [ids@ids.ac.uk](mailto:ids@ids.ac.uk); website: <http://www.ids.ac.uk/ids/bookshop/bulletin/index.html>.

Partial contents: "Gender Myths that Instrumentalise Women: A View from the Indian Frontline," by Srilatha Batliwala and Deepa Dhanraj; "Dangerous Equations? How Female-Headed Households Became the Poorest of the Poor: Causes, Consequences and Cautions," by Sylvia Chant; "The NGO-isation of Arab Women's Movements," by Islah Jad; "Cracking Cashew Nut Myths? The Challenges of Gendered Policy Research in the Cashew Sector in Mozambique," by Nazneen Kanji & Carin Vijfhuizen; "Not Very Poor, Powerless or Pregnant: The African Woman Forgotten by Development," by Everjioice J. Win; "Battles over Booklets: Gender Myths in the British Aid Programme," by Rosalind Eyben; "Streetwalkers Show the Way: Reframing the Debate on Trafficking from Sex workers' Perspective," by Nandinee Bandyopadhyay et al.; "Women, Work and Empowerment in a Global Era," by Ruth Pearson; "With a Little Help from our Friends: 'Global' Incentives and 'Local' Challenges to Feminist Politics in Brazil," by Cecilia M.B. Sardenberg; "Reinvigorating Autonomous Feminist Spaces," by Anne Marie Goetz.

**INTERNATIONAL JOURNAL OF MANPOWER** v.25, nos.3/4 (2004): Special issue: "Earnings Inequalities: Gender, Race and Sexual Orientation." Issue eds.: Danièle Meulders, Robert Plasman, and François Rycx. ISSN: 0143-7720. Publ.: Emerald, 60-62 Toller Lane, Bradford, West Yorkshire, UK, BD8 9BY; phone: 44-0-1274-777700; fax: 44 -0-1274-785201; email: [support@emeraldinsight.com](mailto:support@emeraldinsight.com); website: <http://www.emeraldinsight.com>.

Partial contents: "Gender Earnings Differentials across Individuals over Time in British Cohort Studies," by Gerry Makepeace, Peter Dolton, & Heather Joshi; "Gender Wage Gaps and Job Mobility in Spain," by Antonio Caparrós Ruiz et al.; "Rent Sharing and the Gender Wage Gap in Belgium," by François Rycx & Ilan Tojerow; "Wage Differentials between Male-Female and Native-Foreign Workers in Pre-Unification Germany," by Kostas G. Mavromaras; "Direct and Indirect Gender Discrimination in the South African Labour Market," by Carola Grün; "In the Pink: Homosexual-Heterosexual Wage Differentials in the UK,"

by G. Reza Arabsheibani, Alan Marin, & Jonathan Wadsworth.

**JOURNAL OF AFRICAN AMERICAN HISTORY** v.89, no.3 (Summer 2004): Special issue: "New Directions in African American Women's History." Issue ed.: Francille Rusan Wilson. ISSN: 1548-1867. Publ.: Association for the Study of African American Life and History, CB Powell Building, 525 Bryant Street, NW, Suite C142, Washington, DC 20059.

Partial contents: "Thinking Locally, Acting Globally: The International Agenda of African American Clubwomen, 1888-1940," by Michelle Rief; "A Generation of Women Activists: African American Female Educators in Harlem, 1930-1950," by Lauri Johnson; "Black Women Historians from the Late Nineteenth Century to the Dawn of the Civil Rights Movement," by Pero Gaglio Dagbovie; "Essay Review I: African American Women, Civil Rights, and Black Power," by June O. Patton; "Essay Review II: Black and White Women Historians Together?" by Francille Rusan Wilson.

**JOURNAL OF AGING STUDIES** v.18, no.1 (2004): Special issue: "New Directions in Feminist Gerontology." Issue ed.: Toni Calasanti. ISSN: 0890-4065. Publ.: Elsevier Science, The Boulevard, Langford Lane, Kidlington, Oxford OX5 1GB, UK; website: <http://www.jaipress.com/>

Partial contents: "Social Security Privatization and Older Women: A Feminist Political Economy Perspective," by Carroll Estes; "Generationing Gender: Justice and the Division of Welfare," by Susan A. McDaniel; "Age, Gender, Narratives, and Masquerades," by Simon Biggs; "The Body, Gender, and Age: Feminist Insights in Social Gerontology," by Julia Twigg; "Self-Esteem and the Intersection of Age, Class, and Gender," by Julie Ann McMullin & John Cairney; "Gender, Marital Status, and Ageing: Linking Material, Health, and Social Resources," by Sara Arber; "Toward the Croning of Feminist Gerontology," by Ruth E. Ray.

**JOURNAL OF LANGUAGE, IDENTITY, AND EDUCATION** v.3, no.4 (2004): "(Re)constructing Gender in a New Voice." ISSN: 1534-8458. Publ.: Lawrence Erlbaum Associates, Inc., 10 Industrial Avenue, Mahwah, NJ 07430; email: [jlolist@asu.edu](mailto:jlolist@asu.edu); website: <http://www.erlbaum.com>

Partial contents: "Gender Codes at Odds and the Linguistic Construction of a Hybrid Identity," by E. Skapoulli; "Gender Enactments in Immigrants' Discursive Practices:



Bringing Bakht into the Dialogue," by G. Vitanova; "The Days Now Is Very Hard for My Family: The Negotiation and Construction of Gendered Work Identities Among Newly Arrived Women Refugees," by D. Warriner; "I Always Had the Desire to Progress a Little: Gendered Narratives of Immigrant Language Learners," by J. Menard-Warwick.

**JOURNAL OF MULTICULTURAL COUNSELING AND DEVELOPMENT** v.32 supplement (2004): Special section: "Centralizing Feminism and Multiculturalism in Counseling." Section ed.: Ruth E. Fassinger. ISSN: 0090-5461. Publ.: Multicultural Center, Antioch University New England: "quarterly journal of the Association for Multicultural Counseling and Development (AMCD), a member association of the American Counseling Association." ACA Subscriptions Office, P.O. Box 2513, Birmingham, AL

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Partial contents: "Feminism and Multiculturalism: Parallels and Intersections," by Amy L. Reynolds & Madonna G. Constantine; "Feminist and Multicultural Collaboration in Counseling Supervision: Voices from Two African American Women," by Robbie J. Steward & Rosemary E. Phelps; "Collaborative Consultation: International Applications of a Multicultural Feminist Approach," by Sharon G. Horne & Susan S. Mathews; "Counseling Practice With Feminist-Multicultural Perspectives," by Mollie Whalen, Karen P. Fowler-Lese, & Jill S. Barber; "Power and Responsibility in Therapy: Integrating Feminism and Multiculturalism," by Elizabeth Nutt Williams & Jill S. Barber; "Feminist Teaching in Counselor Education: Promoting Multicultural Understanding," by Sondra Smith-Adcock, Becky Ropers-Huilman, & Laura Hensley Choate; "Toward Integrating Feminist and Multicultural Pedagogies," by Carolyn Zerbe Enns, Ada L. Sinacore, & Julie R. Ancis; "A Multicultural Feminist Model of Mentoring," by Lois A. Benishek, Kathleen J. Bieschke, & Jeeseon Park.

**NINETEENTH-CENTURY STUDIES** v.18 (2004): Special feature: "Men's Needs, Women's Desires, and the Arts." Feature eds.: Dennis Denisoff & Marlene Tromp. ISSN: 0893-7931. Publ.: Nineteenth Century Studies Association. David C. Hanson, Editor, *Nineteenth Century Studies*, Department of English, Southeastern Louisiana University, SLU 10861, Hammond, LA 70402.

Partial contents: "Dibutades and Her Daughters: The Female Artist in Postrevolutionary France," by Alexandra K. Wettlaufer; "Multiplicities of Longing: The Queer Desires of *Bleak House* and *Little Dorrit*," by Mary A. Armstrong; "The Double Taboo: Lesbian Incest in the Nineteenth Century," by Sarah Annes Brown; "*East Lynne*, *The Turn of the Screw*, and the Female Doppelgänger in Governance Fiction," by Antonia Losano.

**PS: POLITICAL SCIENCE AND POLITICS** v.37, no.1 (January 2004): E-symposium: "An Open Boundaries Workshop: Women and Politics in Comparative Perspective" (papers resulting from the Third Japanese American Women's Symposium (JAWS) at the University of Delaware, August 2003, co-sponsored by the American Political Science Association and Women's Studies at the University of Delaware). Symposium ed.: Marian Lief Palley. ISSN: 0030-8269. Publ.: American Political Science Association,



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fax: 202-483-2657; email: [apsa@apsanet.org](mailto:apsa@apsanet.org)

Partial contents: "Advance of Japanese Women in Politics: The General Local Election of 2003," by Tokuko Ogai; "Incorporating Gender Equality at Local Politics: A Case of Toyonaka," by Chieko Kitagawa Otsuru; "Women Running for Congress: An Overview of the 2002 Elections," by Julie Dolan; "Women's Political Participation at the State and Local Level in the United States," by M. Margaret Conway; "Whatever Happened to the Year of the Woman: Lessons from the 1992 and 2002 Elections," by Michele Swers; "Women Running Locally: How Gender Affects School Board Elections," by Melissa Deckman; "The Governor's Race in Hokkaido: The Election of a Female Governor and Its Impact," by Masako Aiuchi; "Has the Closed Door Opened for Women? The Appointment of Women Ministers in Japan," by Yoshie Kobayashi; "Gender, Party and Political Change: The Evolution of a Democratic Advantage," by Barbara Palmer and Dennis Simon; "The Mother's Body Protection Act and the Contraceptive Pill: Reproductive Rights and Policy Making in Japan," by Misako Iwamoto; "Engendered Violence: India in Comparative Perspective," by Chiharu Takenaka; "Medicalization versus Demedicalization of Women's Health Care," by Marian Lief Palley.

**PSYCHOANALYTIC PSYCHOTHERAPY** v.18, no.1 (March 2004): Special issue on analyst/therapist pregnancy. ISSN: 0266-8734. Publ.: Routledge/Taylor & Francis Group; website: <http://www.tandf.co.uk/journals/titles/02668734.asp>

Partial contents: "The Analyst's Pregnancy: A Non-Negotiable Fact," by Nollaig Whyte; "Pregnancy: An Unthinkable Reality," by Sharon Hopkins; "Reliving Abandonment in the Face of the Therapist's Pregnancy," by Elizabeth Gibb; "Two Is Too Much: The Impact of a Therapist's Successive Pregnancies on a Female Patient," by Isabel Hernandez Halton; "The Psychotherapist's Miscarriage and Pregnancy as an Obstacle to Containment," by Denise Cullington-Roberts; "Somebody Else's Baby: Evidence of Broken Rules and Broken Promises?" by Kate Dufton.

**SOCIAL JUSTICE: A JOURNAL OF CRIME, CONFLICT & WORLD ORDER** v.31, no.4 (2004): Special issue: "Native Women and State Violence." Guest eds.: Andrea Smith & Luana Ross. ISSN: 1043-1578. Publ.: Social

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Partial contents: "The Color of Violence," by Haunani Kay Trask; "Federal Indian Law and Violent Crime: Native Women and Children at the Mercy of the State," by Sarah Deer; "The Lost Generation: American Indian Women and Sterilization Abuse," by Myla Vicenti Carpio; "Native Women, Mean-Spirited Drugs, and Punishing Policies," Luana Ross; "Ex-Prisoner Pomo Woman Speaks Out," by Stormy Ogden; "Violence Against Native Women," by Roe Bubar & Pamela Jumper Thurman; "Boarding School Abuses, Human Rights, and Reparations," by Andrea Smith; poetry.

# ITEMS OF NOTE

The InteLex Corporation, in association with the Oxford University Press, will soon be adding ***THE LIFE AND WRITINGS OF LADY MARY WORTLEY MONTAGU*** to its **PAST MASTERS: WOMEN WRITERS** collection. Montagu was an eighteenth-century English traveler and author who is credited with introducing smallpox inoculation to England. The database will include a collection of Montagu's writing and letters, as well as four complete biographies edited by Robert Halsband and Isobel Grundy. The collection is available on CD-ROM for both Windows (ISBN 1570854378) and Macintosh (ISBN 1570854947) computers (\$240 individuals, \$700 institutions, and \$1400 campus-wide access). Campus-wide access to the Web server is also available for \$1400. To order, contact the InteLex Corporation, PO Box 859, Charlottesville, VA 22902-0859; phone: 434-970-2286; fax: 434-979-5804; website: <http://www.nlx.com/titles/titlww18.htm>.

In 2003, the host of **DIALOGUE**, a weekly radio program produced by the Woodrow Wilson International Center for Scholars, interviewed Sanam Anderlini about the effects of war on women and children in a program entitled ***WOMEN & THE ARCHITECTURE OF PEACE***. Anderlini is the Director of Policy Commission at Women Waging Peace. In the interview she described the opportunities peace offers to improve the lives of women through a transformation of society, and provided examples of such events. To obtain a CD-ROM or cassette recording of the program for \$10 (check or money order only), contact **DIALOGUE** at One Woodrow Wilson Plaza, Woodrow Wilson Center, 1300 Pennsylvania Ave, Washington, DC 20004-3027; phone: 202-691-4146; email: [dialogue@wilsoncenter.org](mailto:dialogue@wilsoncenter.org). When ordering, you should have the program number (#651) available, or the name of the guest. Alternatively, you can listen to this and other **DIALOGUE** programs online using Quicktime Player. Website: <http://www.wilsoncenter.org/index.cfm?fuseaction=dialogue.index#>.

The World Alliance for Breastfeeding Action (WABA) has recently released ***BREASTFEEDING: A REPRODUCTIVE HEALTH AND RIGHTS ISSUE***, an 80-page book by Lakshmi Menon and Sarah Amin. The authors argue that breastfeeding is a vital aspect of overall reproductive health for women, and explore the way women incorporate breastfeeding into their lives and complex responsibilities. A copy of the book can be obtained for \$5 by contacting

WABA at P.O. Box 1200, 10850 Penang, Malaysia; phone: 60-4-658-4816; fax: 60-4-657 2655; email: [waba@streamyx.com](mailto:waba@streamyx.com); website: <http://www.waba.org.my>.

In an effort to combat the negative images of women in the media, Isis International-Manila organized the Radio Production Training for Asian Women Broadcasters in Bangkok in April, 2000. From that event comes ***AWIT NG BABAE: ASIA-PACIFIC WOMEN'S MUSIC***. The audio CD includes music original music from the women of the Philippines, Sri Lanka, Laos, Bangladesh, and Australia, along with an insert with the translated lyrics. Isis International is offering the CD free of charge to qualified women's radio programs and community groups, but encourages donations to cover the cost of shipping and handling. To order a CD or cassette, contact Media, Information and Communication Services Programme, Isis International-Manila, No. 3 Marunong Street, Barangay Central 1100, Quezon City, Philippines; phone: 632-435-3405; fax: 632-924-1065; email: [communications@isiswomen.org](mailto:communications@isiswomen.org); website: <http://www.isiswomen.org/pub/catalogue/cd.html>.

The following three items are **OCCASIONAL PAPERS ON GENDER POLICY** from the United Nations Research Institute for Social Development (UNRISD) Press. Copies are available for \$12 each for those in industrialized nations and \$6 each for students and those in "developing and transitional" nations. To obtain a copy, contact Sylvie Brenninkmeyer-Liu, Palais des Nations, 1211 Geneva 10, Switzerland; phone: 41-22- 917-3011; fax: 41-22-917-0650; email: [liu@unrisd.org](mailto:liu@unrisd.org). These and other publications are also available online in PDF format at the UNRISD website: <http://www.unrisd.org>. Click on "Publications" and then search by author, title, or type of publication.

1. According to Binaifer Nowrojee, author of ***"YOUR JUSTICE IS TOO SLOW": WILL THE ICTR FAIL RWANDA'S RAPE VICTIMS?*** (UNRISD Occasional Paper 10, 29p., March 2006), the International Criminal Tribunal for Rwanda (ICTR) has failed to prosecute the perpetrators of sexual violence against Tutsi women during the Rwandan genocide, which ended more than ten years ago. Nowrojee interviews rape survivors who have experienced hostility and embarrassment in their attempts to seek justice and contends that there is a lack of a "political will" to prosecute

crimes of sexual violence along with other violent crimes. View the paper online in PDF format at <http://www.unrisd.org/publications/opgp10>.

2. Keiko Yamanaka and Nicola Piper explore the consequences of “uneven economic development” for women who migrate to wealthier nations in order to find work in ***FEMINIZED MIGRATION IN EAST AND SOUTHEAST ASIA: POLICIES, ACTIONS AND EMPOWERMENT*** (UNRISD Occasional Paper 11, 56p., December 2005). Poorer nations encourage women to migrate to wealthier countries to work and send their money home, yet do little to ensure the safety and well-being of these migrant workers. Migrant women may experience greater social mobility and empowerment when they move to a new country, but can also experience great injustice. Non-governmental agencies have been established to fill the void in protecting workers’ rights.

3. Although foreign direct investment (FDI) is popular as a tool to aid developing nations, Elissa Braunstein questions its outcomes and utility for women in ***FOREIGN DIRECT INVESTMENT, DEVELOPMENT AND GENDER EQUITY: A REVIEW OF RESEARCH AND POLICY*** (UNRISD Occasional Paper 12, 40p., March 2006). When FDI concentrates on “labour-intensive, largely export-oriented industries,” women may lose their jobs to men as companies seek to keep costs down. While women’s wages often increase in absolute terms, the FDI does little to alleviate the gender gap in wages. Baumstein suggests policies to encourage the productive capacity of women and social supports along with FDI in order to help women achieve equality.

In cooperation with Palgrave Macmillan, UNRISD has recently added ***SOCIAL POLICY IN THE MIDDLE EAST: ECONOMIC, POLITICAL AND GENDER DYNAMICS*** (280p., ISBN 1403941653, 2006) to its ***SOCIAL POLICY IN A DEVELOPMENT CONTEXT*** series. Along

with economic reform and integration into the global economy have come new social conflicts for the nations of the Middle East and North Africa. *Social Policy in the Middle East*, edited by Massoud Karshenas and Valentine M. Moghadan, explores “political and economic perspectives on social policy” in the region, and the way in which policy changes can help alleviate social tensions during the economic and social transformation. It also includes a “gender analysis of social policy.”

The book is available from Palgrave Macmillan for \$90 at 175 Fifth Avenue, New York, NY 10010; phone: 888-330-8477; fax: 888-672-2054; website: <http://www.palgrave-usa.com>.

○ Compiled by Jessica Trumm



Miriam Greenwald

# ***BOOKS AND AUDIO-VISUAL MATERIALS RECEIVED***

THE AGE OF THE WORLD TARGET: SELF-REFERENTIALITY IN WAR, THEORY, AND COMPARATIVE WORK. Chow, Rey. Duke University Press, 2006.

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A BIOGRAPHICAL DICTIONARY OF WOMEN'S MOVEMENTS AND FEMINISMS: CENTRAL, EASTERN, AND SOUTH EASTERN EUROPE, 19TH AND 20TH CENTURIES. de Haan, Francisca and others, eds. Central European University Press, 2006.

CALLING THIS PLACE HOME: WOMEN ON THE WISCONSIN FRONTIER 1850–1925. Jensen, Joan M. Minnesota Historical Society Press, 2006.

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CREATING THE FICTIONAL FEMALE DETECTIVE: THE SLEUTH HEROINES OF BRITISH WOMEN WRITERS, 1890–1940. Kungl, Carla T. McFarland, 2006.

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**Women's Studies Database** (1972–present) is compiled by Jeanne Guillaume, Women's Studies Collection Librarian of New College, University of Toronto; *WSD* provides more than 157,000 records drawn from 125 journals worldwide.

**Women Studies Librarian** — Four files from the University of Wisconsin:

**New Books on Women & Feminism** (1987–present) is the complete guide to feminist publishing.

**WAVE: Women's Audiovisuals in English: A Guide to Nonprint Resources in Women's Studies** (1985–1990) is a guide to 803 feminist films, videos, audiocassettes, and filmstrips.

**Women, Race, & Ethnicity: A Bibliography** (1970–1990) is an annotated, selective bibliography of 2,458 books, journals, anthology chapters, and non-print materials.

**The History of Women and Science, Health, and Technology: A Bibliographic Guide to the Professions and the Disciplines** (1970–1995, selective coverage) is an excellent tool for curriculum development, providing 2,380 records from biographical and historical books and articles.

**MEDLINE Subset on Women** (1964–2000) has 46,846 abstracts. The *MEDLINE Subset on Women* is part of the *MEDLINE* database from the National Library of Medicine. With an emphasis on the health and social concerns of women in the developing world, this subset includes many journals, reports, books, and published and unpublished papers, previously not indexed in *WSI*.

**Women of Color and Southern Women: A Bibliography of Social Science Research** (1975–1995) was produced by the Research Clearinghouse on Women of Color and Southern Women at the University of Memphis in Tennessee and provides over 7,600 citations on 18 different ethnic groups.

**Women's Health and Development: An Annotated Bibliography** (1995) provides 200 records drawn mainly from English-language journals and other holdings of the World Health Organization library in Geneva.

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