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Girls' Studies: The Series Continues

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From the Editors

This issue of *Feminist Collections* continues, with vigor, to delve into what guest editor Tracy Lemaster described last season as the journal's "longest series and one of the most exciting scholarly areas today": girls' studies. Since it brings together under one cover all the reviews on the theme that were originally slated for two separate issues, this one is enormous. In nine essay reviews, scholars examine twenty-five texts *about* girls — looking at girls' experiences of their bodies; the ways marketers target pre- and early adolescent girls with messages that *seem* to promote empowerment; the history of girls' education; differing perspectives on girls' aggression and violence; how girls portray themselves; the challenge of keeping girls' studies "interdisciplinary, intersectional, transnational"; and girls' use of technology — as well as thirty works of literature recommended *for* girls, including fiction and nonfiction for elementary-school-aged readers and adolescents. There's really something here for everyone.

Coincidentally, another feature in this issue — "Round-Up 2: Blogs and Other E-Tools for Women's Studies" (pp.42–48) — is not unrelated to our focus on girls and young women, many of whom are familiar with such online tools as MySpace, FaceBook, YouTube, and blogging.

The idea of a field, or subfield, of study focused on girls' lives, issues, and culture, yet related to (if not incorporated into) women's studies, is not brand-new. If it were, there wouldn't be such a vast array of relevant, published resources available for this series of reviews! It is enlightening to look back at conversations among women's studies scholars some years ago — for instance, a thread on WMST-L in late 2001 and early 2002, helpfully gathered and preserved by Joan Korenman at **http://userpages.umbc.edu/~korenman/wmst/girlsstudies.html**. Ilana Nash, the scholar of girls' studies (although, as she said then, "I don't think it has a formal name yet") who started that discussion with her question about "how Women's Studies as a discipline imagines its missions vis-a-vis the topics of our scholarship," went on to publish *American Sweethearts: Teenage Girls in Twentieth-Century Popular Culture* (2006), which Amy Pattee reviewed in her essay, "Viewing Girlhood in Media's Mirror," in our last issue.

Miriam Greenwald

Girls' studies has certainly gained recognition and attracted increasing attention in the past few years. Witness, for example, the embedded conference at NWSA 2007, the existence of online scholarly discussion groups, a casual reference in a student's blog to something that happened "today, in my Girls' Studies class...," and the conference wholly devoted to "Girls' Culture & Girls' Studies: Surviving, Reviving, Celebrating Girlhood" that will be hosted by Southern Connecticut State University's Women's Studies Program in October 2008.

Our guest co-editor for this special series has been Tracy Wendt Lemaster, a doctoral student in English at the University of Wisconsin–Madison. Her specializations are women's literature and contemporary American literature, and her interest in girls' studies focuses on representations of girls' sexuality. Tracy, who also brought to the task her experience as a review editor for *Tulsa Studies in Women's Literature*, has devoted countless hours during the past year-plus to this project. She helped us envision the theme, frame categories, select texts, and choose reviewers; she took on the task of writing one of the review essays as well as an introduction to the series; and she has served as the "first pass" editor, carefully reading each review with an eye to substantive issues before it underwent our standard copyediting treatment. The result is, we feel, a remarkably lively and sophisticated collection of articles that should be a welcome addition to this growing field. We are very grateful to Tracy for her energy and input — and also to all of our fabulous reviewers!

There's a review or two yet to come, in 2008, about girls' studies, although this issue wraps up our year-long concentrated focus on the theme. We're offering the set, by they way, at a special price for anyone who'd like to have the whole series on paper; see **http://womenst.library.wisc.edu/publications/feminist-coll.html**.

❍ J.L.

P.S. Just a note, for those who pay attention to such things, that we're shifting our numbering system slightly so that each volume falls completely within a calendar year. The next issue of *Feminist Collections* will be Volume 29, Number 1 (Winter 2008).

Book Reviews

Gendered Subjectivity and the Female Body: Discovering Agency and Power

by Brenda Boudreau

Martha Haring Groeschell, ***THE DEVELOPMENT OF BODY IMAGE IN PREADOLESCENT GIRLS: A QUALITATIVE STUDY***. Psy.D. dissertation, Argosy University, 2005. Ann Arbor, MI: UMI Dissertation Express. 100p.

Laura Fingerson, ***GIRLS IN POWER: GENDER, BODY, AND MENSTRUATION IN ADOLESCENCE.*** Albany, NY: SUNY Press, 2006. 190p. pap., $21.95, ISBN 978-0791469002.

Liz Frost, ***YOUNG WOMEN AND THE BODY: A FEMINIST SOCIOLOGY***. New York: Palgrave Macmillan, 2001. 208p. pap., $33.95, ISBN 978-0333740903.

Lori Olafson, "***IT'S JUST EASIER NOT TO GO TO SCHOOL": ADOLESCENT GIRLS AND DISENGAGEMENT IN MIDDLE SCHOOL***. New York: Peter Lang, 2006. 163p. pap., $29.95, ISBN 978-0820467627.

For many adolescent girls growing up in contemporary American society, a secure body image is difficult to achieve, and often a girl's body becomes an obstacle to autonomy and self-agency. Because of their age and social position, girls often feel an intensified pressure during adolescence to achieve a body of particular shape, size, or appearance.

Many recent texts, however, suggest that girls are not simply passive dupes and victims to the demands of a socially proscribed gendered identity. As third-wave feminist texts such as *Young Femininity: Girlhood, Power and Social Change* suggest, feminism has changed the world for girls and young women today in positive ways, even though girls are still vulnerable to external cultural pressures.[1] This suggests that there is much work for feminist researchers and activists to do to educate young women about their own power and agency to resist these oppressive forces.

Four recent explorations of girls and their relationship to the body respond to this goal by suggesting that we can teach girls and young women to be critical consumers, capable of evaluating and judging media and the ways media manipulate us. All of these texts, to some degree, would follow Laura Fingerson's premise that "academic research can and should be socially relevant and politically responsible" (*Girls in Power*, p.5), and each one offers specific suggestions for empowering girls.

The Development of Body Image in Preadolescent Girls: A Qualitative Study was a dissertation completed by Martha Haring Groeschell in 2005 at Argosy University in Seattle. Although several studies have focused on body dissatisfaction in youth, far fewer have looked at preadolescent girls. As Groeschell points out, more research needs to be done on how body dissatisfaction affects the preadolescent girl, particularly since studies are suggesting that "an unrealistically thin body ideal is internalized in early childhood," and "as adolescence approaches the dissonance between the internalized thin ideal and the maturing female body becomes more pronounced" (p.8). Obviously the fact that body dissatisfaction is affecting girls as young as six years old is cause for serious concern, since body dissatisfaction frequently is a precursor to more serious eating disorders. Groeschell (perhaps predictably) discovered that the media play a significant role in affecting body satisfaction, and she suggests that perhaps the media and celebrities might be included in the efforts to counteract these negative images.

I found Groeschell's dissertation, based on her qualitative study of a limited number of participants, to be the least interesting of the four texts. Groeschell conducted two focus groups, one with seven participants and another with five, with nine- to twelve-year-old girls who had first-hand knowledge of the subject of the investigation. Although her findings are interesting, they cannot be fully analyzed. For

example, Groeschell concludes that "the significance of the mothers as role models and as influential in ameliorating anxiety about how they look was also evident...The girls enjoyed and felt supported by relationships with adult female role models" (p.61). This statement raises more questions than it answers: Do these mothers have body image issues themselves? Do the mothers explicitly discuss dieting and body image with their daughters? Does having a close relationship with a mother necessarily preclude a negative influence on the daughter's body image?

Of course, in a qualitative study a researcher often generalizes based on the interviews, but Groeschell's conclusions seem somewhat problematic in some cases because they do not try to analyze the full import of some of the participants' comments. For example, she describes a young girl in her focus group who shared the fact that she frequently works out in a club and at home with her mother: "'And my mom and I do [a] lot of pilates at home on the mats. And whenever we watch TV we just do situps or pushups during the commercials and it's not like we really need to get all thinner or something, we're just keeping in shape in a good way and so we can wear bathing suits in Hawaii'" (p.67). Groeschell concludes that the participant is describing a supportive and close relationship with her mother: "This is another example of how beneficial experiencing a supportive relationship with an adult female role model is for girls this age, and how significant and influential the mothers' viewpoint is" (p.68). From my perspective, however, Groeschell does not at all problematize the content of this quote, which, read differently, might suggest that a certain obsessiveness with the body and thinness seems to be the focus of this mother-daughter connection.

Groeschell's dissertation closes with suggestions for addressing body dissatisfaction, such as a mentoring program that pairs older girls with younger ones and involves female athletes in mentoring as well, since they "exemplify the perception of the female body as beautiful due to what it can accomplish, not due to the way it looks" (p.69). Here again, however, the analysis seems too simplistic, particularly given the number of research studies that have suggested that female athletes are often subject to intense pressure to have a hyper-feminized body off the field or court. Groeschell proposes a "radical change" in K–12 curriculum that would "comprehensively educate our youth about physiological and psychological health. It would be taught across disciplines including social studies, language arts, physical education, reading and writing" (p.75). While this sounds good in principle, programs such as No Child Left Behind have made it almost certain that an initiative like this would not get support.

Liz Frost's *Young Women and the Body: A Feminist Sociology* explicitly approaches a sociological reading of "young" and "female" from a feminist perspective, suggesting that these terms are invested with a negativity that makes embodiment difficult for girls: "This reflects power relations; who defines and who is defined by them; which ideologies devalue and inferiorise and which do not; these relations reflect patriarchy" (p.3). Frost's study is limited, however, in that much of her research did not come from young women themselves. She was able to interview ten girls from a local school, but, because of ethical issues, only three from an adolescent psychiatric inpatient facility. Very few direct references to any of the interviews are included in the book. As a result, much of *Young Women and the Body* reads like a review of the literature related to body dissatisfaction, offering no new or particularly provocative insights into the topic, although this may be partly attributable to the book's publication date (2001). The book offers a good comprehensive overview, however, of some of the scholarship that has been done related to the female body and gendered subjectivity, and might be useful as an introductory text.

Frost is interested — as are both Olafson in *Girls in Power* and Fingerson in *"It's Just Easier Not To Go to School"* — in understanding embodied subjectivity, particularly for the adolescent: "the actual embodiment of young people, and the meanings that they can attach to this, are undergoing a process of review. They are inhabiting 'new' or changing bodies, and must therefore on some level adjust their perception of embodied selfhood" (p.54). Puberty, then, can be a confusing time, making a secure sense of identity extremely difficult.

Frost sees consumer capitalism as one of the biggest problems for girls and young women, in that it leads many girls to be narcissistically concerned with their looks: "How people are able to be, and who they are able to be, then, directly relates to the version of the self available in commercial transactions" (p.83). In other words, consumption and identity become inextricably linked, particularly for teenaged girls, often leading to intense dissatisfaction when the construction of a self does not reconcile with the ideal. This is particularly complicated, as Frost points out, when girls are given mixed messages about their sexuality — they are encouraged to be chaste, yet sexually alluring.

Frost's final chapter deals with young men, looking at the way consumer capitalism encourages boys to

focus more on their visual image. Boys, however, while they might feel pressure to look "strong," do not associate their sense of self-identity as closely with the body as do females. A boy's sense of identity, in fact, is more closely linked to a rejection of the feminine: "'Doing boy'…requires repudiating all aspects of 'womanliness.' Homophobia and misogyny are reflected in the ongoing banter and practices of young men, especially in the all-important masculine group context" (p.192). Although this chapter also offers an interesting review of the literature about boys and the body, it does not seem to add to Frost's overall analysis of young women and the body.

The last two texts under review here — Laura Fingerson's *Girls in Power* and Lori Olafson's *"It's Just Easier Not To Go to School"*— take a somewhat different approach, recognizing girls and young women as capable of resisting the dominant femininity script that tells young women how to look and how to behave to conform with the current social female image. Both, I suggest, adopt Fingerson's desire to "uncover agency and children's lives" and to define children as "competent social actors" (*Girls in Power*, p.5). This is an important point of departure, more aligned with recent advances in girls' studies. Both of these texts are also heavily influenced by Michel Foucault and the feminist revisions of his work by critics such as Susan Bordo and Sandra Bartky. Both Olafson and Fingerson try to understand, then, how girls and young women become "docile bodies" by internalizing cultural messages about how women should look and then falling into self-regulation to achieve this ideal. Neither author, however, sees girls and women as simply victims of this manipulation, and both point to specific examples of young women's resistance.

Lori Olafson's "*It's Just Easier Not To Go to School": Adolescent Girls and Disengagement in Middle School* looks at why so many young girls are struggling physically, socially, and, especially, academically in school. Olafson connects this struggle to the girls' overwhelming concerns with their bodies and how these bodies are often controlled within the school environment. Olafson found that her participants manifested different kinds of resistance: They could resist overtly, by refusing to go to class, or covertly, by refusing intellectual engagement. Through her interviews, she realized that certain themes, related to "slenderness, perfection, popularity, acceptance, and care," recurred in almost all of the narratives (p.58).

Olafson's research focused on ten girls in grades seven and eight, but unlike Groeschell, Olafson grounded her generalizations much more in theory, and she spent more time considering her own biases and opinions as a researcher. She combined both participant observation and intensive interviewing from a feminist perspective. Her study also took greater account of the socioeconomic status of the school and the racial and ethnic diversity of the school and the participants.[2]

Olafson's study is particularly interesting because it suggests that when students decide not to attend school, their motivation is not necessarily rebellion or apathy. She coins the term "the resisting student" to describe those who are "actively rejecting certain institutional beliefs and practices" (p.2). Olafson is therefore more concerned with examining the institutional structures that encourage girls to stop attending classes, and she uses Foucault's ideas about how "institutional power regulates and disciplines what Foucault calls the 'docile body'" as the theoretical lens through which to examine them (p.7). She looks at the ways students are subject to a variety of regimes: institutional (the dominant school culture), cultural (the dominant model of femininity) and social (regimes that discipline through peer pressure).

Like Fingerson (whose *Girls in Power* is reviewed last in this essay), Olafson notes that the body is key to her analysis of the individual, seeing the female body as "simultaneously in nature and culture" and as the "products of these biological, cultural and social interactions" (p.61). Girls' bodies are more vulnerable within a school environment, which often tries to dictate appearances and behaviors. Significantly, adolescents are seen as being somehow "out of control"; therefore, "authorities assume they require a multitude of rules to control them" (p.77) — most significantly, the gaze of the teacher. Teachers are intent on creating docile bodies: "Individual students attempting to keep themselves in check may have interiorized the teacher's gaze. That is, students become responsible for exercising surveillance over themselves in the same ways that their teachers might" (p.80). Students can, however, resist the production of the docile body, and in fact, can create "an alternative learning environment within the classroom" (p.81).

Like the other authors whose work is reviewed in this essay, Olafson examines the pressure of social acceptance in school on girls as well, particularly as it relates to the body: "Within the social regime of the body, students are assigned positions, often brutally, relative to their social acceptability, which they may accept or reject" (p.87). Once these groups are formed, psychological and verbal abuse is often directed toward excluded individuals. Feeling that they are under surveillance by their peers, girls spend incredible amounts of time trying to figure out how to fit in and be accepted, and that often leads to "body work (the efforts the girls

made to improve their bodies)" (p.97). Olafson also notes the "body talk" that accompanies these efforts: "a form of girl talk that specifically involves girls measuring themselves against standards set by magazines and friendship groups" (p.100). Usually, girls find themselves lacking in significant ways and feeling anxious about their inability to achieve a perfect body, which leads to an interiorization of the disciplinary gaze. In other words, girls no longer need external influences to feel fat and be obsessed with dieting.

Olafson's chapter on physical education in the schools and the disciplining of the body that takes place within physical education classes is particularly interesting. Many of the girls in Olafson's study were not opposed to physical activity, but they did feel forced to participate in activities that are based on a male, middle-class model. They also felt like they were under surveillance by peers (both boys and girls), the teachers, and themselves: "The activities and games organized on the bodies of the students (the physical education curriculum) defined the girls in particular ways. They received messages about being weak, clumsy, inept" (p.115). The attempts to refuse to participate, then, were ways to resist these definitions.

In her concluding chapter, Olafson suggests that schools are doing a disservice by suggesting that all students have the same needs. Curriculum design, however, "may expand the range of subject positions for adolescent girls by addressing them in ways that recognize their multiplicity of selves and that offer girls a 'who' that they can imagine themselves being and enacting" (p.124). Olafson's primary suggestions are to reconstitute the student–teacher relationship and to improve physical education classes. First, teachers must recognize that each student is an individual; certain rules and regulations may not be in the best interest of a particular student. Many of the girls in Olafson's study complained that they did not feel that teachers really listened to them or cared about them. The answer is for educators to "take seriously the voices of girls and attempt to make curricular connections" (p.130) by creating assignments that are appealing to girls and by interrupting exclusion and harassment when they witness it. Based on her interviews, Olafson also recommends same-sex physical education classes, small-group demonstrations that don't make spectacles of individual girls in front of the entire class, and fewer competitive activities. "A feminist educator working with girls in a subject area explicitly concerned about the body," she writes, "could begin to develop among her students a critical stance to the ways their bodies have been constructed through the regimes of the body, and she could begin to disrupt some of their taken-for-granted understandings about living in a female body in a patriarchal world" (p.135). This suggests possibilities for educators at all levels who deal with girls and young women.

Laura Fingerson, in *Girls in Power: Gender, Body, and Menstruation in Adolescence*, is also concerned with girls as "embodied actors," noting how "the condition and form of our body affects all of our interactions" (p. 4). Specifically, she is interested in how adolescents experience their bodies and menstruation socially. Many writers have dealt with negative body images and concerns with weight and sexuality, but not with "how girls might use their bodies in their social interactions, how the body might be a resource for power, and how boys might respond to this power" (p.2). By studying adolescents' menstrual talk (that of both boys and girls), Fingerson suggests that girls might use menstruation as a "source of power" in social interactions, reinterpreting adult information in "creative and innovative ways" (p.6).

Fingerson conducted her interviews with pre-existing community groups in Indiana, with twenty-six girls and eleven boys participating over a four-month period. (A male interviewer conducted the boys' interview.) She ultimately concludes that the experience of menstruation is not essentialized (that is, the same for all girls); nor are the meanings attached to the experience simply socially constructed. Rather, there is a combination of physical bodily experience and the social meanings attached to that experience, which she calls "embodiment": "Embodiment focuses on the 'lived body'... The 'lived body' is how we experience our world through our bodies. Our realities are indeed socially mediated, but we experience reality by living in and through our physical bodies, which are divided into notions of men, women, masculinity, and femininity" (p.80).

The first thread Fingerson noticed in her interviews was the shame that girls initially feel in trying to conceal menstruation, a concealment Fingerson feels is imposed by men, since menstruation is natural for women. Most of the girls in the study expressed fears of leaking (a particular problem for young women when their cycles are often still not predictable). These are girls who are subject to the cultural understanding of hygiene and cleanliness that makes girls feel embarrassed.

Fingerson makes an interesting analogy between the agency of the body and the agency of the girl: when a body acts in an unpredictable way (e.g., by bleeding), this is the "'agency *of* the body": "The body is the active subject and the girl is the object that is acted upon" (p.23). How girls respond to conceal the bleeding, however, demonstrates what Fingerson calls "'agency *over* the body'": "The girl is the active subject and the body is being acted

upon" (p.23). Again borrowing from Michel Foucault, Fingerson concludes, "We are also agents with power to resist change, and influence the circumstances of our lives. A task of postmodern feminism, based in the work of Foucault, is to uncover how power, knowledge, and resistance work in the everyday interactional experiences of individuals" (p.84). Agency, then, "is when embodied individuals act upon their circumstances and do not simply accept what the structure, or society, offers them" (p.84).

For Fingerson, how girls deal with menstruation is often a reflection of cultural norms and values. So, for example, a girl's fear of using a tampon because of an unfamiliarity with her own vagina is reflective of a social endorsement of girls' ignorance about their own bodies (something that will be more of an issue when a girl becomes sexually active). At the same time, however, this talk about tampons can be read as "one of the few spaces where women, particularly adolescent girls who are not sexually experienced yet, feel free to talk about their reproductive anatomy in very intimate ways" (p.28).

Girls are also appropriating power by how they talk about menstruation — refusing linguistic terms that emphasize cleanliness and hygiene. In fact, Fingerson found that girls no longer see menstruation simply as a time of "debilitation and restriction" (p.45), even though schools continue to focus on a medicalized discussion of it, usually in health classes. Instead, girls focus on more positive connotations — the fact that menstruation makes them feel part of a community of women, or that they feel a sense of accomplishment by dealing successfully with the challenges of menstruation. Girls deliberately share their stories: "The results of telling stories for these girls include generating social bonds with one another, developing their identities, and nurturing their peer cultures" (p.99).

Adults, Fingerson finds, are surprised about the changing understanding of menstruation. This may be because teens are exposed, through mass media, to a larger cultural world — they can talk to people outside their immediate social circles and follow issues of sex and the body through popular television and film characters. Teens in general are more comfortable talking about menstruation: "connecting both increased media prevalence and more open talk about body and sexuality, is the effect of third wave feminism on adolescent culture" (p.106).

In her chapter on boys' responses, Fingerson reports that having knowledge boys don't have about menstruation gives girls a certain degree of power. Girls do not tend to sexualize menstruation in their conversations, and they are less likely to focus on it as being gross. Power comes into play here as well, however: "Even though girls have more knowledge and experience with menstruation, boys can have more social power than girls when menstruation is defined as secretive and shameful in cross-gender interactions" (p.127). This can often lead to boys teasing and embarrassing girls, although Fingerson also points out that girls are in a unique position since they "have exclusive access to menstrual experience" (p.130).

Like Olafson, Fingerson closes with suggestions for improving the situation for young women: "As menstruation is one of the key modes of embodiment for teens, it is important that teens and adults foster positive views of the menstruating body" (p.151). So, for example, with the onset of menarche, adults could give girls a token to "show that something wonderful and positive has happened" (p.151). By focusing on positive embodied experiences, girls' self-esteem can be increased, and having more knowledge will, in general, promote sexual agency: "An engaged and open understanding of the body is crucial to how teens respond to social situations and to their own emotions, psychology, and bodily needs" (p.156).

All of these books suggest that young women face serious challenges that feminists need to continue to address. Ultimately, though, they also suggest that engaging girls and young women in the struggle can only lead to more empowered young women who have self-agency. These girls may not be able to refuse a gendered subjectivity, but they can define, in more positive ways, what that means. By recognizing the ways in which cultural institutions encourage self-surveillance, which ultimately leads to body dissatisfaction, girls (and women, for that matter) can find ways to challenge those institutions and begin to find more positive avenues for self-identification.

Notes

1. Sinikka Aapola, Marnina Gonick, & Anita Harris, *Young Femininity: Girlhood, Power and Social Change* (New York: Palgrave MacMillan, 2005). Editor's note: *Young Femininity* was reviewed by Tracy Lemaster as part of the girls' studies series in *Feminist Collections* v.28, no.3 (Spring 2007), pp. 3–6 ("She's Come a Long Way: New Foundational Texts for Scholars in Girls' Studies").

2. Both schools are in Canada.

[*Brenda Boudreau is an associate professor of English at McKendree College and directs the gender studies minor. Her research focuses on depictions of adolescent girls in female coming-of-age novels and films in the past thirty years.*]

Mass Marketing and our Daughters

by Lise Mae Schlosser

Sharon Lamb & Lyn Mikel Brown, ***PACKAGING GIRLHOOD: RESCUING OUR DAUGHTERS FROM MARKETERS' SCHEMES***. New York: St. Martin's Press, 2006 (paperbound, 2007). 336p. pap., $14.95, ISBN 978-0312370053.

Meredith Rae Guthrie, ***SOMEWHERE IN-BETWEEN: TWEEN QUEENS AND THE MARKETING MACHINE***. Ph.D. dissertation, Bowling Green State University, 2005. 295p. Available in PDF at **http://www.ohiolink.edu/etd/send-pdf.cgi?acc_num=bgsu1119390228**.

Does the path to empowerment lead through the local mall? Marketers, it seems, would have us think so. They seek to train even our youngest daughters to shop their way to fulfillment by creating "needs" that can only be met by buying the latest items. Both Meredith Rae Guthrie's *Somewhere In-Between: Tween Queens and the Marketing Machine* and Sharon Lamb and Lyn Mikel Brown's *Packaging Girlhood: Rescuing our Daughters from Marketers' Schemes* examine the tactics used by marketers to catch young girls' and adolescents' attention and, as Lamb and Brown explain in their preface, to "[channel] girls' desires, and [entice] them into predictable types" (p.ix). These types, while appearing to present girls with choices, actually limit girls' avenues of expression by slotting them into marketer-created (and hence marketer-controlled) categories like cutie, sporty, geeky, or diva. These texts help to identify and then disempower these marketing strategies and in turn present the possibility of empowering girls to recognize and counteract these marketing "schemes."

These analyses of girls' culture are both timely and necessary. The ever-increasing pervasiveness of marketers' messages in our day-to-day lives necessitates our diligent critical awareness as consumers. We are bombarded in our everyday lives, and it is easy to become desensitized to the embedded messages we receive. This constant bombardment is also what makes it imperative that we continue thinking critically about these messages and teach our children to do so, too. My own work on the historical line of American Girl dolls highlights the ways that even seemingly girl-positive products like these can undermine their themes of empowerment with messages of traditional class and gender roles.[1] Barbie (who is, significantly, manufactured by the same parent-company that has produced the American Girl line since 1998) may no longer be telling girls that "math is tough," but she remains a marketers' dream product promoting consumerism and conformism to generation after generation of girls. Barbie's message is tame, however, when considered next to the dolls, television shows, clothing options, and magazine contents examined by our authors.

Despite the difficulty of capturing an accurate picture of the rapidly changing teen product market, the authors of these texts have done a remarkable job. Meredith Rae Guthrie offers a perceptive analysis of the so-called tween demographic — girls between the ages of eight and fourteen — as created and projected by the advertisers who target this market segment. Sharon Lamb and Lyn Mikel Brown extend the analysis to include marketing to very young girls through adolescence. Lamb and Brown do not limit their project to analysis; rather, they use their analysis as a basis for offering practical advice to parents for helping their daughters learn to view their (and our) culture critically.

Using a feminist cultural textual analysis, Guthrie traces the emergence of the ever-solidifying cultural acknowledgement of the "tween." Her study, beginning in the 1990s, traces the coalescence of eight- to fourteen-year-old girls into a recognized and consequently recognizable marketing demographic. Rather than focusing on the lives and experiences of the girls themselves, Guthrie examines "the discourse of the tween as presented by both popular culture and marketing texts" (p.15). Guthrie's primary texts are diverse, including "girls' magazines, television shows, films, novels and the body manuals that tell girls about puberty and sex" (p.ii). Devoting chapters to the interaction between lifestyle brands and the idea of consumer citizenship, the tween ideal, menarche, tween sexuality, and the commodification of "girl power," Guthrie provides a broad but focused survey of the cultural messages communicated by marketers. Although some of her examples are almost inevitably already out of date (for instance, her discussion of Lindsy Lohan's "good girl" image is dated by Lohan's highly publicized arrests for

Does the path to empowerment lead through the local mall?

drug possession and treatment for drug addiction in 2007), her analyses are thoughtful and insightful. Guthrie's work provides a foundational investigation that is necessary for continuing analysis within the emerging academic field of girls' studies. Moreover, Guthrie provides a lens through which we can deepen our awareness of the insidious marketing machines.

Where Guthrie's text is explicitly academic and analytical, Sharon Lamb and Lyn Mikel Brown present practical advice for parents of girls, although it becomes apparent that their imagined audience is mothers, to whom their advice is more specifically targeted. (For instance, when discussing popular music, Lamb and Brown suggest having a conversation with girls in which parents "tell her [their daughter] that in your [the parent's] experience these songs leave out moms as helpers" (p.146). The popular music under discussion also leaves out fathers as helpers, but the implicit expectation that mothers rather than fathers will be reading their book limits their suggestions.) Lamb and Brown include chapters on what girls wear, watch, listen to, read, and do. Each chapter is further broken down into sections about young girls, pre-teens (or tweens), and teens. *Packaging Girlhood* meets the authors' goal of writing both as academics and as parents. Their casual and sometimes blunt style is readable, and their analyses are easily accessible to non-academics. Their examination is extensive and thoughtful. A hybrid of consciousness-raising and self-help text for parents, Lamb and Brown's work analyzes the products, behaviors, and activities marketed to girls and suggests methods for talking with daughters about these marketers' methods. Their goals include empowering parents to help girls learn a new way of seeing the culture around them. To this end, their final chapter presents several sample conversations between parents and their daughters. Despite the fact that the text is explicitly addressed to parents, the strategies presented in *Packaging Girlhood* would be helpful to anyone who is involved in the life of a girl; as the aunt of both a thirteen-year-old and a three-year-old girl, I found myself able to connect with both the analysis and the advice presented. Whether we are aunts or uncles, older sisters, grandparents, or simply involved adults, we all share an interest in fostering strong, self-aware girls.

Both texts examine the ways that marketers are presenting an apparent array of choices to girls while actually constructing and reinforcing stereotypes of femininity. As Guthrie explores through her example of the once-popular (and recently reunited) Spice Girls singing group, although it seems that marketers are giving girls identity choices — sporty, sweet, aggressive — what the market actually offers is the *image* of choice. For instance, as Guthrie observes, despite the girl-power rhetoric that the Spice Girls employed, their sexualized images undermined their message. Guthrie maintains that "in the end, the only message learned could be that acting sexy was the only way to gain wide acceptance" (p.232). Despite the five personality types the Spice Girls *seemed* to present, their message was really that a girl's power can be found in conforming to a social ideal of attractiveness.

As interpreted by Lamb and Brown, the "choice" rhetoric of marketers is even more sinister. This theme runs throughout their analysis. Looking at their reading of the accessory store "Claire's" can offer a succinct example. Noting that the front of the store is full of all the good-girl image-creating items, while the back of the store has "irreverent, resistant, 'bad girl'" merchandise (p.33), Lamb and Brown explain that the store offers only an image of choice. In selling the idea of resistance, Claire's inevitably contains and restricts resistance "so that it is manageable and not really resistance at all" (p.33). Lamb and Brown call this marketing technique a "bait-and-switch," and they offer several more examples of it in *Packaging Girlhood*. Moreover, by commodifying resistance, Claire's (and other similar marketers) makes resistance — like identity — something a girl can buy.

As Guthrie observes, despite the girl-power rhetoric that the Spice Girls employed, their sexualized images undermined their message.

Marketers work efficiently and nearly imperceptibly to convince consumers that purchasing is synonymous with power. While this trend is disturbing in adult demographics, it is dangerous in youth demographics. Young people are searching to define their identities, and, as Guthrie writes, "Marketers are only too happy to sell one to them" (p.32). Through the integrated marketing of large companies like Disney and Nickelodeon, the characters in children's television are used to sell everything from fast food to lip gloss, from clothing to room décor. The message conveyed is that a girl can be just like her favorite character if only she shops enough.

This insidious message is picked up and examined in both of the texts reviewed in this essay. Lamb and Brown as well as Guthrie expose the mechanisms that link "girl power" to

purchasing power. As Guthrie writes, girl power is a "political message turned marketing tool" (p.233). Lamb and Brown share this view, warning parents to "be aware that every time the phrase 'girl power' is used, it means the power to make choices *while shopping!*" (p.3). Relating girl power to shopping (as these texts emphatically point out that marketers do) inevitably invites a discussion of class. While Lamb and Brown seem to decline that invitation, Guthrie does not. Guthrie's lead is one worth following. As long as girl power is perceived as purchasing power, a significant number of girls are excluded from even the appearance of power. As long as we permit the equation "girl = buyer" to persist, we undermine legitimate avenues and expressions of authentic power. As Lamb and Brown make clear, we don't control the message that marketers send, but we can influence how that message is received. It is in marketers' best interest for girl power to remain equated with purchasing power. It is in the best interest of girls and women for that equation to be disproved.

One of the best ways for us to disprove the marketers' equation is to highlight the ways in which girls can and already do resist the dominant marketing messages and claim power for themselves. While outside the scope of Guthrie's project, such a message would have fit well into Lamb and Brown's. However, save for a few instances — like their mention of the girl-written and girl-edited *New Moon* magazine — Lamb and Brown fail to include many of the inspiring examples of girls working — either on their own or in cooperation with adults — to undermine the dominant messages and tap into an authentic girlhood. Work remains to be done to celebrate and encourage the successes girls already experience in resisting mass marketers' messages.

Questions of intersectionality and the need to hear girls speaking for themselves are two important areas that must be considered as girls' studies continues its codification. The inclusion of girls' studies as an embedded theme at the 2007 National Women's Studies Association conference provided insight into the many and diverse approaches that scholars are taking in examining girlhood and culture. The presentations included in the conference were exciting and stimulating, and the conference provided an opportunity for scholars to exchange ideas. Now, as girls' studies emerges as a legitimate field of study, we have the opportunity (and the obligation) to make decisions about the scope and direction of study. We must make a conscious commitment to including girls in the conversation. We need to listen to the ways girls hear the cultural messages bombarding them. From girls we will learn not only what we need to do to help them resist marketers' schemes (to borrow from Lamb and Brown's title), but also the many ways they are already doing that, successfully.

Note

1. See Lise Mae Schlosser, "'Second Only to Barbie': Identity, Fiction, and Non-Fiction in the American Girl Collection," in *MP: An International Feminist Online Journal* 1.4 (May 2006): **http://www.academinist.org/mp/mp_archive/archive/may06/a5mpm06.html**.

[*Lise Mae Schlosser, who is a doctoral student in English and women's studies at Northern Illinois University, would like to thank Alexandra G. Bennett for her comments on an earlier draft of this review. Inspired by her niece Brianna, Lise has researched and published about the American Girl dolls and product lines. She dedicates her girls' studies work to Brianna and her cousin Isabella, hoping to make their world a girl-friendlier place*.]

EDUCATING THE GIRL: LEARNING AND SCHOOLING IN AMERICA

by Rebekah Buchanan

Kimberley Tolley, ***THE SCIENCE EDUCATION OF AMERICAN GIRLS: A HISTORICAL PERSPECTIVE***. New York: Routledge Falmer, 2003. 287p. bibl. index. $36.95, ISBN 978-0415934732.

Andrea Hamilton, ***A VISION FOR GIRLS: GENDER, EDUCATION, AND THE BRYN MAWR SCHOOL***. Baltimore: John Hopkins University Press, 2004. 256p. bibl. index. $42.00, ISBN 978-0801878800.

In 1992, the American Association of University Women (AAUW) released *How Schools Shortchange Girls*, a report that examined the inferior education of girls in K–12 settings.[1] It revealed that girls received less attention than boys, that the gender gap in science was widening, that sexual harassment of girls was increasing, and that standardized testing was gender-biased. The AAUW argued that because of these disparities, girls were being discouraged from pursuing nontraditional studies, such as math and science, and that their self-esteem was undermined in educational settings.

Not surprisingly, historical research on girls' education from the 1850s to the present parallels the AAUW's findings. This can be seen, for example, in the work of historians Andrea Hamilton and Kimberly Tolley, who examine the historiography of the education of girls in their books on single-sex education and science education, respectively, which are reviewed in this essay.

Elizabeth Tolley, in *The Science Education of American Girls: A Historical Perspective*, looks at the science education of American girls in social, cultural, economic, and institutional context from the early 1800s to the present, concluding that society, culture, economy, and institutions — and not biological determinism — caused girls' science and math achievement to decline. Tackling girls' education during roughly the same time period, Andrea Hamilton recounts, in *A Vision for Girls*, the development of Baltimore's Bryn Mawr School (BMS) from its birth in 1885 to its current standing as a prestigious all-girls school.

In researching the history of BMS, Hamilton uses primary documents from the archives of the school, such as board meeting minutes and letters of correspondence between founders, as well as other studies of girls' single-sex education. Elizabeth Tolley traces the history of the science education of American girls by examining textbooks, advertisements, newspapers, popular magazines, and some unpublished materials. Tolley apparently had more free access to documents; thus, her book is more visually appealing, with reprints from historic texts and other primary sources, whereas Hamilton's is text-heavy, with no pictures, graphs, or historical artifacts. But although they differ in their presentations of historical source information, both texts — each of which is entirely devoted to the history of American girls' education — are valuable contributions to scholarship.

The Science Education of American Girls is a historical work examining how society's use of schools to reinforce dominant values became a tool first for encouraging girls to pursue the sciences and later for discouraging the same pursuit. First, Tolley describes the American education system's use of the increasingly important subject of geography, in the early 1800s, in its attempts to create an enlightened republic, prepare women for motherhood, and establish a union between Puritan theology and enlightenment through the embrace of science and nature. In using geography to promote social values, schools could teach girls how to play the roles of housewife and mother as they prepared for adulthood, through learning the skills needed to converse with their husbands and teach their sons.

According to Tolley, prevailing cultural values about the place of women and girls in society were further reinforced through the "nature study" movement of 1890–1930, in which teachers took students out into nature to explore and learn. Through this movement, women were encouraged to study natural history rather than higher-level mathematics and the "hard" sciences. Tolley explains that this shift came in part from the relationship between amateur female and professional male natural historians and the gearing of popular natural history texts toward women. The nature study movement also fostered the teaching of life sciences in elementary schools — primarily by women — across the nation. This focus on how women did indeed participate, as well as flourish, in the sciences helps to ground Tolley's argu-

ment that social forces later prevented girls — and, in turn, women — from thriving in the field.

In addition to the societal emphasis on sustaining the status quo, Tolley explains, educational history supports the argument that the courses chosen by secondary-school students are directly connected both to college enrollment and to future career goals. Tolley illustrates how this became apparent in the nineteenth century as women began to enter colleges. While women's colleges were requiring incoming students to have studied Latin, men's colleges dropped Latin and Greek as entrance requirements. As a result, liberal arts courses such as the classics, which had been the domain of boys and men, became a breeding ground for female scholars and teachers: "The first development contributing to a decline in female interest in science," the author writes, "was the mid nineteenth-century movement among girls' private secondary schools to introduce the classics in their curricula in order to elevate the status of their institutions" (p.214). According to Tolley, this "feminization of the classics," coupled with a move to vocational subjects such as home economics in secondary schools, also had a negative impact on girls' enrollment in higher-level sciences and mathematics. The emphasis on separate spheres of professions for men and women made it difficult for women scientists to obtain positions in male-dominated fields, and that reality contributed to declining enrollments as well. Tolley's final chapter, "Physics for Boys," addresses the long-reaching negative consequences of these trends.

In exploring how World Wars I and II and Sputnik influenced the importance of science in America, Tolley again emphasizes that what was studied in secondary school had a huge impact on the future career choices of young men and women. She stresses that the urgency to create a strong national defense made chemistry and physics essential to the federal government. The National Science Foundation created curriculum and funded projects geared toward advancing boys, but not girls, into higher-level sciences and mathematics.

Finally, Tolley addresses the progress women have made from the 1960s onward, stating that although there has been a steady increase in the number of young women receiving bachelor's degrees in physical science, much more remains to be done. She supports educators who call for a more fluid approach to gender studies, one that examines cultural and social contexts such as the forces that push girls both to embrace and to abandon the sciences. Tolley incorporates a historiography of science education, beginning with a time when women did in fact flourish in the discipline. She then takes the reader through a history of the social, cultural, and political decisions that resulted in girls' diminishing pursuit of science in school. This allows the reader to understand science education in a new, socially constructed light. Tolley's approach to girls' educational history as a socially constructed text relates to the work of Hamilton, who focuses specifically on a new educational plan for girls that started in the late eighteenth century.

Like Tolley, Andrea Hamilton, in *A Vision for Girls*, stresses the role of education on the future goals and career paths of young women in late-nineteenth-century America. Bryn Mawr School founders M. Carey Thomas and Mary Garrett, along with Elizabeth King, Mary Gwinn, and Julia Roberts, envisioned a new kind of girls' school that "might revolutionize how the education of girls was viewed not only in Baltimore but across the country" (p.15) and prepare young women for entrance into college. They planned for a demanding curriculum and vigorous standards that would encourage girls to pursue higher education and professional careers, goals that were quite significant in 1885.

Hamilton explains that the revolutionary beginnings of the Bryn Mawr School as a feeder school for Bryn Mawr College provided young women with a new and unique educational opportunity. It allowed for the chance to explore rigorous academic paths and careers, with a curriculum that rivaled boys' schools of the same period. At the beginning, the BWS founders' goal was to transform society to meet the needs of young women. But, as the author shows, the mission of the school changed when new leadership took over the college in the 1920s.

Women's suffrage, marked increases in young women's college enrollment, and rising participation of women in the work force, particularly in professional positions, marked the 1920s in this country. Hamilton points out that parents were now looking for schools that would offer well-rounded programs for their girls, including art and music — activities not part of the original BMS vision, but ones the school soon realized it needed to provide in order to remain successful. College entrance exams were also changing; Hamilton notes that by the end of the decade, BMS was forced to move away from preparing its students for the more rigorous exam for admission to Bryn Mawr College "to prepar[ing] students for the single standardized test of the College Board" (p.101).

Hamilton also points out that as the "urban landscape" changed and parents sought increasingly to enroll their children in "country day" programs, the Bryn Mawr School was pressured to amend its lofty goal of rev-

olutionizing society to one that seemed to imitate societal desires and values. BMS attempted a beautification project on its Baltimore city campus, but ultimately moved its younger grades to an idyllic suburban setting. Hamilton discusses how the country-day philosophy prompted BMS to expand its mission: "[A]dhering to its original goal of preparing girls for college, the school now trained and entertained girls with a wide variety of activities" (p.104).

Hamilton notes that these departures from the founders' original vision for girls' education were also evident in how the school was run financially: "as a female institution — historically run both by and for women — the BMS faced particular difficulties" (p.109). The board created a "Men's Advisory Committee" for financial matters, giving men new status in the new country-day school. As men took on increasing roles in the school's operation, parents and faculty gained more control over the school's management and direction. Hamilton stresses that these shifts in class offerings, location, and management led to a new vision by the middle of the century.

The 1950s saw increased enrollment at BMS, but there were also struggles about desegregation and diversity, and particularly over the way the school dealt with *Brown v. Board of Education*. Hamilton briefly addresses BMS board's decision as a private institution (and therefore not required to follow the *Brown* ruling to desegregate, as public schools were) to wait until January 1962, eight years after he initial *Brown* ruling, "to accept all qualified applicants 'without regard to color'" (p.152). She also focuses on the decisions of BMS, in the subsequent thirty years, to work toward continued diversity, community involvement, and relations with boys' schools. Although Hamilton makes an attempt in these sections to address the board's shortcomings, the minimal space and depth she devotes to these issues leave the reader with deeper concerns about social, racial, and economic issues that may not have made it to the pages of her book.

In the last part of the book, Hamilton addresses the issue of single-sex education, stressing the views of Carol Gilligan (particularly in *In a Different Voice*, 1983), and focusing on "difference theory": "Gilligan's work and the research it sparked provided a new paradigm by which girls' schools could define their mission" (p.179). Hamilton addresses critics of single-sex education, claiming that comparing "girls at all-girls schools with girls at equally prestigious, competitive, and affluent coeducational private schools…would seem more fair" (p.193). Although this argument is important, Hamilton's strength as a historian shows more in the first chapters of this book, where she addresses the challenges of creating a school for girls with the radical notion of college-preparatory education. Her call for more equitable and reliable critiques of the merits of single-sex education is one that needs to be addressed by feminist educational researchers if we truly seek to understand how girls learn best. It is a discussion that deserves to be tackled with in-depth analysis of strong research as well as with an understanding of both the feminist and the educational theories that apply to girls' education.

As historians, both Tolley and Hamilton neatly lay out how girls learned in America in the late nineteenth and twentieth centuries. Both *The Science Education of American Girls* and *A Vision for Girls* would be suitable reading for undergraduate or graduate women's studies or education courses. Each helps to place girls' education in not only historical and biological but also social, cultural, and institutional context. Tolley addresses science education in America in a clear, understandable way; her work will be a welcome addition to existing resources for science teacher preparation. Hamilton's history of the Bryn Mawr School lets readers see the role of private education in a larger urban center; it also offers a look at the school's struggles with creating centers of diversity and rigor. Both texts point out the need for additional well-researched, historical analyses of girls' education and standing in American history — further explorations that view girls not only in relation to boys and adults, but as unique persons who have their own impact on society, culture, and institutions.

Note

1. Later published in a 234-page paperbound volume as *How Schools Shortchange Girls: The AAUW Report: A Study of Major Findings on Girls and Education* (Marlowe & Company, 1995), ISBN 978-1569248218.

And Elsewhere...

Helen Lenskyj, ***A LOT TO LEARN: GIRLS, WOMEN AND EDUCATION IN THE TWENTIETH CENTURY.*** Toronto: Women's Press, 2003. 192p. bibl. index. pap., $18.95, ISBN 978-0889614482.

Helen Lenskyj's historical-critical memoir addresses the complexities of education in Australia and Canada. Lenskyj divides this book into two parts, the first focusing on her own and her mother's education in Australia from 1900 to 1960; the second detailing Lenskyj's move to Canada and analyzing her continuing education and her work as a parent activist and teacher in the 1960s and 1970s as

well as a gay and lesbian activist in the 1970s and 1980s. Although both parts address important aspects of Lenskyj's education as well as of larger educational issues, at times it seems the text would work better either as strictly a memoir or as two separate texts focusing on and analyzing Australian and Canadian educational practices.

Lenskyj begins her narrative by exploring the world of her mother. "My task, as a feminist sociologist," she writes, "is to interpret my mother's story, my own story, and other historical and contemporary primary sources in light of sociological analyses of women's history and education, community activism, and feminist pedagogy" (p. 4). She starts with the story of her mother's life in the late 1880s, but weaves into it an account of her own schooling starting in the 1940s and the experiences of other Australian authors, attempting to relay more than 150 years of history not in chronological order, but instead moving from feminist theoretical work to an analysis of her own experience. Lenskyj, as a sociologist, takes an approach that favors her understanding of the impact and influence of social contexts and understandings on how she — and others — view the world. In moving so fluidly through different time periods and from historical to theoretical analysis, though, Lenskyj's story at times leaves the reader confused and uncertain of when events took place.

The last chapter in Part I focuses on Kambala, the school Lenskyj attended in the 1950s. Although she attended a prestigious private school, it was clear that Lenskyj was a middle-class girl trying to survive in an upper-class world. She investigates class, gender, and sexuality, remembering dating rituals and the validation of stereotypically feminine activities such as dressmaking. In this chapter she makes a strong argument for sociological and historical analysis of Australian girls' schooling during this time period. Applying the structure of this chapter throughout Part I would have made for a much stronger, more integrated and coherent text.

In Part II of the book, Lenskyj discusses her adult life and her activism as a lesbian parent. Her look into the feminization of careers and lifestyles for girls during her time in school begins to show her struggle with topics of gender as she discusses the career path she chose (Kindergarten Training College) and the essays and other writing she did during her time at Kambala. She even looks back at crushes she had on both another student and a teacher, having learned years later that both were lesbians, and reveals that readings from the teacher that addressed issues of homosexuality were the ones she had most enjoyed. She examines the role religion played in the schools by involving students in rituals as well as helping women "find their place" through marriage classes. Lenskyj also describes the daily life of the schoolgirl, the classes she attended, and even the uniforms she wore; and addresses the issue of competition in and among girls' schools (discussing public examinations, competition between private schools, tracking of students into certain programs or educational paths, and sports). From here, Part II moves away from the history of girls' education in Australia and on to the activism of Canadian mothers in the 1960s and 1970s, lesbian and gay activism in the 1980s and 1990s, and Lenskyj's role as a lesbian professor since 1986, working to create anti-oppression curriculum.

The text works as a memoir that incorporates critical social theory and history as Lenskyj examines her own childhood and that of her mother. In doing so, the book adds to the discussion of the personal impact of girls' education in Australia and how this education shaped the work Lenskyj does today. In Part II, when it moves to Lenskyj's experiences as a feminist and lesbian activist in both community and school organizations from the 1960s on, the text presents a clearer picture of the social contexts that affected her work and gives a historical account of her movement from parent activist to lesbian professor and her influential role in the creation of a women's studies department at the Ontario Institute of Studies in Education. It would be applicable in undergraduate or graduate education classes, especially those comparing schooling systems or pedagogy. It could also be a valuable resource in courses focusing on the education or the memoirs of gays and lesbians.

[*Rebekah Buchanan, who wrote both of the reviews above, is a doctoral candidate in urban education and women's studies at Temple University in Philadelphia. She is researching the life writings of influential zine writers.*]

GIRLS, GRRRLS, GURLS, AND THE TOOLS THEY USE

by Lanette Cadle

Gerry Bloustien, ***GIRL MAKING: A CROSS-CULTURAL ETHNOGRAPHY ON THE PROCESSES OF GROWING UP FEMALE***. New York: Berghahn Books, 2003. 296p. illlus. bibl. index. pap., $25.00/£17.00, ISBN 978-1-57181-426-5.

Mary Celeste Kearney, ***GIRLS MAKE MEDIA***. New York: Routledge, 2006. 384p. bibl. index. pap., $29.95, ISBN 978-0415972789.

Sharon R. Mazzarella, ed., ***GIRL WIDE WEB: GIRLS, THE INTERNET, AND THE NEGOTIATION OF IDENTITY***. New York: Peter Lang, 2005. 225p. pap., $29.95, ISBN 978-0820471174.

Shayla Theil Stern, ***INSTANT IDENTITY: ADOLESCENT GIRLS AND THE WORLD OF INSTANT MESSAGING***. New York: Peter Lang, 2007. 144p. pap., $27.95, ISBN 978-0820463254.

When I was a girl in elementary school, a common art project involved piecing pictures together from the "leftovers tray" of construction paper. Some girls went for the obvious and made the traditional milk-carton-shaped house with one lollipop tree. Others varied it a bit, maybe adding a cat on the sidewalk. The boys had different tropes, such as gargantuan trucks and dinosaurs, but that's another story. When it came right down to it, exactly what was being put together didn't matter as much as how it was done. There were only so many themes, after all. The tools and the individual's artistry made the biggest difference. Blunt-ended scissors, the sharp edge of pointed scissors snuck in from home, or the measured strength of small fingers tearing strips into precise shapes to make the gradations of light and color that create dimensionality — those were the tools, and our fingers made the artistry. A deft touch using a mouse or trackpad may be more to the point now for girls who take up the culture of technology, with new media choices such as zines, digital movies, podcasts, or even the seemingly ephemeral text of instant messaging, which often gets saved and repurposed.

The four books under review here — *Girl Making*, *Girls Make Media*, *Girl Wide Web*, and *Instant Identity* — have much to say about the media employed in identity construction, but the real heart of the issue is how girls use the tools at hand.

A good place to start is with *Girl Making: A Cross-Cultural Ethnography on the Processes of Growing Up Female*, which offers an international view of what it means to be an adolescent girl — primarily in Australia, but also in the United States and Great Britain. This ethnography centers on a self-filming project in which girls were given camcorders to use for recording self-selected pieces of their lives — a collage in which participants "*played* with representation, *played* with image" (p.50). Author Gerry Bloustien sees what the girls produce as an expression of Bourdieu's "nuanced difference" or even Derrida's *differance*, a treasure hunt of tropes combined and recombined in new configurations that are also a manifestation of Handelman's "serious play" (p.12).

Bloustien gains much insight by her use of ethnography, having extensive access to the girls' home, school, and social lives over a period of fifteen months, but with the entire project actually taking more than ten years to complete (pp.6–7). She describes and analyzes one participant's reaction to seeing herself looking in a hand mirror while she filmed her own directed gaze:

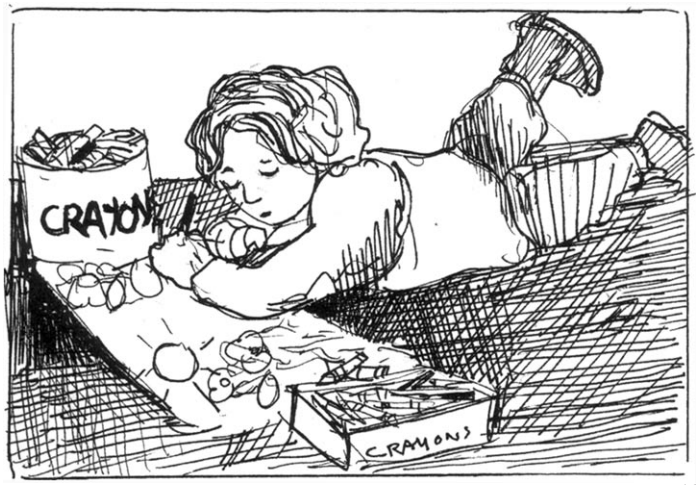
> So with the representation of the self comes perception, insight, and simultaneous delusion — empowerment and alienation. We seem to capture the historical specificity of an "essentialist" self, the "authentic self" — is it there? Who am I? Do I exist? Again Hilary's visual image with the video referred to at the beginning of this chapter was striking because at that moment she captured that uncertainty and incredulity within the camera frame, underlining it powerfully with the words in voice-over, "My goodness, that is *me*!" (p.50)

The representation of self that Hilary sees on the screen meshes with her inner view, creating a new matrix that meets at the moment of vision,

inner vision, and spoken word. It is interesting that the small revelation of self is not complete until she films the insight and the spoken description of inner analysis. The camcorder not only records the moment; it mediates it in the way "media" can.

Subsequent chapters focus on identity seen through the body; defining private space as a reflection of identity; and appropriated public spaces used for expressing identity in the same way as the traditional girl's bedroom, i.e., a construction crafted to express who the girls are. One of the most interesting chapters analyzes acculturations seen through a definition of "cool," which involves how the omnipresent use of the term "cool" as a positive marker for objects, places, or even personal style shapes identity for these girls. Other chapters look at the place of music within identity and how certain parts of music culture have masculine assumptions (e.g., the trope that girls can't rock or can't play certain instruments), which can require more assertion or a purposeful reshaping of gender assumptions for girls who wish to take on particular roles. The last chapter gives a global extension of Bloustien's observations, which are focused for most of the book on Australia. Even though Bloustien deals with these diverse aspects of identity well, the connective force for the book as a whole is the camcorder project.

It was the camcorder project that gave Bloustien access to these young women's lives. But the power of ethnography is such that it situates the researcher as a natural part of the observed landscape. Bloustien went with her subjects to the clubs, the mall, and their schools, and regularly visited their homes as part of the study. Her presence as a researcher provided another lens focused on the scene, one without tape or editing limitations, and allowed her to enter places and experiences she would never, as a "normal mother" of two children, have gotten beyond the smoky surface of. For example, the footage shot by Pat, a self-described "raver" in the study, of preparations for a rave "at the disused Adelaide Gaol" [Jail] (p.172) shows a transformation through the use of image that anyone but a participant might have missed. Bloustien writes that in Pat's video, "the grim stone walls of the jail gradually became the backdrop for a very different cultural space, a very different social context for ephemeral identities" (p.172). At the same time, this transformation was not necessarily the inversion of public space "from rule to misrule" that the participants in the event intended. As Bloustien points out, "the commercial aspect of a rave was paramount: if not enough money could be made from the night, if there were not enough potential supporters, then the event would be cancelled" (p.173). At the same time, this commercialism hinders the otherwise primary function of a rave as identity consolidator and community builder and makes the choice of space less contested and more of a commercial choice.



Miriam Greenwald

Clearly, the subject Bloustien tackles is large, and the timeframe equally so. But is the camcorder the only notable technology in these girls' lives? If any of Bloustien's subjects were involved in the social computing activities of the time, such as email, IRC, ICQ, Bulletin Board Services, or Usenet groups, she does not mention it. She does discuss the gendered nature of technology use, noting that "women are not socialized into understanding technical matters" (p.49). In all fairness, it may be that none of the girls in this study had a computer in the home or Internet access either in school or in a public place such as a library or an Internet café. Even if that was the case, the exclusion of commonly used technologies from the book merely serves to perpetuate a perception of women as innately technophobic. Despite this oversight, which may have more to do with the place and time of the study than with any intentional exclusion, this is a powerful book with much to offer readers interested in girls' studies. It records and analyzes girls in the act of recording and analyzing themselves, a reflective practice that needs to continue in other media as well if we are ever to understand more about both identity construction and the technical tools that enable or accelerate it.

Using a slightly different approach, Mary Celeste Kearney also deals with identity in *Girls Make Media*, while at the same time pushing media to the forefront. Kearney sees

If this is the future for girls in media production, then it doesn't matter whether you call them girls, grrrls, gurls, or cybergirls; the point is that they are there, and they aren't waiting for someone else to "empower" them.

media use by girls — especially those media normally co-opted by men — as positive in itself, as a form of empowerment. The point is a simple one. Before stereotypical depictions of women in the media can change, more women must become media producers. Kearney provides a detailed view of girls who make movies, produce and read zines (print and Web), and give the lie to the term *frontman* in rock bands. At the same time, she offers insight about the economic and social capital needed to keep such projects alive, especially the ones geared to adolescent girls who are also economically disadvantaged. It's expensive to make movies, and computers are yet to be a given in the home. Even when a girl's family has a computer, it may be seen as a glorified typewriter rather than as a multimedia producer complete with iMovie, Garageband, Final Cut Pro, Macromedia Flash, or even text- and image-manipulating software such as Adobe Photoshop, Illustrator, or InDesign. *Girls Make Media* is a call for action, but it is also a good resource for those who wish to know more about the history and present status of media production by girls for girls.

Centering on the concepts behind the DIY (Do-It-Yourself) movement, Kearney analyzes several forms of media production by girls, some organized by adults and some self-generated. Beginning with movie production, she moves on to print, music, and the Web, highlighting work that is being done by girls who believe that in the midst of a society that finds them invisible, they can "do it themselves" and collectively act for change. The chapter on "cybergurls" is especially thorough. Citing Doreen Piano, who has done much work in the area of feminist print and Web zines and their "distros" (distributors), Kearney agrees that distro owners "represent not only a new generation of feminist media distributors, but also a unique type because of their commitment to cyberculture" (pp.284–85). If this is the future for girls in media production, then it doesn't matter whether you call them girls, grrrls, gurls, or cybergirls; the point is that they are there, and they aren't waiting for someone else to "empower" them. Thus, their future is very bright indeed.

Important within the examination of various media production by girls is the author's own study of twelve zine distros run by girls. Kearney chose online distro owners "because their web skills and participation in digital culture are quite high in comparison to other young female web users" (p.255). She writes,

> In addition to creating online businesses [for distributing print copies of girl-run zines], which requires regular maintenance, these teenage girls and young women are active in web culture via email, instant messaging, message boards, and online journals (also known as web logs or more commonly, "blogs"). Another reason I am interested in studying this specific group of young female web designers is because the particular type of website they develop — online distros — allows them to merge and thus blur the distinctions between, several practices essential to media culture: *consumption* (most of these girls read zines and have created a mechanism by which other zine readers can obtain such texts); *production* (most create zines and have produced at least one website, their distro); *entrepreneurship* (all are business owners, even if they rarely make a profit or a living from this work); *community development* (most encourage communication with their customers, and all participate in groups related to micro media). (p.255)

This blurring between the functions of consumption, production, and distribution, as well as the resulting community-building so valued by feminists, is a hallmark of the DIY movement among feminist women and girls; at the same time, it has side benefits for those interested in how girls take on technology use as a part of their identities.

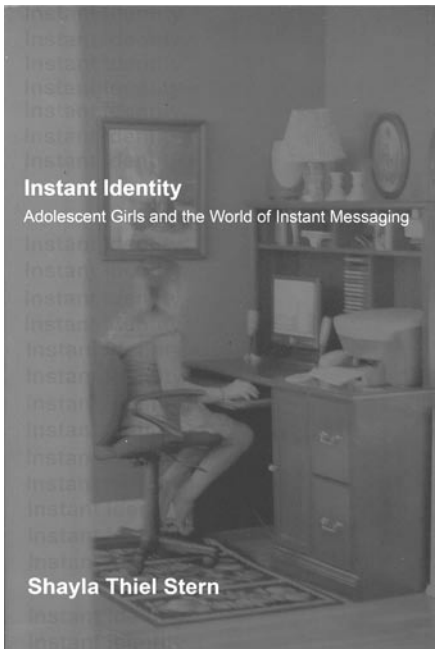
Kearney finds that these girls "develop interest, training, and experience in computing outside academic settings" (p.290), an observation I also made in my own research on adolescent girls and personal weblogs. Even now, schools that do include technology focus mostly on trade literacies, such as learning to use word-processing, database, and presentation applications of the sort typically needed in a secretarial or other support position. In other words, schools still assume that girls (and to some extent boys as well) will be media *consumers* rather than media *producers*. *Girls Make Media* gives evidence that counters the passive view of women as exclusively media consumers, with its extensive histories and details of grrrls (and gurls) who make media in their own image and in their own words.

Venturing further out into digital space, *Girl Wide Web: Girls, the Internet, and the Negotiation of Identity* is a collection of articles on how girls use the Web for identity construction, including some older ways, such as home pages, fan-based home pages, and old journalism-style Web magazines; and some newer developments such as instant messaging.

Like most anthologies, this one contains a combination of the good, the bad, and (a little bit of) the ugly, yet it leans definitively toward the good. It was disappointing to me that the essay "Gender, Power, and Social Interaction: How Blue Jean Online Constructs Adolescent Girlhood," by Susan F. Walsh, could apparently not be updated before publication to reflect the fact that the Blue Jean Online website, according to Wikipedia, was disbanded in 2004 (see **http://en.wikipedia.org/wiki/Blue_Jean_Magazine**). The website is portrayed glowingly as an alternative to traditional print magazines for girls, with their rigid ideology about what it means to be female. Clearly, the site had a rich history that is worth writing about, but current visitors to **http://www.bluejeanonline.com** will not find examples of the original girl-produced content, but are instead automatically redirected to **http://bluejeanpublishing.com**, a professionally produced publicity site for Sherry Handel that includes promotion for her book *Blue Jean: What Young Women are Thinking, Saying, and Doing* (2001), which is based on the print magazine that preceded the website. This alone is evidence for the importance of collections like *Girl Wide Web*; the ephemeral nature of the Web made Walsh's chapter obsolete before the collection could get out in print. On the other hand, print production is flexible enough these days that it seems there should have been time for the author of the chapter and/or the editor and publisher of *Girl Wide Web* to have inserted a statement about the demise of the site, at the least, before the book was printed in 2005. Sites like this that no longer exist should be written about to keep Web history alive, but should also be placed in current context. I would speculate that Blue Jean Online died *not* because girls no longer want to write about issues tied to their lives, but because newer technologies — such as blogs, Facebook, MySpace, and Twitter — are better suited to their needs.

That issue aside, the collection strives to meet a high standard for inclusiveness, in terms both of culture and of types of media. Sharon R. Mazzarella, in "Claiming a Space: The Cultural Economy of Teen Girl Fandom on the Web," details the remediation — using the word in the way that Jay David Bolter and Richard Grusin do (in their foundational book of the same name[1]) about the process people go through when media use evolves from an earlier medium to a newer, more technologized one — of traditional fandom from print to the Web. Mazzarella also sees those sites as "cultural artifacts" (p.144) where girls act as cultural producers (p.145) and accumulate "popular culture capital" (p.150) that they can then share with other online fans, thus "intentionally seeking to create (or join) a community" (p.153). Another chapter, Shayla Theil Stern's "'IM Me': Identity Construction and Gender Negotiation in the World of Adolescent Girls and Instant Messaging," was the basis for the final book reviewed in this essay, *Instant Identity: Adolescent Girls and the World of Instant Messaging* (also published by Peter Lang).

The last chapter in the book, "The Constant Contact Generation: Exploring Teen Friendship Networks Online," by Lynn Schofield Clark, may also be the most forward-thinking. It ably speculates about and synthesizes the implications of the always "on" adolescent girl, in touch with her peers every waking moment through instant messaging, cell phone, and email. Given this collection's focus on different aspects of the Web and identity, I also wonder how one of the newest social software developments, Twitter — an add-on frequently placed



in a block on a user's blog where it is used to note what the user is doing at every moment — would affect Clark's assessment that "today's young people experience constant accessibility, separation from adults, and their multitasking abilities as liberating and empowering, a way to manage risk and to direct one's own life course" (p.218). I suspect that girls' use of such products as Twitter would illustrate the author's point quite well. They would probably also heighten her sense that such a high degree of self-surveillance,

while "seemingly empowering," could also "echo a set of employer-defined expectations that end up erecting limits on leisure and personal privacy at later points in life" (pp.218–19). This blurring of the line between public and private has massive implications for "gurls" — and others.

Shayla Theil Stern's *Instant Identity: Adolescent Girls and the World of Instant Messaging* was a late entry into this review (having just become available from the publisher mid-year), but a most welcome one. Although many books and articles about the Web point out the increasing blurring of the line between what is considered public and what is considered private, this work, in its consideration of instant messaging (IM), describes yet another layer of fuzziness — that between the textual and the oral. In other words, as Theil notes, IM occurs in real time, like a face-to-face casual conversation, yet it can also be saved as a file that can be read later as a record of a memorable conversation or as a type of diary (pp.58–59). Theil uses case studies of twelve (originally fourteen) adolescent girls recruited through word of mouth for an ethnographic study in which IM conversations were collected over a period of eight months in 2001 and 2002 (pp.16–17). As Theil states, IM is "a preferred mode of communication among large sectors of adolescent girls." The book's chapters include a look at how IM is used to "demonstrate social status and in some cases, 'fake' popularity" through buddy list disclosure, how it is used as "a new means of gossip," how IM can be private space within the family home, and how many of the girls found it "easier to disclose personal feelings online than in person or on the phone, and their IM conversations often cover personal topics such as sexuality and religion" (p.25).

Community construction is another aspect of IM, with one common use being that of social planning (pp.33–34), but the flip side of that community is how competitive the girls can be about how many people they can interact with at the same time, as discussed in the chapter entitled "How Many Peeps Are On 4U?" (pp.39–41). Another negative aspect is that IM can be used as a means of exclusion through blocking, both literally in IM and socially in public (pp.41–42).

Overall, this book uses textual analysis and interviews to look at what may be the pivotal medium of communication for adolescent girls at this time. New technologies will emerge, and instant messaging will continue to evolve, adding new features while blending with other social software. In its overall importance, though, I believe IM is at least equal in status to telephone use by girls in the "Princess phone" era of the 1960s and 1970s. With that in mind, until more of the ongoing research on adolescent girls and instant messaging comes out (I'm thinking specifically of Pam Takayoshi of Kent State's longitudinal study on girls and IM, which recently won a grant from NCTE), this densely packed little book gives an accurate and readable look at how girls interact online using instant messaging software.

All four of these books are clearly and unapologetically within the realm of girls' studies. Few scholars would argue that there are too many studies on adolescent girls and identity. Far too many studies focus on the "generalized adolescent," which really means boys only. But for whatever the reasons (and they are complex), adolescent boys and adolescent girls have different approaches and goals when it comes to identity construction. Looking at who girls are as well as what they aspire to through their use of new media continues the thread of earlier identity-construction studies on consumerism and girls' bedroom culture. The history Kearney gives in *Girls Make Media*, "Girls' Cultural Production Prior to the Late Twentieth Century" (p. vii), contextualizes this history. At the same time, her careful examination of the zine culture complements the camcorder case study of identity-construction used in Bloustien's *Girl Making*. Finally, Stern's *Instant Identity* is a welcome expansion and later look at the issues raised and thoughtfully considered in Mazarella's collection, *Girl Wide Web*. These four works, with their focus on girls, girls' identity construction, and the media girls use in the process, produce a fascinating read that adds much to what we know about "girl-making," no matter how you spell it.

Note

1. Jay David Bolter & Richard Grusin, *Remediation: Understanding New Media* (Cambridge: MIT Press, 2000).

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"Othered" Girls: Growing Up Between Two Worlds

by Sarah Hentges

Kyra D. Gaunt, ***THE GAMES BLACK GIRLS PLAY: LEARNING THE ROPES FROM DOUBLE-DUTCH TO HIP-HOP***. New York: New York University Press, 2006. 238p. bibl. index. musical transcriptions. pap., $20.00, ISBN 978-0814731208.

Vickie Nam, ed., ***YELL-OH GIRLS! EMERGING VOICES EXPLORE CULTURE, IDENTITY, AND GROWING UP ASIAN AMERICAN***. New York: HarperCollins/Quill, 2001. 336p. pap., $13.00, ISBN 978-0060959449.

Jill Denner & Bianca L Guzmán, eds., ***LATINA GIRLS: VOICES OF ADOLESCENT STRENGTH IN THE U.S.*** New York: New York University Press, 2006. 304p. index. pap., $22.00, ISBN 978-0814719770.

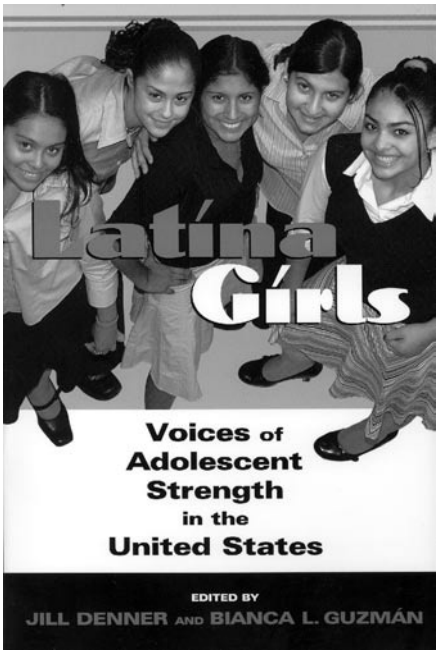
These three books represent three different examples of "girls' studies," not only because they each focus on one particular racial or ethnic group, but also because each provides an approach that is particular to the group of girls being "studied." These works do not necessarily exhibit the theme of "'othered' girls" overtly. Rather, the term as used in this essay refers partly to the ways in which girls' studies continues to return to a middle-class, white, American model of girlhood despite the commitment of this field to an interdisciplinary, intersectional, transnational approach. In fact, these books can help us to better understand the inherent diversity of the field and the importance of preserving and promoting a diversity of approaches as well as a diversity of subjects and subject matter.

Technically, none of these books is a girls' studies text. According to their covers, *The Games Black Girls Play* is categorized as "African American Studies/Music"; *Latina Girls* is considered "Latino Studies/ Psychology"; and *Yell-Oh Girls!* is categorized as "Teenagers/Ethnic Studies." Logically, each fits its listed categories. Kyra Gaunt (*The Games Black Girls Play*) is an associate professor of ethnomusicology and a jazz vocalist, songwriter, and recording artist, and her work is complex and nuanced in its academic theory and analysis. *Latina Girls* collects the efforts of social scientists toward an understanding of Latina girls that will foster institutional change, particularly by changing the perceptions of practitioners and policy-makers. And Nam's anthology (*Yell-Oh Girls!*) captures both the voices and the experiences of teenagers as well as issues central to ethnic studies, such as assimilation and ethnic identity; intersections of race, ethnicity, class, gender, and sexuality; and activism against stereotypes and oppressions.

Considering the ways in which narrow categories plague "adult" studies, it makes sense that girls' studies, an emerging subfield of women's studies, would also suffer from these institutionalized divisions. However, part of what girls' studies is about is challenging the ways in which traditional scholarship has treated girls, and this includes the ways in which girls of color have been "othered" within and without scholarship. By creating a category of review that focuses on books that center nonwhite girls, scholars and educators can challenge the ways in which we conceive of and approach girls' studies. First, we can decenter the white, middle-class girl as the de facto model for girls' studies and begin to better understand the ways in which girlhood is particular to social location, even as girls share commonalities across locations. Much work has already begun toward these ends. For instance, consider *All About the Girl: Culture, Power, and Identity*, edited by Anita Harris, and *Girlhood: Redefining the Limits*.[1]

Second, we can explore the ways in which we understand intersections of race, class, gender, sexuality, and citizenship — within and across categories of "girl" — by considering the ways in which these facets of identity are navigated by girls within racialized spaces, as well as the ways in which such negotiations are understood by particular scholarly approaches (psychology or ethnomusicology, for instance). Most importantly, these works remind us that girls and girls' studies challenge women's studies as well as traditional disciplinary approaches to scholarship. Together, these works represent many

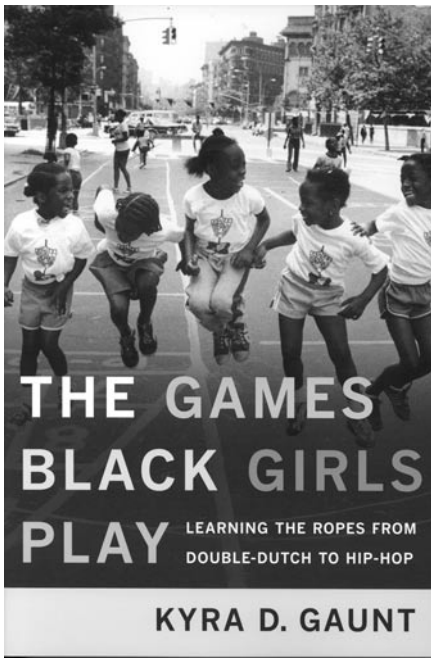
of the tenets of girls' studies as well as the challenges that will continue to face this subfield and the fields it crosses, literally and figuratively.



In their introduction, the editors of *Latina Girls* argue that their volume "is a 'wake-up call' to practitioners and researchers that most Latina girls do make positive life choices, and many transform the homes, schools, and communities where they experience discrimination, limited opportunities, and institutionalized racism into safer, more equitable spaces" (pp.1–2). Thus, in the first few pages it is clear that this book means not only to challenge traditional research approaches and the stereotypes that such work both relies upon and perpetuates, but that it also means to challenge the invisibility of Latina girls within Latino/a studies more generally. Through both of these functions, this book is certainly a part of the field of girls' studies. Likewise, *The Games Black Girls Play* reveals the ways in which many studies of black popular culture or hip-hop music dismiss, ignore, or downplay the ways in which African American girls are a part of this popular culture, because "[t]he games black girls play — handclapping game-songs, cheers, and double-dutch jump rope — may not even register as a kind of popular music because the term is chiefly reserved for commercial productions often dominated by men" (p.1). Thus, Gaunt's feminist ethnography challenges traditional approaches to scholarship in music studies and studies of black popular culture, as well as in African American studies and ethnomusicology more generally. For example, Gaunt focuses on "girls and women so we [can] talk about the socialization of music, race, and gender in African American Culture" (p.183), rather than simply talking about the "sexual politics of men" (p.183). This focus speaks to the limitations of patriarchal approaches as well as to the need to reconfigure the ways in which we study music, art, culture, etc., to bring the focus not simply to girls but to the issues connected to girls and women that are too often overlooked.

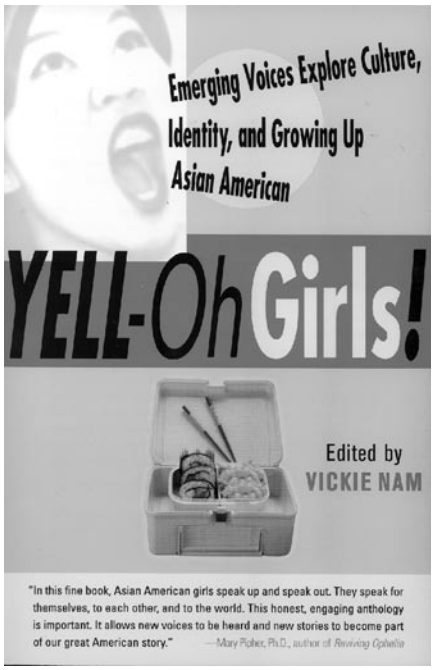
In both *Games* and *Latina Girls*, girls have been "othered" within studies about their respective racial and ethnic groups. Thus, both of these texts seek to remedy a lack of attention to girls within African American studies and Latino/a studies, and both take a particular focus within each field in order to do so. Gaunt focuses on black music, seeking to "[uncover] ways of knowing black musical aesthetics and black musical identifications through embodied practice" (p.3). Denner and Guzman focus on institutional settings and Latina girls' negotiation of these structures. While each of these works is crucial to a full understanding of girls' studies, each is also limited in providing that understanding, since each is so particular to its disciplinary approach (as disruptive or potentially transformative as this approach may be to traditional inquiry). This is particularly true of Gaunt's work, which includes a variety of "musical figures" and depends on a familiarity with African American studies and black musical forms. Gaunt sees her work, as such, as a "clarion call for expanding black musical studies to include gender and embodiment" in its analysis of "musical sounds, behaviors, and concepts" (p.187). Likewise, Denner and Guzman create a text that is meant to challenge the social sciences and to create new avenues of study that are, essentially, girls' studies — focused on Latina girls.

While both of these books provide a particular scholarly inquiry, they also show how girls of color have been "othered" in their lives — for instance, in their negotiations between the dominant culture and the culture



or cultures each girl navigates in a search for self, identity, community, and voice. Gaunt asks, "What if black girls' musical play was a training ground for learning not only how to embody specific approaches to

black musical expression, but also learning to be socially black?" (p.19). This question is, in fact, what Gaunt illustrates throughout her book. What is implicit in this question is that black popular culture provides a space for "blackness" that does not exist within the (white) American mainstream for black girls. But, as Gaunt argues, her "objective" is "musical"



— "to challenge essentialist and anti-essentialist notions of race, gender, and music, from a complex, black musical perspective" (p.185). In this way, her book is not really about *girls* as much as it is about the (musical) *games* that girls play. Ultimately, Gaunt's text is written not for a girls' studies audience but for an audience of scholars in the fields of African American studies and ethnomusicology. She takes an approach that is similar to Gyatri Spivak's "strategic essentialism" (p.35), but she also challenges essentialism by considering, along the lines of Stuart Hall, "how the 'black' and what is 'popular' in black musical culture is historical, cultural, and negotiated through gender roles and meanings" (p.35). However, Gaunt's work is important to the field of girls' studies, because it shows the ways in which girls' studies — or at least a focus on girls' lives, ideas, and experiences — can interrupt traditional approaches to music as well as a variety of other (or "othered") subjects. Most of all, Gaunt illustrates some interesting parallels to previous work in girls' studies. For instance, she finds that girls are the "primary agents" in black popular music culture, but that "then something happens. Girls abandon this agency, and their position of musical leadership, as they grow up" (p.183). While this analysis is particular to Gaunt's study, it also echoes the work of Lyn Mikel Brown and Mary Pipher, both of whom argue that "something" happens to girls to cause their voices to go underground around adolescence.[2]

This phenomenon may be part of the impetus for *Latina Girls*, the focus of which is on girls who have been silenced by the institutions and practitioners who often attempt to help them. This is a book for researchers and for the "teachers, adult allies, and parents" who need to "support Latina girls to help them succeed and to make positive contributions to their communities" (p.1). As such, it is focused on "an effort to build a research base to inform both theory and practice" (p.7). Each piece provides important studies that range from issues of identity and sexuality, family and home life, schools and careers, health and technology, and resistance to race and gender oppression. This book is also, as the editors write, "a space for girls' voices to be heard" (p.11) — and the girls' voices are heard, but only as a part of the research. What girls say and do is interpreted by the authors and editors, who often discuss "implications" of and "conclusions" to these studies using a methodical social science approach. In this way, this book is problematic as a girls' studies text because it is yet another adult analysis of adolescent lives. One of its greatest strengths, however, is in the ways in which the editors (and several chapter authors) position themselves and their interests in relationship to their work.[3] Ultimately, this book is about the editors' hope ("or *esperanza* in Spanish," p.11) that "the public will see beyond the cultural and gender stereotypes that are currently used to categorize Latina girls and restrict their opportunities" and that we all might "begin to recognize and repeat others' strategies to maintain their culture while resisting stereotypes and transforming systems of oppression" (p.11). The multi-faceted, social science approach and the book's organization "around four developmental processes" (p.8) — negotiating family relationships, overcoming institutional barriers, accessing institutional support, and developing initiative — certainly provide an important model for resisting stereotypes and transforming systems of oppression.

Yell-Oh Girls! also provides such a model, but in a very different way from the other two books reviewed here. First, this work is centered on girls' personal writing, with each piece including some biographical information about the author, her age, and where she comes from.

These pieces are interspersed with commentary and contextualization from the editor, Vickie Nam, through her own personal stories and reflections as well as through her selection of quotes from Asian American authors and critics and her inclusion of

"mentor pieces"— "bricks-and-mortar stories" from women who have "in some way, demonstrated a strong commitment toward nurturing young women and infusing our imagination with colorful possibilities" (p.xxxi). Together, all of these elements provide an important model for work within girls' studies by providing space for girls' voices and experiences, by connecting girls and women across generations, and by exploring the "unique perspectives" and "common themes" that "evok[e] the group's subtle yet distinctive collective consciousness" (p.xxx). In fact, in her organization of this anthology, Nam is conscious of the ways in which the structure of the anthology must reflect the interactions and overlap of the pieces, and she organizes them so that "readers can take the journey along with us, experiencing every ebb and flow of our lives" (p.xxx).

But this journey is not meant to be passive. Nam's dream "is that these writings will inspire girls everywhere to speak out or — if they want — to *YELL like hell*" (p.xxxi). Clearly, *Yell-Oh Girls!* is an important contribution to girls' studies, as it allows "othered" girls to speak but also puts their words into contexts that help girls and women to develop identity formation, agency, and political activism.

Yell-Oh Girls! is unlike both *Latina Girls* and *The Games Black Girls Play* in its approach. In its use of girls' words, its orientation toward activism, and its attempts to bridge generational gaps, it is, perhaps, most representative of a girls' studies text. *Yell-Oh Girls!* covers topics familiar to scholars of girls' studies and ethnic studies, and also shows how these topics intersect. For instance, "Orientation: Finding the Way Home" speaks to one of the difficulties of being Asian American — a failure to fit into the norms of either "home" culture; and "Dolly Rage" considers the difficulties of beauty norms, sexuality, and friendship in a world dominated by white images and ideals. The last section of this book, "Girlwind: Emerging Voices for Change," speaks directly to traditions of activism and possibilities for future forms of activism. Another, "Finding My Voice," echoes and extends previous girls' studies texts such as *Ophelia Speaks*.[4] The raw, intense, compelling, passionate, provocative, critical, and illuminating pieces in this volume provide an important voice for the "othered girls" of girls' studies, and the book as a whole provides a resource for teachers of girls' and women's studies that translates easily into the classroom. The text is rich and accessible and echoes scholarly debates in a language that appeals to a wide audience.

All three of these books provide important resources for those teaching girls' studies or related subjects, whether they are incorporated directly as texts for the class or used as resources for teaching related topics or complicating our approach to girls' studies. Complemented with other texts, these books can begin to bring the stories of "othered girls" into students' consciousness**.** Such a shift in consciousness means that white students/scholars must decenter themselves, and that they and students/scholars of color must take a comparative, intersectional look at their own and others' racial and ethnic identity. Popular culture can provide compelling complementary texts for use with all three of these books. For instance, a spoken-word piece by the Philadelphia trio "Yellow Rage" helps to bring many of the themes in *Yell-Oh Girls!* to life. Coupled with any of the other selections in the book, but especially with Meggy Wang's "For Those Who Love Yellow Girls" and Kristina Sheryl Wong's "A Big Bad Prank: Broadening the Definition of Asian American Feminist Activism," this spoken-word piece illuminates the ways in which Asian American girls negotiate stereotypes and "orientalist" sexualization by talking back (loudly).[5] And when considering *The Games Black Girls Play*, students can use the film *Brown Sugar*, for instance, to discuss the ways in which hip-hop is feminized and embodied by the female protagonist (partially through her coming of age), as well as the ways in which gender and sexuality are often left out of discussions about hip-hop.[6] Although Gaunt focuses on girls (and women), texts such as the new anthology *Home Girls Make Some Noise: Hip Hop Feminism Anthology*, edited by Gwendolyn D. Pough et al., might provide more accessible pieces to complement Gaunt.[7] In classes and workshops, girls can then determine their own place in "the game" and create texts and critiques that reflect and complicate this "place." Finally, juxtaposing *Latina Girls* with the HBO film *Mi Vida Loca* (particularly the directors' commentary) would help to show the ways in which Latino/a youth are stereotyped by adults who often claim to have their best interests in mind, as well as the ways in which the editors' approach to *Latina Girls* differs from more traditional scholarly approaches. Complementing *Latina Girls* with the recent HBO film *Walkout*, on the other hand, would also help to illustrate these concepts while providing historical context for Latina/o struggles in and out of education, past and present.[8]

The most important thing that all three of these books offer, however, is that their objects of study are not objectified, but rather are allowed to speak and act and — most of all — challenge the ways in which girls, particularly girls of color, are "othered" in scholarship and in life. Ultimately, such work is what the

field of girls' studies aims to create and foster. In order to truly diversify the approach and subject matter of girls' studies, we must seek out works that have been "othered," just as we must find the ways in which such works are not simply part of an "add and mix" approach, but are crucial to a complete, complex, and nuanced understanding of the lives — and potential transformative power — of girls and girls' studies.

Notes

1. Anita Harris, ed., *All About the Girl: Culture, Power, and Identity* (New York: Routledge, 2004); Yasmin Jiwani, Candis Steenbergen, & Claudia Mitchell, eds., *Girlhood: Redefining the Limits* (Montreal: Black Rose Books, 2006). Editor's note: Both of these texts were reviewed in our girls' studies series in *Feminist Collections* v.28, no.3 (Spring 2007).

2. Lyn Mikel Brown, *Raising Their Voices: The Politics of Girls' Anger* (Cambridge, Massachusetts: Harvard University Press, 1998); Mary Pipher, *Reviving Ophelia: Saving the Selves of Adolescent Girls* (New York: Ballantine, 1994).

3. See for instance, page 11 of the introduction as well as the last chapter, where the authors "describe our position on this topic in relation to the book in more detail" (p.11). Nam and Gaunt also position themselves in relationship to their texts in clear, insightful ways. This self-awareness is an important element in scholarship generally, but especially in girls' studies, a field that is most often taken up by women in the interest of girls.

4. Sara Shandler's response to *Reviving Ophelia* was to provide a text that included girls' voices rather than adults speaking for girls. Sara Shandler, *Ophelia Speaks: Adolescent Girls Write About Their Search for Self* (New York: Harper Collins, 1999).

5. *Def Poetry Jam*, HBO, Season 1, Episode 2.

6. The beginning sequence of this film works well in fostering such discussions. We see a whole range of men discussing when they first "fell in love" with hip-hop, as protagonist Sydney narrates. The film also shows how Sydney grew up (came of age) loving hip-hop, as well as the ways in which hip-hop continues to play important roles in her adult life.

7. Parker Publishing, LLC (Sojourns), 2007. Also note that an essay version of Gaunt's work — "Translating Double-Dutch to Hip-Hop: The Musical Vernacular of Black Girls' Play" — appears in the anthology *That's the Joint: The Hip-Hop Studies Reader*, edited by Murray Forman and Mark Anthony Neal (New York: Routledge, 2004).

8. *Mi Vida Loca* relies on the very stereotypes that the editors and authors of *Latina Girls* attempt to counter. The beginning of the film, shown with the director's commentary, gives a clear view of the anthropological approach that attempts to preserve the culture of Latino/a youth. The distance between the filmmakers and their subject is clearly evident and represents the opposite of the approach of *Latina Girls*. *Walkout*, a film produced by Latinos/as in Hollywood, many of whom participated in the 1968 student protests that are the subject of this film, is one of the few girls' films that features a Latina protagonist. This film can provide a springboard for talking about many of the issues discussed in *Latina Girls*.

[*Sarah Hentges is the author of* Pictures of Girlhood: Modern Female Adolescence on Film. *Her article "From Girl Power to Empowerment: The Theory, Pedagogy, and Practice of Girls' Film" appeared in* Feminist Collections *v.28, no.2 (Winter 2007). She is currently an instructor at Washington State University, where she teaches in the comparative ethnic studies and English departments.*]

Disruptive Girlhoods: Books on Aggression in Girls

by Jillian Hernandez

Sharon Lamb, ***THE SECRET LIVES OF GIRLS: WHAT GOOD GIRLS REALLY DO — SEX PLAY, AGGRESSION, AND THEIR GUILT***. New York: Free Press, 2002. 272p. ISBN 978-0743201070. (Out of print, but available used from many booksellers.)

Marjorie Harness Goodwin, ***THE HIDDEN LIFE OF GIRLS: GAMES OF STANCE, STATUS, AND EXCLUSION***. Blackwell, 2006. 344p. pap., $29.95, ISBN 978-0631234258.

Martha Putallaz & Karena L. Bierman, eds., ***AGGRESSION, ANTISOCIAL BEHAVIOR, AND VIOLENCE AMONG GIRLS: A DEVELOPMENTAL PERSPECTIVE***. Guilford Press, 2005. pap., $28.00, ISBN 978-1593852320.

James Garbarino, ***SEE JANE HIT: WHY GIRLS ARE GROWING MORE VIOLENT AND WHAT WE CAN DO ABOUT IT***. Penguin Group, 2006 (pap., 2007). 304p. pap., $15.00, ISBN 9780143038689.

Christine Alder & Anne Worrall, eds., ***GIRLS' VIOLENCE: MYTHS AND REALITIES***. Albany, NY: State University of New York Press, 2004. 212p. pap., $21.95, ISBN 978-0791461105.

Contemporary artist Anna Gaskell is known for her engrossing depictions of girls engaged in acts of violence. They are the subjects of mysterious, sadistic narratives in which they plot against and injure each other. The girls don outfits reminiscent of illustrations from Lewis Carroll's *Alice in Wonderland,* from which the photographs in Gaskell's *override* series are inspired. Devoid of the naiveté and innocence that mark Alice as an icon of white girlhood, Gaskell's girls embody the "new" aggressive girl of the twenty-first century.

The surge of interest in girls' aggression has been generated in part by statistics on girls' increasing arrest rates relative to boys, media attention on acts of girl violence, widely read books on girl-against-girl relational aggression,[1] such as Rachel Simmons's *Odd Girl Out* (2002), and popular cultural representations of young women in films such as *Mean Girls* (2004). The books featured in this review offer a wide and divergent range of perspectives on these new mean and violent girls, and some of them question whether there is anything "new" about such girls at all.

Tempering Empowerment

Prior to the recent focus on aggression in girls' studies literature, publications such as the American Association of University Women's study *Shortchanging Girls, Shortchanging America* (1991), Mary Pipher's *Reviving Ophelia* (1994), and Peggy Orenstein's *Schoolgirls* (1995) were concerned with girls' loss of self-esteem at adolescence and inspired advocacy and activism for girls' empowerment. James Garbarino links girls' empowerment to their growing aggression in *See Jane Hit: Why Girls Are Growing More Violent and What We Can Do About It.* Garbarino states, "It is logical to assume that if girls are empowered, they will become more likely to engage in physical aggression. Of course that is exactly what I think is happening" (pp.43–44). *See Jane Hit,* which is aimed primarily at parents, explores the causes of girls' increasing physical aggression, cites pop cultural influences on girls' violence, and offers strategies for prevention.

The book features accounts of female aggression from a narrow sample of approximately 200 middle-class, suburban women students at Cornell University, where Garbarino was formerly a professor. Their accounts describe clashes with siblings, self-harm, fighting over boyfriends, and overindulging in the physicality of sports. Although Garbarino includes some accounts of "troubled" girls of color he encountered through his work with youth in the juvenile justice system, the book is primarily concerned with the burgeoning violence of the middle-class white girl, whom he dubs the "New American Girl" and describes as "unleashed."

This "unleashed" girl is the product of liberation from patriarchal values, according to Garbarino; possessing "excessive self confidence" (p.77), she is supported by the media, which encourages her behavior by providing aggressive role models such as the Powerpuff Girls. The author suggests that in addition to empowerment, girls' increasing violence is due also to the "socially toxic" cultural landscape, which glorifies violence and makes tough girls look cool. Garbarino believes that feelings of isolation contribute to the

anti-social behavior of troubled youth, and he holds that one of the most effective ways of countering the culture of violence is by providing youth with a sense of spiritual grounding (p.197). He notes that youth who participate in religious programs are better equipped to resist engaging in violence, as they possess a larger sense of purpose in the world. *See Jane Hit* features a listing of intervention programs and (Canadian) government resources for girls. Although Garbarino cites numerous psychological studies and government statistics to support his position, his theories place girls in a bind where they must negotiate anger and acquiescence, empowerment and submission, self-confidence and insecurity.

Anna Gaskell, *Untitled #29* (*override* series), 1997
Chromogenic Print, 8 x 10 inches
Courtesy of the artist and Yvon Lambert New York–Paris

Gender Disruptions & State Interventions

Girls' Violence: Myths and Realities, a powerful collection of essays by scholars in the fields of criminology, education, youth care, and criminal justice, interrogates the construction of the "new" violent girl through analyses that examine girls' violence in Australia, Britain, Canada, and the United States. *Girls' Violence* would be an excellent resource for a girls' studies course, for girls' studies researchers, and for youth practitioners who work with girls in alternative settings, as the authors use accessible language to articulate their provocative critiques of popular discourses on girls' violence.

In her essay "Twisted Sisters, Ladettes, and the New Penology: The Social Construction of 'Violent Girls,'" co-editor Anne Worrall challenges the notion that girls' aggression is an outcome of empowerment (the view held by Garbarino as well as by journalists such as the *Sunday Times*' Lisa Brinkworth, who published a story about "menacing" girl gangs). Worrall states that "according to Brinkworth, the responsibility for all this lies with feminism. This is what happens when you loose the controls on women" (p.46).

What Worrall and other contributors to *Girls' Violence* offer is the suggestion that the phenomenon of girls' increasing violence does not reflect a rise in real acts of violence, but rather that it is primarily a perception generated by shifts in public policy whereby girls are increasingly incarcerated for status offenses[2] and failure-to-comply charges that previously would not have resulted in imprisonment. "In Canada and the United States," writes Worrall, "there is evidence that the much criticized use of 'status offenses' to justify the incarceration of girls has been replaced by 'failure to comply' charges. The latter, which may concern breaches of noncriminal court orders (curfews, residence and association conditions), allow the courts to reclassify status offenders as delinquent and incarcerate them in penal, rather than welfare, facilities" (p.53).

The racially charged 1997 murder of Reena Virk, a fourteen year-old South Asian girl in Victoria, British Columbia, by a group of white male and female peers is the subject of Sheila Batacharya's essay in *Girls' Violence.* Batacharya examines how the media's approach to reporting the murder was marked by stereotypes of girlhood and a suppression of the race issues it exposed. The essay questions the construction of the new aggressive girl and how it relates to issues of race: "[T]he narrative of girl violence is constructed around the idea that violent white girls are a new phenomen[on]" (p.67). Batacharya's analysis also sheds light on the manner in which race informs the production of phrases such as "New American Girl" (by authors

such as Garbarino) to describe this phenomenon. She cites the work of Amita Handa, a researcher of young South Asian women in Canada, who holds that "moral panics articulate notions of white citizenship and regulated bourgeois sexuality" (p.67). Drawing on Handa's view, *See Jane Hit* could be interpreted as expressing moral concern, or "panic," through Garbarino's prescription of a *spiritual* solution to the problem of girls' aggression in a text that is overwhelmingly concerned with the behavior of white, heterosexual, middle-class subjects.

Several authors in *Girls' Violence* interrogate issues of girls' internalized misogyny and male identification. They also examine how the state attempts to regulate the anger and sexual behavior of girls via penal practices. Unlike Simmons's *Odd Girl Out* and Garbarino's *See Jane Hit,* which focus primarily on acts of girl-against-girl relational and physical aggression, *Girls' Violence* illustrates *why* girls turn on each other, going beyond such simple pronouncements as "Being mean is one of the few weapons in a girl's arsenal."

In "Capturing Girls' Experiences of 'Community Violence,'" contributor Laurie Schaffner explores, through her research with girls in juvenile detention, how internalized misogyny affects girls' violence. Schaffner found that many of the youth she worked with had witnessed the debasement of women through violence, and that this had resulted in their perception of women and girls as unworthy of respect. The author also takes issue with the statistics supporting the concept of girls' growing violence and links them to sexism:

> [J]uvenile court proceedings reflect and reinforce these social myths regarding gender and crime: males are violent and aggressive, females are sexy and relational (Shur 1983; Kimmel 1996; Kaufman1997). Therefore, the current focus on female offenders who commit violent offenses, as opposed to sex-related misconduct, seems paradoxical at first. How can we square our dominant gender myths with the facts that assault is a more common reason for arrest for girls than for boys and more males than females are arrested for juvenile prostitution? (Girls Inc and OJJDP 1996). Perhaps these statistics reflect a trend that our cultural myths about gender prevent us from seeing: the state punishes gender transgressions. (p.112)

Schaffner's analysis makes it clear that notions of heteronormativity inform penal practices regarding youth violence, and therefore that research and political interventions aimed at transforming these practices must be informed by more critically complex notions of gender and sexuality than those articulated in current (popular and academic) texts and intervention programs. The sexism inherent in these practices also calls on researchers and practitioners to address the needs of gay, bisexual, and transgender boys who possess an equally disadvantaged status with girls under the law.

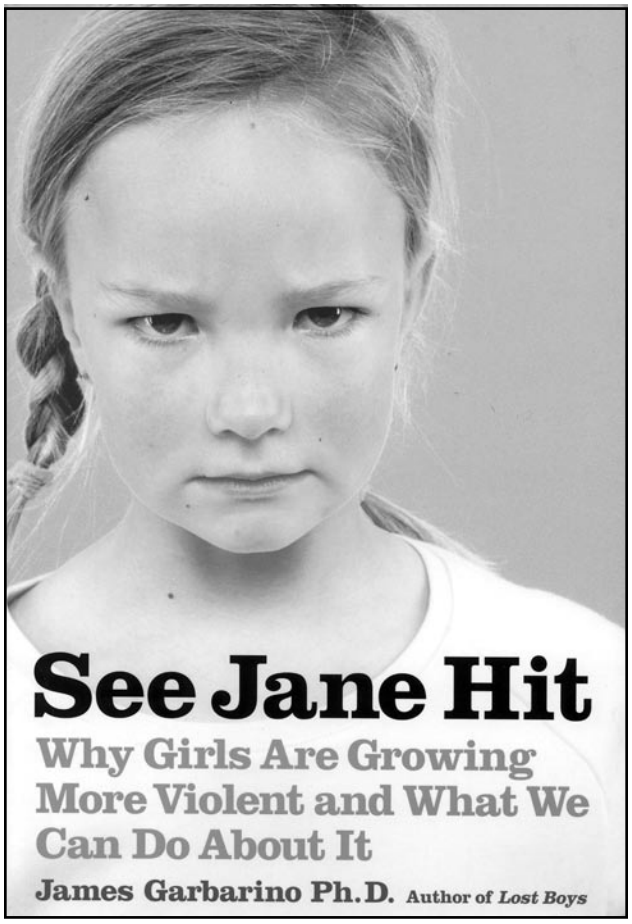
In "Violence in the Schoolyard: School Girls' Use of Violence," Sibyelle Artz describes how girls castigate each other for gender transgressions: "[W]hen girls are confronted with someone who does not fit their idea of the ways girls 'should' act or look, they grasp for a sexually insulting label. This reflects the extent to which the systematic devaluation and sexual objectification of women and girls is culturally embedded…Among adolescents, the label 'slut' is often used to single out a girl who is viewed as deserving aggression" (p.161).

Several selections in *Aggression, Antisocial Behavior, and Violence Among Girls: A Developmental Perspective* complement the theories in *Girls' Violence.* This anthology of essays in psychology consists of brief articles on girls' aggression that range from studies of early childhood behavior through possible adult life trajectories. Although the language can be clinical at times, girls' studies scholars and youth practitioners can gain from the wealth of data and diverse perspectives this work presents.

Essays such as "Aggression and Antisocial Behavior in Sexually Abused Females," by Penelope K. Trickett and Elana B. Gordis, cite an overwhelming and troubling number of studies that link girls' sexual abuse with ensuing antisocial behavior and aggression. These studies reveal a need to carefully consider the statistical information regarding girls' violence. Trickett and Gordis state, "The context of sexual abuse changes the meaning of many acts that fall into the category of delinquent behavior, for example, running away or staying out late and sexual offenses. A girl who is being abused at home may need to function in survival mode and may resort to running away from an unsafe home situation or stay out late at night to avoid abuse" (p.182).

Another illuminating work in this collection is Meda Chesney-Lind and Joanne Belknap's "Trends in Delinquent Girls' Aggression and Violent Behavior: A Review of the Evidence," which debunks many widely held views on girls' growing aggression by undertaking a critical investigation of arrest data and other studies. Among Chesney-Lind and Belknap's findings are drops in girls' arrest rates for robbery and murder and decreases in their involvement in physical fights (pp.204–5). The authors contend that the current attention on girls' violence is due in part to high-profile crimes

committed by boys, such as the Columbine shootings, that have resulted in zero-tolerance school and juvenile justice policies. These policies, however, are seldom applied in cases of sexual harassment of girls. Belknap and Chesney-Lind also discuss how traumatic experiences such as sexual abuse are contributing factors to girls' aggression: "For girls who enter the juvenile justice system, including girls with a history of violence and aggression, there is a clear link between victimization, trauma, and delinquency…the current trends in juvenile justice suggest that social control of girls is once again on the criminal justice agenda" (p.212).



In addition to questioning the belief that girls' violence is increasing, essays such as "A Behavioral Analysis of Girls' Aggression and Victimization" dispute the notions of girls' relational aggression that are portrayed in books such as *Odd Girl Out.* The authors state, "Although recent popular books proclaim relational aggression to be the weapon of girls, the research evidence is more mixed…In our own research involving an ethnically diverse sample…we found that boys and girls were seen by peers as comparable in their use of relational aggression" (Putallaz, Kupersmidt, Coie, McKnight, & Grimes, p.113). These authors believe that studies of relational aggression are in need of observational data "to capture the intricacies of aggressive interactions as well as the processes by which they unfold" (p.117).

Seeking Conflict

Anthropologist Marjorie Harness Goodwin's *The Hidden Life of Girls: Games of Stance, Status, and Exclusion* provides the observational data that the contributors to *Aggression, Antisocial Behavior, and Violence Among Girls* call for. Goodwin examines how girls use language and bodily stances to regulate the social order of their groups. *Hidden Life* is an ethnographic study in linguistic anthropology; as such, it can be a demanding read for the uninitiated because of its specialized language and highly coded transcripts of girls' interactions. However, Goodwin effectively familiarizes the reader with her methodologies and the anthropological theories that inform her work, and she defines her linguistic terminology.

Hidden Life develops into an engrossing read as the transcripts of the girls' interactions enmesh the reader in a culture of play, gossip, exclusion, activism, and friendship. The book would work well for upper-level anthropology courses with an emphasis on gender and as a resource for girls' studies scholars. One of *Hidden Life*'s strengths is Goodwin's diverse sample of Latino, Asian, African American, and Caucasian girls from varied socioeconomic backgrounds. This work is also notable for its emphasis on girls' same- and cross-sex peer interactions, when much of the literature on girls' aggression highlights conflicts between girls.

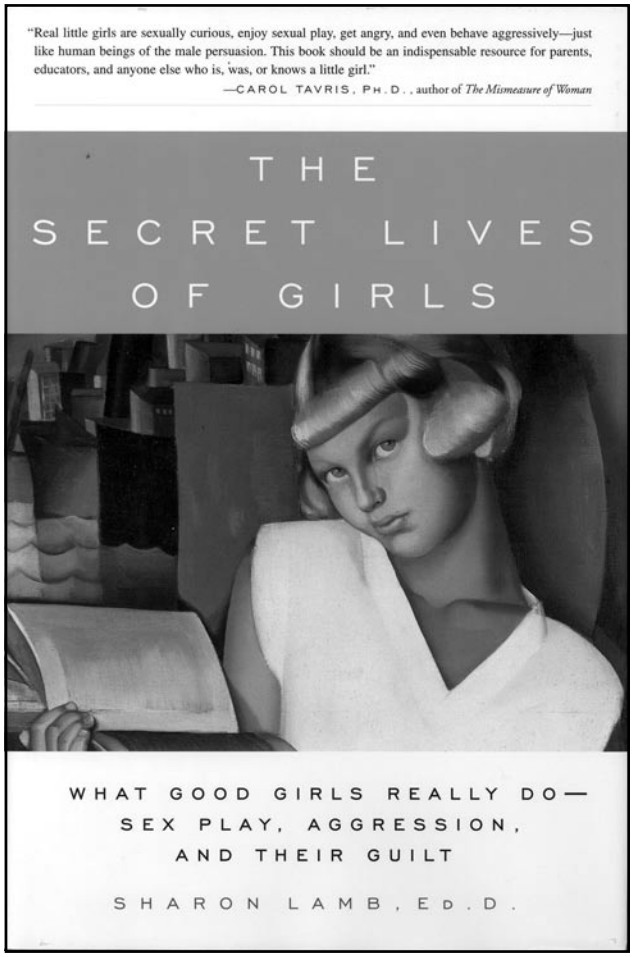
In *Odd Girl Out*, Rachel Simmons claimed, "There is a hidden culture of girls' aggression in which bullying is epidemic, distinctive, and destructive. It is not marked by the direct physical and verbal behavior that is primarily the province of boys. Our culture refuses girls access to open conflict."[3] Goodwin's research demonstrates the contrary; she argues that "participants demonstrate an orientation toward achieving rather than avoiding conflict" (p.13).

Goodwin, like many of the authors featured in this review, problematizes the work of psychologist Carol Gilligan, who is known for studies such as *In a Different Voice: Psychological Theory and Women's Development* (1982) and *Meeting the Crossroads: Women's Psychology and Girls' Development* (1992), co-written with influential girls' scholar Lyn Mikel Brown. Goodwin, whose study focuses on girls' games such as hopscotch, takes issue with Gilligan, who posits that males

and females speak from different moral perspectives. Goodwin holds that theories such as Gilligan's complement the findings of sociologists who argue that girls' play is defined by cooperation, whereas boys' games involve rules and instill a sense of justice. Goodwin states, "First, Gilligan, arguing that females are deviant from the more reason-based male standard, presents a dualistic deficit model — a view that girls lack the capacity to participate in the basic political and legal institutions that structure our society. Presenting women as caring not only romanticizes them (Broughton 1993); it also presents a stereotypic notion of difference that fits the needs of oppressive patriarchal societies (Blum et. al. 1976)" (p.35).

Goodwin's primary goal is to demonstrate how girls articulate concern for justice through interactions in which open conflict sustains social organization. She cites instances in which girls blatantly express conflict in the context of games through cries of "Out!" (for instance, in hopscotch and jump-rope), and through bodily stances that express opposition and enforce rules. In addition to recounting cases of girls' overt conflict, she also observes how they struggle against discrimination.

Goodwin describes students in a California elementary school who banded together to dispute the restriction of access to the soccer field for girls during recess. Boys' "hegemony of the field" was supported by male staff such as teacher aides, who did not take the girls' initial protests seriously. The girls then consulted with their teachers and voiced their grievances to the vice principal. Consequently, the school implemented a policy of rotating access to football and soccer play for all students irrespective of gender, and female participation in sports increased at the school the following year. "Despite problems," writes Goodwin, "the girls did succeed in initiating a new moral order on their own terms. The overtly political activity of the girls countering the boys challenges the view of girls as non-competitive and displays quite dramatically their engagement in issues of justice and fairness; it also provides a view of girls as wielders of authority and instruments of change" (p.106).



Regulating Girl Bodies

Sharon Lamb's *The Secret Lives of Girls: What Good Girls Really Do — Sex Play, Aggression, and Their Guilt* intimately portrays the shame girls internalize as a result of the pleasure they experience via sexuality and aggression. The book recounts women's and girls' stories of sexual play and aggression that were so exceptionally revealing they made this reviewer (and mother of a seven-year-old girl) feel self-conscious while reading them and compulsively close the book whenever someone entered the room. The powerful unveiling of these taboo-laden stories makes *The Secret Lives of Girls* an essential read for parents, girls' studies researchers, and gender studies students at the undergraduate and graduate levels.

Lamb's study presents a unique approach to the subject of girls' aggression, as it describes cases of seemingly random acts, such as unprovoked violence to small animals and younger children, in addition to standard accounts of sibling fights and altercations with peers. Lamb demonstrates that the gratification derived by the subjects in her diverse sample from moments of aggression is followed by an equal, if not greater, measure of shame, and comments, "I would rather a girl felt sorry for what she did, be able to discuss the incident with an adult, make reparations, and then use it to understand herself better than to feel as guilty as some these 'good girls' did — for life" (p.172).

Lamb's nuanced approach to girls' aggression incorporates race and class in her analyses and makes distinctions between acts prompted by internalized anger, self-defense, and sadistic impulses. The author does not link these phenomena to girls' empowerment;

instead, she places the blame for secret acts of aggression on the stifling construct of the "good girl" and seeks to create a space where girls can own their anger. "When a girl gets permission to be angry," she writes, "she is taught self-respect. When parents address their daughter's aggression, it is important and necessary that they deal not only with feelings such as distress and frustration, but also with anger and the desire for and pleasure in power" (p.228).

Principles of pleasure and power drive feminist discourse. The five books reviewed here collectively portray the complex nature of girls' victimization and agency. Several contributors in these volumes critique feminism for its focus on women as the victims of (male) aggression. This limited assessment of feminist thought does not reflect the theories of scholars such as bell hooks, who has called on feminists to analyze the multifaceted nature of violence — "not to see women solely as victims but to recognize both the ways we use power and the ways power is used against us."[4] This dialectical approach resists both the condemnation and the romanticization of girls' aggression. The theories presented in these books will likely spark new debates that will express both concern for and celebration of these disruptive girls.

Miriam Greenwald

Notes

1. Actions intended to damage a person's social status.

2. Non-criminal offenses such as running away.

3. Rachel Simmons, *Odd Girl Out: The Hidden Culture of Aggression in Girls* (New York: Harcourt, 2002), p. 3.

4. bell hooks, *Outlaw Culture: Resisting Representations* (New York: Routledge, 1994), p.122.

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Reimagining Girlhood: Girls' Writings and Self-Portrayals

by Sarah Myers

Lauren Greenfield, ***GIRL CULTURE***. San Francisco, CA: Chronicle Books, 2002. 156p. $40.00, ISBN 978-0811837903.

Sherry S. Handel, ***BLUE JEAN: WHAT YOUNG WOMEN ARE THINKING, SAYING, AND DOING***. Rochester, NY: Blue Jean Press, 2001. 256p. pap., $14.95, ISBN 978-0970660916.

Kara Jesella & Marisa Meltzer, ***HOW* SASSY *CHANGED MY LIFE: A LOVE LETTER TO THE GREATEST TEEN MAGAZINE OF ALL TIME***. New York: Faber & Faber, 2007. 144p. pap., $18.00, ISBN 978-0571211852.

Rachel Simmons, ***ODD GIRL SPEAKS OUT: GIRLS WRITE ABOUT BULLIES, CLIQUES, POPULARITY, AND JEALOUSY***. New York and San Diego: Harcourt Trade Publishers, 2004. 208p. pap., $13.00, ISBN 978-0156028158.

In their book-length "love letter" to *Sassy* magazine, Kara Jesella and Marisa Meltzer write, "What *Sassy* did, as a mainstream magazine for teenage girls, was reimagine what it meant to be an American girl, and what it would mean to be an American adult woman" (p.117). Beyond their obvious focus on girls, what Lauren Greenfield's *Girl Culture*, Rachel Simmons's *Odd Girl Speaks Out: Girls Write About Bullies, Cliques, Popularity, and Jealousy*, Sherry S. Handel's *Blue Jean: What Young Women are Thinking, Saying, and Doing*, and Jesella and Meltzer's *How* Sassy *Changed My Life: A Love Letter to the Greatest Teen Magazine of All Time* share is their own *reimagining* of what girls' culture is, was, and can be. These volumes individually and collectively expand what it means to be a girl by drawing on the voices and self-portrayals of girls (and former girls) themselves.

All four of these books are popular texts with a critical consciousness, as easily read by youth as by adults, introducing the feminist possibility of intergenerational communication. Perhaps the volume that most obviously interrogates the girl–woman relationship is Greenfield's *Girl Culture*, a hefty photography book peppered with self-narratives by both girls and women and introduced by Joan Jacobs Brumberg, author of *The Body Project: An Intimate History of American Girls*. Greenfield and Brumberg are an obvious match; the former quite literally illustrates the latter's belief that "our current cultural environment is especially 'toxic' for adolescent girls because of the anxieties it generates about the developing female body and sexuality" (p.5). In many ways, Greenfield reimagines the relationship between photography and girls' bodies; a medium that objectifies young women in popular print becomes a tool to deconstruct the very "body projects" hidden behind the soft focus of the commercial camera's gaze.

The pages of *Girl Culture* in fact illuminate the ways in which women's bodies become primary projects in their lives. Subjects of photographs range from six-year-old Lily, shopping for Britney Spears–inspired clothes, to a bunch of thirteen-year-old "popular" girls primping for a party, to adult Cindy Margolis, "the world's most downloaded woman according to *The Guinness Book of World Records*" (p.33). Greenfield extends girl culture far past the pre-eighteen years, although relative youth does seem to be a prerequisite (there are few women over forty in the book). In so doing, she suggests that girls and women are in cultural conversation around their bodies through learned behavior that moves in both generational directions. This body-obsessed culture comes out in images both banal and extreme; we witness girls in a cafeteria, on a busy street, at a weight-loss camp, in an eating-disorder clinic, on the way to a quinceñera, getting ready for a junior-high dance, putting on a showgirl costume, and taking off clothes at a strip club.

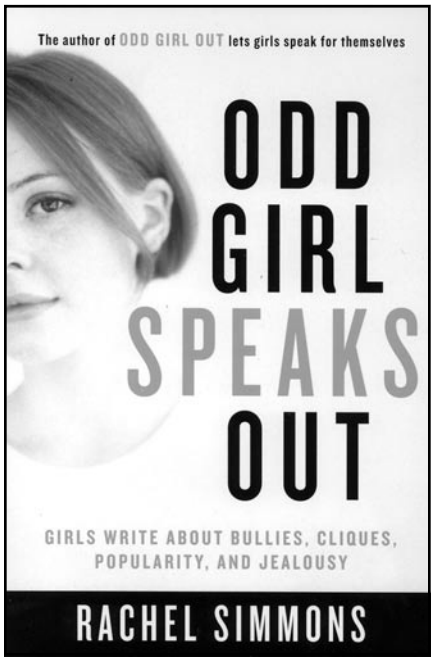
My first pass through *Girl Culture* was both hypnotic and depressing. Greenfield's images are intimate studies in character inspired by the keen eye of a photojournalist. The body projects of girls and young women are tragically clear and clearly linked. It is hard not to be disheartened watching a girl held upside-down in a mid-air backbend so she can simulate oral sex while hoards of young men surround her. It is hard not to be disheartened looking at an isolated pair of breasts being prepped for augmentation in the operating room. It is hard not to be disheartened

by scars left on a young woman's belly by her acts of self-mutilation. And perhaps that is the point. The ways girls opt to portray themselves are often at odds with their own health; their attempts to be pretty are not always pretty. Greenfield illuminates in gory detail the physical and emotional toll an appearance-oriented commercial culture takes on girls' bodies, and her photographs are gorgeous in their intimate detail and collective conversation.

Certainly, *Girl Culture*, if it were *only* photographs, could run the risk of creating a victim narrative for female adolescents by translating girl culture solely into a "body project" and girls solely into bodies. But the narratives that appear throughout Greenfield's volume complicate and sometimes contradict assumptions about victimhood. Often these narratives demonstrate an attuned sense of the impossible standards society sets and a reflective stance on one's own contradictory behaviors. Fourteen-year-old Stephanie understands the complexity of societal context in her claim that the "skinny, pretty girls of [weight-loss] camp" are considered overweight "outcasts" at home (p.25). Cindy Margolis, who claims to have had "terrible acne in high school," says, "I look at my own pictures and wish I could look like that. There are probably five people in this whole entire world who look like that" (p.32). And twenty-year-old Jessica, a collegiate swimmer, claims that "normal people want to be in shape and work out and have some muscle tone and not just a two-inch arm" (p.112). I read these narratives with the distinct wish for these girls and women to talk to each other so they might be able to see their stories in conversation, might be able to reevaluate how much of a project they want their bodies to be. And Greenfield's volume, with its sheer scope and size, *is* a collective talking of sorts, a way for the reader to see how a young girl who dresses up as Britney Spears is as much a part of girl culture as a collegiate athlete is, and how young women in weight-loss camps and eating-disorder clinics have more in common than they might imagine.

Rachel Simmons's *Odd Girl Speaks Out: Girls Write About Bullies, Cliques, Popularity, and Jealousy* is also in many ways a collective conversation — among the various girls who contribute to its pages and between the girls and Simmons herself. As a sequel to *Odd Girl Out: The Hidden Culture of Aggression in Girls*, which was featured on The Oprah Winfrey Show in 2002, this latest volume contains narratives about girlhood aggression written by girls themselves, as well as chapters in which Simmons provides concrete advice for girls on both sides of the bullying equation. Through mail, email, book signings, speeches, and her own website, Simmons solicited stories from teenage girls about their experiences with aggression, popularity, and bullying and pulled these narratives together to create *Out Girl Speaks Out*. Simmons's ideal audience is adolescent girls themselves, although, as she herself acknowledges, adult women have a lot to learn from girls' self-portrayals: "Interviews with hundreds of girls had a major impact on my own friendships. I realized the girls' fears of direct conflict were no different than my own" (pp.156–57).

Part of the motivation behind Simmons's project is, in fact, letting girls know that bullying is not an experience unique to them. She describes talking to a group at her girls' leadership camp whose "relief was palpable" when they "realize[d] they weren't alone" in their experiences with aggression (p.3). Girls' stories and poetry about bullying validate their own lives in the larger culture of girlhood, *and* their accounts provide young readers with more possibilities of how they might and might not want to treat one another. Although they tend to moralize at times, the girls quoted here implicitly teach one another coping strategies and give each other insights: "Without Alisa in my life, I wouldn't have grown into the individual I am today" (p.11); "Although I will always harbor memories of that painful time in my heart, I can walk taller each day knowing that I am stronger because of it" (p.23); "[I] have learned that with friendship, it's quality, not quantity. If you learn to respect yourself, others will follow" (p.27). In *Odd Girl Speaks Out*, girls rewrite their histories with more perspective on the past and more control over the future; they become agents through their own writing, even



as they describe their victimization. One of the most evocative aspects of the book is Simmons's focus not only on the *bullied*, but also on the *bully*. As one young woman admits, "I was bullied, and then became the aggressor later on in life" (p.109), giving credence to Simmons's claim that girls' aggression results from a repression of their anger by adults who seek to keep girls nice and timid.

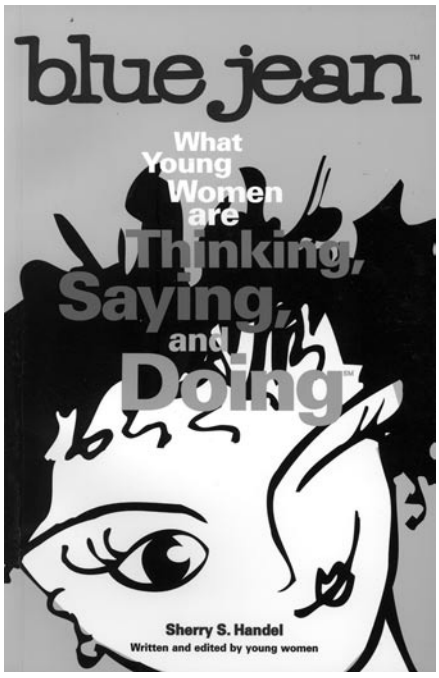
Though Simmons's ideas in *Odd Girl Speaks Out* are sound, there are times when her prose takes on a tone of faux adolescence that sounds more like pandering than playing it cool: "On my good days, I'm willing to admit that I'm jealous of Gwyneth Paltrow, but find me on a day I feel like a slug and I am all, 'Gwyneth Paltrow is so annoying. She is not even pretty.' Cue the eye roll, weird nasal sound" (p.142). In addition, she seems to assume a middle-class status and stereotypical maternal relationship in her readers that many girls simply do not share: "By the time you get home [from school], you know exactly what you are going to do. You walk in the house, put your bag down, grab a snack. You do the how-was-school-honey-it-was-fine-but-did-anything-special-happen-no-I-gotta-go-upstairs thing with your mom and get online" (p.144–45).

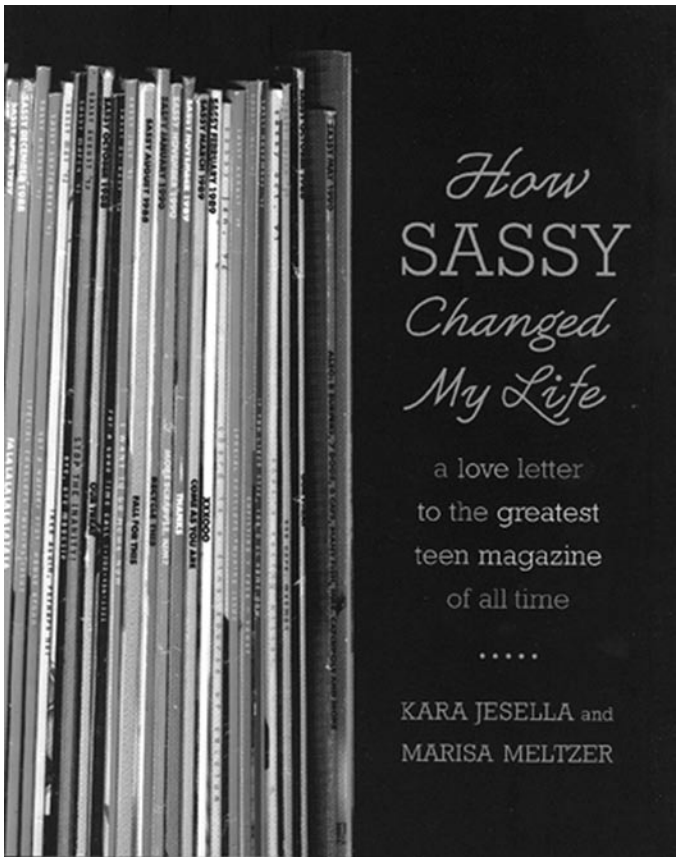
Further, Simmons provides little reflection on the multiple resonances of the words that make up her title. We get no sense of who is calling whom an "odd girl," of how girls' anonymous stories may or may not be forms of literally "speaking out," or of the queer implications of "outing" oneself as a young person. While Simmons tries to adopt her version of girl-centric diction in the book itself, her title seems to be an adult's label for a young person's dilemma, a slick marketing tool rather than an indicator of actual girls' voices.

Overall, however, Simmons's casual diction and clear attempts to talk directly to girls about the realities of their everyday lives work in her favor, particularly as she offers concrete advice to her young readers. She not only suggests less self-destructive ways girls might use email and Internet messaging; she also gives sound advice on the importance of listening during an argument and provides helpful questions a girl might use to evaluate whether she wants to stay friends with someone or not. Simmons smartly underscores the importance of *girls'* voices by ending *Odd Girl Speaks Out* with accounts from young women themselves rather than with her own first-person conclusion. In effect, hers is a voice among many, adding to the conversation about girls' aggression and complicating the meaning of girls' culture.

Blue Jean: What Young Women are Thinking, Saying, and Doing provides a slightly different glimpse into the ways in which girls' writing can serve as a tool for reimagining girlhood, as girls become reporters on issues both local and global. Influenced by such girls' studies luminaries as Mary Pipher and Peggy Orenstein, and seeking an alternative to more mainstream teen magazines, Sherry S. Handel created *Blue Jean Magazine* as "the only magazine written and edited by young women from around the world" (p.15). She established a teen editorial board in her hometown of Rochester and recruited twenty-six additional teenage correspondents from around the world to produce the magazine from 1996 to 1998, when she was forced to shut it down due to financial difficulties and declare bankruptcy. Handel's book is a best-of tribute to the short-lived publishing venture, a way of spreading the magazine's feminist message to a new generation of readers.

Though *Blue Jean*'s teenage writers do not deal solely in their own life experiences (as the girls in *Grrl Culture* and *Odd Girl Speaks Out* do), their articles speak volumes about the mission of the magazine and the young women who contributed to it. Writers cover everything from Title IX to Miss America, from girls' lacrosse to ADD. Fifteen-year-old Anne Preller, for example, takes on the role of investigative reporter as she surveys and interviews thirty-five girls from her





high school about sexual harassment. Nineteen-year-old Gina Fuentes creates an exposé of teenage homelessness in her moving depiction of Dawn, a young woman living on the streets of Austin, Texas. An entire chapter of the book, called simply "Feminism," is devoted to debunking myths about and interrogating the ideology of the infamous F-word. Especially impressive is Erica Bryant's "Black Feminists Talkin' Back," which explores the complex relationship African American women have with the feminist movement. Besides more journalistic articles, *Blue Jean* includes works of fiction by young women, a health column by licensed psychotherapist Beth-Marie Jelsma, and a chapter called "Create Your Own…," devoted to girls' self-production in zines, comics, and film.

In the scope of its stories, the variety of its coverage, and diversity of its reporters, *Blue Jean* presents a vision of girls as curious, insightful, and activist. Its stories are well-researched, insightful pieces of reporting that place girls' first-person experiences in conversation with larger social movements and political events. Although one of the chapters is entitled "Body Image"— understandably an issue that plagues any number of young women today, as is evident in Greenberg's work — the collection does not focus solely on the inequities girls face. It moves beyond the personal-is-political mantra to consider the ways girls can learn from those whose experiences may be different from their own, at the same time that it values their writing as a tool of self-expression. Of course, *Blue Jean Magazine* itself was short-lived, and even Handel's claims in the book that a new online version of the magazine would be launched in 2002 did not come to lasting fruition — perhaps a sad sign that this kind of publication is doomed for failure.[1] Certainly, Handel's project does not have the popular appeal of Simmons's (Handel's primary audience and authors are both overtly feminist and politically liberal), but no matter the lifespan of her venture, Handel still opens up new possibilities for girls to define themselves and the world around them, to reimagine what girls are capable of being and doing through their roles as writers.

The rise and fall of *Sassy*, a girls' magazine with a much larger readership than *blue jean* achieved, marks something of a trend for young women's publications that seek to swim against the tide. Jesella and Meltzer's *How* Sassy *Changed My Life: A Love Letter to the Greatest Teen Magazine of All Time* does an excellent job of chronicling the complicated history of the magazine and examining the ways it made girls "part of the cultural zeitgeist" (p.117). Unlike Greenfield's, Simmons's, and Handel's works, *How* Sassy *Changed My Life* includes interview excerpts from former readers — many, but not all, of whom were girls at the time of its publication — rather than the words of contemporary girls. *How* Sassy *Changed My Life* is in fact a constant reminder of what happens to yesterday's girls today, of the symbiotic relationship between girlhood and womanhood.

One of the greatest joys of this book is the authors' lively, sharp, and offbeat prose. I was especially struck by the ways in which this writing might be a product, in many ways, of their early reading habits as self-proclaimed *Sassy* fans. Printed in columns on *Sassy*-sized paper, the book follows a loosely chronological path through *Sassy*'s history, with stops along the way to focus on indepth depictions of the young women who made the magazine possible — an exploration into character in keeping with *Sassy*'s own personality-driven content. Though *How* Sassy *Changed My Life* is an engaging, jargonless read for girls of any generation, it also contains a solid critical backbone rooted in cultural studies, as is evident in Jesella and Meltzer's introduction:

> At a time when the cultural mainstream and underground were two distinct entities, *Sassy* relentlessly covered indie celebrities and tenets of indie culture for the masses, while at the same time deconstructing pop tarts. As victories of Second Wave feminism and the new ideas of the Third Wave crystallized, *Sassy* heralded a changing of the guard in the women's movement and brought a new version of feminism to high-school girls. And while teenagers who obsessed over *90210*, lipstick, and just wanting to have fun had long been denigrated as silly and fluffy, the magazine made being a girl seem vital and important, creating a new kind of female person — one that very much still exists today. (p.viii)

Although Jesella and Meltzer, both seasoned journalists whose credits include publication in venues from *The New York Times* to *Bitch*, reveal their status as former readers and diehard fans of *Sassy*, their "love letter" is hardly an uncritical look at the magazine. In fact, the authors are well aware of *Sassy*'s limitations, its catering to the middle and upper classes, its relative whiteness, its ethos of indie cool to which many girls felt they could not aspire. As they note, "for all its liberal leanings and efforts to show a more multicultural view of teen life, the magazine still celebrated a white indie culture whose priority was never about making ends meet" (p.87). *How* Sassy *Changed My Life* is a critical look at a beloved artifact, very much in keeping with *Sassy*'s own assumption that "girls were talking back to the TV, active participants in their cultural interactions, able to call pop culture on its flaws without having to write it off altogether" (p.58). As someone who managed to miss the *Sassy* craze in my own adolescence, I was a little fearful (and embarrassed to admit) that I would not have the cultural capital to appreciate *How* Sassy *Changed My Life*, but I found instead an invitation to understand *Sassy* better, to appreciate its importance in the cultural landscape of both feminism and girls' studies, and to get to know a unique collection of women's voices (the Jane and Christina and Karen its readers came to love so well) — voices prized and replicated by a generation of girls in need of smart, quirky print media without an ounce of pandering.

In their conclusion, Jesella and Meltzer ask whether a *Sassy* could survive today and, moreover, whether "teenagers would feel that they need it" (p.116). These questions come full circle to the concept of reimagining girlhood through writing. In interviews with Greenfield, letters to Simmons, articles for Handel, and interactions with Jesella and Meltzer, girls and women provide their understanding of girlhood on their own terms and in their own words. These multiple sites for girls' self-portrayals deepen the complexity of girlhood as a whole, as culture travels through surprising twists and turns over time. Just as *Seventeen* and *YM* altered their content to compete with the edgier, sassier *Sassy*, mass media reacts to the words of contemporary girls in unexpected and sometimes exciting ways. More importantly, in books like *Girl Culture*, *Odd Girl Speaks Out*, *Blue Jean*, and *How* Sassy *Changed My Life*, girls give girls new ways to reimagine themselves with words.

Note

1. Attempts to connect to **http://www.bluejeanonline.com**, which is promoted several times in the book, lead to Handel's professional website, **http://bluejeanpublishing.com**, where it is noted that the site "attracted over 1,000,000 visitors from 100 countries worldwide," and that "*Blue Jean* articles and reviews were distributed through a leading national newswire to millions of readers weekly from 2001 to 2003" (**http://bluejeanpublishing.com/2.html**).

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Great Reads for Young Girls

by Marge Loch-Wouters

Peggy Gifford, ***MOXY MAXWELL DOES NOT LOVE STUART LITTLE***. New York: Schwartz & Wade/Random House Children's Books, 2007. 92pp. $12.99, ISBN 978-0-375-83915-3.

Sara Pennypacker, ***CLEMENTINE***. New York: Hyperion Books, 2006. 136pp. $14.99, ISBN 978-07868-3882-0.
_____, ***THE TALENTED CLEMENTINE***. New York: Hyperion Books, 2007. 137pp. $14.99, ISBN: 978-0-7868-3870-7.

Lenore Look, ***RUBY LU, BRAVE AND TRUE***. New York: Atheneum Books for Young Readers, 2004. 106pp. $15.00, 978-0-689-84907-7.
_____, ***RUBY LU, EMPRESS OF EVERYTHING***. New York: Atheneum Books for Young Readers, 2006. 164pp. $15.95, ISBN 978-0-689-86460-5.

Lauren Tarshis, ***EMMA-JEAN LAZARUS FELL OUT OF A TREE***. New York: Dial Books for Young Readers, 2007. 199pp. $16.99, ISBN: 978-0-8037-3164-6.

Cornelia Funke, ***IGRAINE THE BRAVE***. New York: Chicken House/Scholastic, 2007. 212pp. $16.99, ISBN 978-0-439-90379-0.

Pegi Deitz Shea, ***PATIENCE WRIGHT: AMERICA'S FIRST SCULPTOR AND REVOLUTIONARY SPY***. New York: Henry Holt, 2007. Unpaged. $17.95, ISBN 978-0-8050-6770-5.

Linda Arms White, ***I COULD DO THAT! ESTHER MORRIS GETS WOMEN THE VOTE***. New York: Farrar, Straus & Giroux, 2005. Unpaged. $16.00, ISBN 978-0374-33527-4.

Karen Deans, ***PLAYING TO WIN: THE STORY OF ALTHEA GIBSON***. New York: Holiday House, 2007. Unpaged. $16.95, ISBN 0-978-0-8234-1926-5.

Lynne Barasch, ***HIROMI'S HANDS.*** New York: Lee and Low Books, 2007. Unpaged. $17.95, ISBN 978-1-58430-275-9.

One can argue that all reading is discovery. Opening a book of fiction or nonfiction introduces a reader to a time, place, characters, settings, and information that can expand her knowledge and interests. For young girls and the adults who work with them, finding books that highlight strong feminist characters or show women and girls overcoming obstacles to achieve their dreams makes the discovery all the more rewarding. Of the thousands of children's books published for elementary-school-aged children, an increasing number showcase females as strong and independent.

It is becoming easier to find feminist books for children, because more are finding their way to print and to positive reviews. A broad and deep array of great books celebrate women and girls. Choosing from among the many outstanding authors and titles published just in the recent past was a most enjoyable part of this project. The following books explore fictional as well as historical women and girls with strong voices, a sense of self-sufficiency and determination, and a fierce comfort level with their own lives and quirks.

The feast of young fiction for second- through fourth-graders featuring strong contemporary female protagonists has never been healthier or more interesting. From a wealth of books with unique heroines that are being published for girls of this age, here are just a few of those that feature characters with depth and complexity. These books will be sure winners in both school and public library collections.

The title character in *Moxy Maxwell Does Not Like Stuart Little* has carried around a tattered copy of *Stuart Little* — her assigned summer reading before fourth grade — throughout

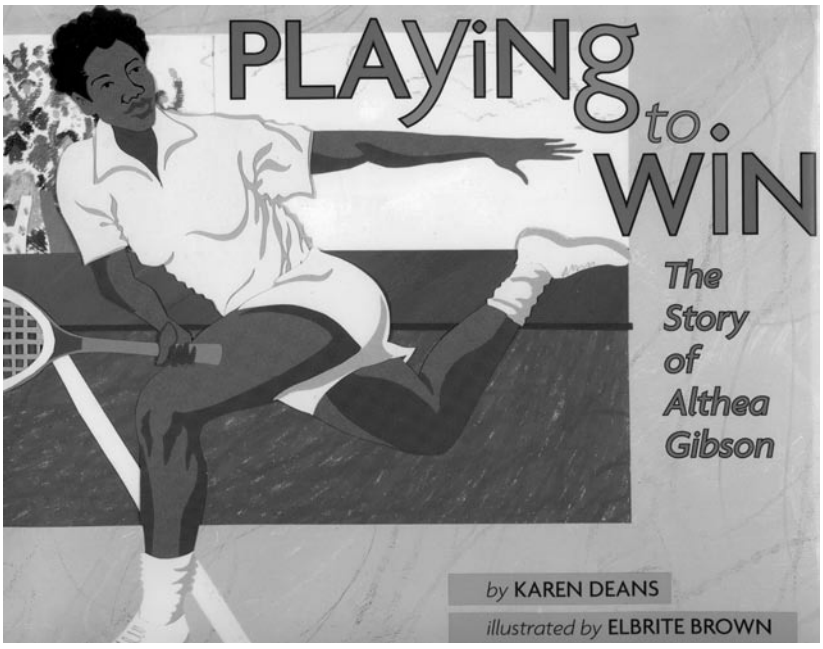
vacation without cracking the cover. Now, on the day before school starts, her mother has laid down the law — Moxy must read the book or suffer the consequences. But there is always something else more appealing to do: her water ballet performance, training the family dog, cleaning her room, and having brilliant ideas for crackpot schemes that simply must be acted upon immediately. The short, humorous chapters capture a lively heroine who is truly her own self, with an original voice sure to appeal to girls. Gifford's plotting is masterful, and the laconic build-up to her uproarious conclusion will have readers howling with laughter.

In *Clementine*, children are introduced to a thoroughly unusual character, a third-grader who just can't seem to stay still. When ideas overtake her, she is not afraid to act on them. But when Clementine decides to help her friend Margaret by giving her a complete haircut after Margaret inexpertly tries to cut glue out of her hair, the trouble begins and just keeps snowballing — from drawing on curls with permanent markers to cutting her own hair so she can share it with Margaret. Clementine, however, is irrepressible and not easily discouraged; she continues to generate solutions for everyone, including her building-supervisor dad, her little brother (whom she calls various vegetable names), and her school principal, while her patient parents nurture their daughter's uniqueness. Recently published is a sequel, *The Talented Clementine*, which keeps the same high standard in plotting and characterization as Clementine, the self-identified talentless child, copes with an impending school talent show. Marla Frazee's action-packed illustrations sprinkled generously over the pages bring Clementine to hilarious life for readers, who will find in this character an unforgettable friend.

The young Chinese American girl in *Ruby Lu, Brave and True* knows magic, has an unbounded love for her grandparents in Chinatown, has created a special series of routines to maintain her uniqueness, and manifests a gift for getting herself into and out of trouble. Although she loves her Saturday Chinese school classes, the second-grader can't say she is very good at them. Her special rituals and talents are put to the test when she receives news that her cousin from China will be sharing her room and life. Uninhibited and honest on her way over the bumps of her life, Ruby will encourage readers to be brave in their own everyday lives through the small episodes in this book and its sequel, *Ruby Lu, Empress of Everything*.

The heroine in *Emma-Jean Lazarus Fell out of a Tree* is the smartest — but strangest — girl at her school. Her keen self-awareness and nonchalance about other people's perceptions of her, coupled with her love of logic, math, and solving other people's problems, leads her into an interesting twist of circumstances over which she soon loses control. The chapters alternate between her voice and that of a classmate — Colleen — who is one of the popular girls at school and aims to stay that way. The contrast between the inner and outward lives of these two girls makes for a rich, deep, and interesting plot as each of them slowly learns to connect with the other. In what amounts to a celebration of the übernerd, Emma-Jean is a refreshing female protagonist who will speak to kids who feel shy or different from the majority.

Wrapping up my fiction list for this age group is *Igraine the Brave*, a new fantasy for children that will appeal to readers of contemporary fiction as much as to fantasy lovers. In a delightful, humorous tale set in a fairy-tale time and land, Igraine, the daughter and sister of magicians, is determined to be a knight. When a neighboring castle is usurped by the evil Osmond and Igraine's parents accidentally transform themselves into pigs, she gets her chance to put chivalry into action, aided and abetted by a cast of quirky characters. Igraine is a kind but feisty heroine who is likable and incredibly brave. The plot's hilarious twists and turns give plenty of room for the author to showcase Igraine's brainpower,



pluck, and derring-do. Funke's tongue-in-cheek text is paired with her equally delightful illustrations, making this an outstanding book for third- and fourth-graders to read on their own or for parents or teachers to read aloud to younger children.

Exploring the world of history and biography leads to the discovery of many fine titles on women and girls of substance. Informational books that highlight women who do and dream serve as guides for girls to explore their own options. Whether the featured biographees are contemporary figures or heroines from the past, second- through fourth-grade readers can stand up proudly and follow the paths pointed out in these books.

In *Patience Wright: America's First Sculptor and Revolutionary Spy*, readers are introduced to a Quaker woman who lived quite independently after the death of her husband. With her sister, she opened a wax-sculpting studio, and eventually she moved to England, just before the Revolutionary War, to pursue her art. In England, the gregarious sculptress was introduced by Ben Franklin to English leaders. When war broke out, she found herself in a unique position to hear the secrets of the powerful as they sat for their portraits. She passed this information, in messages hidden inside her sculpted wax heads, back to the colonies in America. Patience Wright's bravery and independence heralded feminism in the 1700s. Shea's book, illustrated by Bethanne Andersen, is a readable story about a grand historical figure whom girls will love to meet.

Readers of *I Could Do That! Esther Morris Gets Women the Vote* are introduced to a determined young woman who helps raise her siblings after her mother's death and starts her own business. An abolitionist and eventual delegate to the National Suffrage Convention in 1895, Morris moved with her family at the age of fifty-five to Wyoming (the Equality State), where she worked hard to get women the vote. There in 1869, women were granted the right to vote, the first in the country and the world to gain that privilege. Morris served as her county's justice of the peace for a brief time to show others that women could not only vote but also hold political office. Shea's lively text brings Morris to life and offers glimpses into a determined woman's history. This fascinating picture-book biography includes an author's note and a list of resource books and websites for readers to explore further.

Born the child of sharecroppers, Althea Gibson grew up in Harlem and struggled in school and in life until she found she excelled at games. In *Playing to Win: The Story of Althea Gibson*, Karen Deans explores Gibson's evolution from frustrated teen athlete in the segregated 1940s and early 1950s to top-rated women's tennis player by the end of the 1950s. This African-American icon's tenacity and skills helped her break barriers and pursue her dream of tennis success. Deans's biography addresses the challenges Gibson faced in each part of her life and beautifully brings her story to its triumphant conclusion. For girls who aspire to be the best in sports, Gibson's story will serve as an inspiration and a guidepost to success.

Hiromi's Hands is a fictionalized biography of Hiromi Suzuki, who in 1998 became one of the first female sushi chefs in New York. Her father, a famous sushi chef who had grown up in Japan (where women weren't allowed to be sushi chefs), was seldom home. As a child, Hiromi convinced her father to let her accompany him to the early-morning fish market, where she developed what would be a lifelong fascination with fish. Recognizing his daughter's skills, Hiromi's father adopted the attitude of his new country and wholeheartedly shared his knowledge and skills with her. This simple, lovely book speaks volumes about the ways change can occur and about how parents can help foster talent in their children. Both girls and their parents will cheer for Hiromi, as well as for her parents for the support they gave their daughter.

These accessible fiction and nonfiction titles will grab the attention of young readers, encourage them on their own life adventures, and — who knows? — maybe even inspire them to write their own strong-feminist-character stories!

[*Marge Loch-Wouters is the head of children's services at Menasha (Wisconsin) Public Library. She is a member of Wisconsin Women Library Workers, the American Library Association, and the Wisconsin Library Association. She has served on both the Newbery and the Caldecott Award committees and has reviewed books for* School Library Journal.]

What Adolescent Girls Read

by Elaine O'Quinn

Laurie Halse Anderson, ***SPEAK***. 1st edition: Farrar, Straus & Giroux, 1999. Newest edition: Peter Smith Publisher Inc., 2006. 208p. $23.75, ISBN 978-0844672922.

Marina Budhos, ***ASK ME NO QUESTIONS***. New York: Simon & Schuster/Atheneum/Ginee Seo Books, 2006. 176p. $16.95, ISBN 978-1416903512; pap. (Simon Pulse, 2007), $8.99, ISBN 978-1416949206.

Ellen Dee Davidson, ***STOLEN VOICES***. Montréal: Lobster Press, 2005. 192p. pap., $9.95, ISBN 978-1897073162.

Jennifer Donnelly, ***A NORTHERN LIGHT***. San Diego, CA: Harcourt, 2004. 408p. pap., $8.95, ISBN 978-0152053109.

Helen Dunmore, ***INGO***. New York: HarperCollins, 2006. 336p. $16.99, ISBN 978-0060818524.

Patricia Elliot, ***MURKMERE***. New York: Little Brown/Hachette, 2006. 344p. $16.99, ISBN 978-0316013659.

Susan Fletcher, ***ALPHABET OF DREAMS***. New York: Simon & Schuster/Atheneum/Ginee Seo Books, 2006. 304p. $16.95, ISBN 978-0689850424; pap. (Simon Pulse, 2008), $6.99, ISBN 978-0689851520.

Jenny Han, ***SHUG***. New York: Simon & Schuster Children's Publishing, 2006. 266p. $16.99, ISBN 978-1416909422; pap. (Aladdin, 2007), $5.99, ISBN 978-1416909439.

Patricia McCormick, ***SOLD***. New York: Hyperion, 2006. 272p. $15.99, ISBN 978-0786851713.

Robin Morgan, ***THE BURNING TIME***. Hoboken, NJ: Melville House, 2006. 347p. pap., $15.00, ISBN 978-1933633008.

Katherine Paterson, ***LYDDIE***. 1st edition: Dutton Juvenile, 1991. Newest edition: Puffin Modern Classics, 2005. 192p. pap., $3.99, ISBN 978-0142404386.

Julie Anne Peters, ***KEEPING YOU A SECRET***. New York: Little, Brown Young Readers, 2005. 272p. pap., $7.99, ISBN 978-0316009850.
_____, ***LUNA***. New York: Little, Brown Young Readers, 2006. 256p. pap., $7.99, ISBN 978-0316011273.

Celia Rees, ***PIRATES!*** New York: Bloomsbury USA Children's Books, 2003. 384p. pap., $8.95, ISBN 978-1582346656.

Dana Reinhardt, ***A BRIEF CHAPTER IN MY IMPOSSIBLE LIFE***. New York: Wendy Lamb Books, 2006 (paper edition, 2007). 240p. $15.95, ISBN 978-0385746984; pap., $8.99, ISBN 978-0375846915.

Kashmira Sheth, ***KOYAL DARK, MANGO SWEET***. New York: Hyperion, 2006 (paper edition, 2007). 224p. pap., $7.99, ISBN 978-0786838585.

Jerry Spinelli, ***STARGIRL***. New York: Laurel Leaf, 2004. 208p. pap., $6.99, ISBN 978-0440416777.

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(continued)

Tanya Lee Stone, ***A BAD BOY CAN BE GOOD FOR A GIRL***. New York: Wendy Lamb Books, 2006 (paper edition, 2007). 240p. $14.95, ISBN 978-0385747028; pap., $7.99, 978-0553495096.

Diane Lee Wilson, ***FIREHORSE***. New York: Margaret K. McElderry, 2006. 336p. $16.95, ISBN 978-1416915515.

Although texts of some sort have been written for teenage girls for a long while, it was not until Louisa May Alcott's *Little Women* that writers began in earnest to depict the contributions of young women and give credence to their individual lives, needs, and desires. As the women's suffrage movement shaped and took hold, books for girls began to address the matters of gender that were being raised in public spaces. Initially, however, these issues were painted with a wide brush that represented the broader concerns of all women rather than the particular needs of those younger. The unique possibilities of girlhood remained veiled, and it was mostly issues plaguing more mature women that were inscribed on girl literary characters. Girls as a group distinctly different from their mothers and grandmothers had only vaguely begun to be imagined.

During the rise of the early series books represented by protagonists like Ruth Fielding, Nancy Drew, Cherry Ames, Connie Blair, and Judy Bolton, adolescent girls were allowed some freedom from the domestic sphere, but they remained under the watchful eye of family, friends, and society. They were still expected to perform in a very particular manner, and readers caught only rare glimpses into their private thoughts and lives. Most of what these girls did occurred in public spaces and was scrutinized accordingly. This is not to take away from the early examples of literature for teenage girls. The adventurous natures of Nancy and Judy, the career bravado of Cherry and Connie, and, even earlier, the independent and enterprising spirits of Jo March and Ruth Fielding all contributed to the development of a type of fiction that would eventually embrace the diverse nature of girls and the lives they live. Despite the heavy critiques that are now made of these forerunners, contemporary literature for adolescent girls owes much to them.

Because of the vast arena of literature available to young women today, organizing texts into tentative subcategories should prove practical and useful for review. It is important to note that a controversial element of many of these texts is that they deal with "realistic" stories of girls' lives. In *From Romance to Realism: 50 Years of Growth and Change in Young Adult Literature* (Harper/Collins, 1996), Michael Cart talks about those who dismiss young adult literature because of its unfiltered truths about young lives. Critics contest the notion that girls need to read stories that mirror their own thoughts and concerns. They believe girls are better served by books that take them away from their everyday problems, and they loudly protest those that deal with topics of sexuality, rape, parental divorce, abuse, death, societal pressures, and other matters that we know are part of the world girls occupy. Looming large in this protested group are stories that deal with sex and sexuality. Historical perspective on the evolution of such books helps us understand that early texts sanitized and desexualized young women into creatures concerned only with proper dress, perfectly coifed hair, and romantic interests that operated from a distance. But some of the first authors in the late twentieth century who dealt with sex and sexuality in adolescent literature changed all of that.

Sex and Sexuality

Judy Blume's *Forever*, first published in 1975,[1] is a historical marker for literature that truly intends to address, in a responsible and realistic manner, more than just the exterior complexities of being a young women. Ann Head had, seven years earlier, published the somewhat controversial *Mr. and Mrs. BoJo Jones,* a novel about teenage marriage and pregnancy that remains in print today.[2] But Blume's groundbreaking story of a teenage girl's coming to terms with her own sexuality outside of marriage was considered pornographic by some and continues to spark vigorous debate. Year after year (it has been in print continuously since 1975), it appears on the American Library Association's "most challenged" list. *Forever* surprises those who read it with its frank and honest approach to a subject that remains mostly taboo for girls. Blume's realistic attitude opened the door for many other books now available to adolescents that explore their sexual natures, concerns, and challenges. The texts under review here include a vast array of stories for gay and transgendered youth, as well as some that deal with the issues of risk and vulnerability associated with sex.

Luna and *Keeping You a Secret,* both by Julie Anne Peters, are excellent books for teens struggling with sexual identity. *Luna* is the story of a transgendered teenage boy as told through the eyes of his protective sister. It is a book not about moral judgments but

about the real-life struggles of individuals and families who must find a way to deal with circumstances of sexuality they never expected. Similarly, *Keeping You a Secret* offers a tender but honest portrayal of the difficulties facing two young women whose love is not accepted, but cannot be denied. I also want to mention Tanya Lee Stone's *A Bad Boy Can Be Good For a Girl.* A novel written in verse, this text actually references *Forever* as a touchstone for girls in how *not* to become victims of heartbreak through sexual activity, as the girls in Stone's story do. The empowerment in this book is in the journey.

An excellent book that takes on a stark reality that far too many young women must face is *Speak*, by Laurie Halse Anderson. This title has quickly become a classic for girls, covering the issue of teen rape and the ability to move beyond such a horrifying ordeal in a way that shows healing strength while acknowledging extreme difficulty. Melinda's growing understanding of what it requires not to be a victim of such a violent act will give hope to all readers. This is also a great text for boys to read, as it uses humor they will understand to give emotional insight into a problem they may not otherwise quite "get."

Sold, by Patricia McCormick, is a totally different kind of story. Its truth is so painful that young women will need context and discussion to help them through it. McCormick traveled to India and Nepal and to the brothels of Calcutta to research the sex trade industry and how it affects girls. The result is a book of simple, yet terrifying verses and vignettes that thread together to form the story of Lakshmi, a thirteen-year-old sold by her countryside stepfather into prostitution. The reality of what awaits her is as unbearable as it is unthinkable. Ultimately, Lakshmi must exhibit a level of bravery that most girls will never be required to summon and take a risk that will either save her life or further condemn it. This is a book that changes readers. The author's note at the end makes the story even more real by reminding readers that Lakshmi's fate is that of thousands of girls each year.

Coming of Age

Another category that deserves our attention is one that deals with the pain and confusion young people face as they leave childhood and begin to realize the complexity of life. *Stargirl*, by Jerry Spinelli, is a huge favorite among girls who feel they are "different" and do not fit in. Embracing individual uniqueness, this story concludes that being eccentric, smart, and a nonconformist, while coming at some cost, is worth the price, as long as it is an honest way of being in the world. *Love, Stargirl*, the sequel, was released in August 2007 and is getting mixed, although primarily favorable, reviews from readers on Amazon.com.

Navigating personal change is one of the most difficult challenges of anyone's life. Going along with the changes others make is equally hard. What makes *A Brief Chapter in My Impossible Life*, by Dana Reinhardt, an important book is that the main character, Simone, is able to do both while remaining real. For all of the liberal, middle-class values at work throughout, this novel redeems itself wonderfully in the end because of the main character's ability to distance herself from the world around her long enough to reflect on it, learn from it, determine what to embrace in it, and then allow it to change her in powerful and meaningful ways. Such a feat requires more than a strong, independent nature; it requires a degree of self-possession and self-examination that many people never achieve. Simone's ability to struggle with and acknowledge personal uncertainty helps girls recognize that life is full of these moments.

I will admit that a book called *Shug*, with a red popsicle on the cover, did not seem like something that would be able to move me to tears. I actually picked it up because I wanted some relief from all of the too-real stories I had been reading. I assumed it would be light and breezy. Not so. Jenny Han's book is nothing less than a small masterpiece. This coming-of-age story will take any reader back in time to when she first realized that if anything in life matters, it all matters. On the surface, *Shug* may seem like a simple story about love and family, but at its deeper levels, it is about coming to terms with the issues in our lives that are often beyond understanding and may never have resolution. Han's book is not just another story one will read and then forget. It will be shared again and again, as it should be. Mothers as well as their daughters will do well to read it.

Historical Fiction

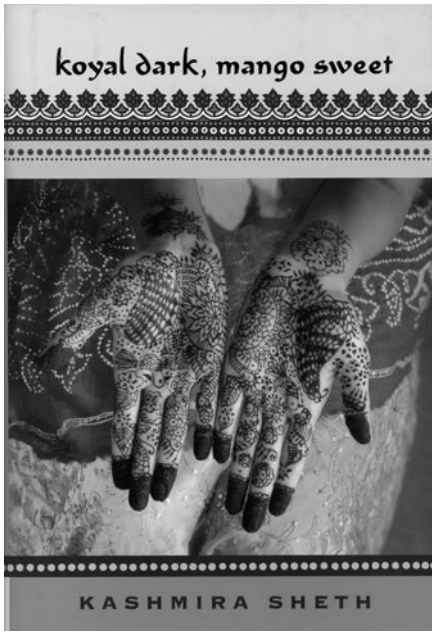
It is no easy feat to take court transcripts, newspaper accounts, and historical records and turn them into page-turning fiction, but that is what the authors of the following works have done. The reading audience may

vary for each of these historical novels, but readers who choose based on their interests will not be able to put these books down. Because the female point of view is rarely explored in the history girls read in school, the books reviewed here are especially important in offering new perspectives. From Katherine Paterson's *Lyddie* to Robin Morgan's *The Burning Time*, young adult readers will learn more than simple facts from these texts: they will learn how to fill out historical meaning in a way that makes it present in their young lives — a more penetrating and inclusive approach than they generally experience.

Lyddie takes place in the U.S. during the industrialization of the 1800s. This tale of a girl who is forced by poverty to leave home and take a job in the New England textile mills bears a theme that often runs through feminist stories: that of courage and self-preservation. It is a great illustration of what industrialization meant to girls in nineteenth-century America. Another story taken straight from the daily news is *Northern Light*, by Jennifer Donnley, which is based on the drowning of Grace Brown, the subject of Theodore Dreiser's *An American Tragedy*. Told through the eyes of sixteen-year-old Mattie Gokey, Donnley's story interweaves the life of a teenage girl in 1906 with the mystery surrounding the death of Brown. The result is a tale that is beautiful in both scope and depth as it reveals not only the obstacles but also the triumphs of life.

Pirates! by Celia Rees reenacts the eighteenth-century adventures of two female pirates, Minerva Sharpe and Nancy Kington. Based loosely on real-life pirates Mary Read and Anne Bonny, this tale is about an abused runaway slave and a teen heiress who refuses to accept an arranged marriage. Since the history of pirates is vague, with few accurate historical reportings, Rees takes more liberty with her story than do most historical fiction writers, and she relies on the interpretive reports of Daniel Defoe as much as she does on the work of historical scholars. That said, her descriptions of why women might turn to the sea as a way out of the lives they knew and her depiction of the fierce friendship between Minerva and Nancy ring true to what we know about women's lives.

Just as surprising as a story about women pirates is Robin Morgan's riveting novel, *The Burning Time*. Set during the Irish Inquisition of 1324 against the patriarchal institution of the medieval Catholic Church, this is a beautiful account of women's ability to persevere in the most daunting of



circumstances. Alyce Kyteler's story is one of courage, independence, and self-determination. Against the masculine backdrop of rationality, power, rule, obedience to doctrine, and an authoritarian desire to maintain social order, no matter the cost, Morgan foregrounds this novel with female characters who care for themselves and others in ways that work for the good of all. Dependent on the natural world and their relations within it rather than on fear-mongering for spiritual authority, these women leave no doubt in the reader's mind of the strength of the matriarch. Although bad things still happen, there is redemption in the everyday occurrences that deal not only with abstract souls, but also with material lives.

Finally, I need to mention Diane Lee Wilson's *Firehorse*. In 1872, the year of the Great Boston Fire, firefighters depended on horses to pull water tanks. Unfortunately, during this time, many of the horses became sick and needed great care. Wilson's text presents a fine example of the contributions girls have historically made to society. Girls were not allowed to become veterinarians in the late 1800s, but that did not stop them from trying. Determined that she will be as good as any man, fifteen-year-old Rachel defies her father, the local fire chief, and anyone else who stands in her way as she cares for an ailing horse and pursues her dreams. A historical review of veterinary science will document that women were indeed attempting to break into the field in this era, and Wilson's book provides an accurate portrayal of the barriers they must have faced. Girls who love horses will clamor for this book.

Immigrants and Other Cultures

Though much is made of globalization, the truth is that young people are rarely exposed to literature that deals with issues faced by their peers in different cultures. In the realm of high-quality adolescent literature, though, this topic is well presented and well covered. Fortunately, there is no lack within these books of strong female characters who work to bridge cultural gaps not only in their personal lives, but in their families and their dominant cultures as well. A recent book that describes the immigrant experience in very current terms is Marina Budhos's *Ask Me No Questions*, a post-

9/11 story about the difficulties faced by a Muslim family from Bangladesh. Most interesting are the many female protagonists who prove equally strong in very different ways. While the two main characters are teenage girls fighting the jailing and possible deportation of their father, the adult women in the novel also rise to the occasion, coming out of their comfort zones to deal with change. This book about citizenship in America and what it means to the everyday life of immigrants and their children is powerful. It makes it impossible to speak in platitudes about the plight of certain groups of people and the web of relationship we all share.

Other texts worth exploring in this category include *Alphabet of Dreams*, by Susan Fletcher, and *Koyal Dark, Mango Sweet*, by Kashmira Sheth. *Alphabet* takes readers back to ancient Persia, where Mitra and her younger brother beg in the streets. Based on the religious story of the Magi's trip to Bethlehem, Fletcher's tale weaves layers of adventure, heroics, and caring with parable, folklore, and faith. Mitra, disguised as a boy, faces many obstacles and harrowing ordeals as she protects her brother and his gift of dreams from those who would use that gift for their own power and gain. Alone and unprotected, Mitra must depend on her intuition and good sense to navigate through a dangerous and exotic world. Sheth's text, on the other hand, deals with the difficulty of what happens to girls when the modern world bumps into the ancient one. Living in contemporary India, Jeeta is at a loss as to how to follow her own path while still honoring the traditions of her family and society. Although the plot of this book revolves around arranged marriages, Jeeta's struggle with notions of familial duty vs. personal independence will resonate with all girls. In the end, her decision to be true to herself is honest and hopeful.

Fantasy/Science Fiction

Reading *Stolen Voices*, by Ellen Dee Davidson, reminded me of my first encounter with Lois Lowry's Newbery Medal-winning *The Giver*.[3] Living in a dystopian society, fifteen-year-old Miri must risk everything to save friends and family who do not have the knowledge she does about Noveskina, a place that on the surface appears harmonious and of "one voice." The reality is that everyone's unique voice is stifled to maintain a sense of harmony, and only one person truly prospers from such conditions. The strong female characters in this text rely heavily on the feminist concept of community. While Miri is the one to pull everything together, it is clear that she could not do that without the help of others. This is a solid science fiction story. Well-written and entertaining until the end, it offers young women an invitation into an important genre that has often proved to be the provenance of men.

Both *Murkmere* and *Ingo* draw on the fantastical and mythical to tell a story. Patricia Elliott's somewhat dark and haunting *Murkmere* verges on the gothic as it spins a mysterious tale that captures readers in a web of intrigue and betrayal. As Aggie attempts to unravel the threads that have led to sixteen-year-old Leah's strange captivity, she discovers that in a world where things are not always what they seem to be, life is as uncertain and untrustworthy as it is beautiful. *Ingo* exhibits some of the same characteristics as it delves into the watery world of Mer people, commonly known as mermaids. Helen Dunmore sets up a struggle between the allure of unexplainable forces as they compete with the mundane and familiar. Sapphy, the main character, must fight to contain her own longings for the sea, as well as those of her brother, lest the sea capture them both forever as it did their father. Part of a planned trilogy, this book is filled with images and scenes that will force all readers to think about times in their own lives when a wrong choice caused them to lose the things they most loved.

Although not all books written for adolescent girls are feminist in scope and intent, it should be clear from this review that there are more than might be expected. A number of the titles reviewed here were on the 2007 Amelia Bloomer Project list (see **http://libr.org/ftf/bloomer.html**), the intent of which is to recommend books that portray girls and women as capable of overcoming the obstacles they face. However, in general there exists a sizable body of literature for young women that intentionally portrays them as strong, resilient, adventurous, smart, and compassionate. Women and girls of all ages will benefit from reading these books, and most of us will learn something important not only about the lives of the girls we know, but about our own lives as well.

Notes

1. Judy Blume, ***FOREVER***. 1st edition: Bradbury Press, 1975. Newest edition: Simon & Schuster/Simon Pulse, 2007. 208p. pap., $8.99, ISBN 978-1416934004.

2. Ann Head, ***MR. AND MRS. BO JO JONES***. New York: Signet, 1968. 208p. pap., $4.99, ISBN 978-0451163196.

3. Lois Lowry, ***THE GIVER***. Houghton Mifflin/Walter Lorraine Books, 1993. 192p. $16.00, ISBN 978-0395645666.

[*Elaine O'Quinn is an associate professor of English and a faculty member in women's studies at Appalachian State University. She has written numerous chapters and articles on adolescents and their literature and currently focuses her research on literature for girls in the U.S.*]

Round-Up 2: Blogs and Other E-Tools for Women's Studies

This is our second round-up of reports on incorporating blogging and other "e-formats" into the classroom, particularly the women's studies classroom. Our first one appeared in *Feminist Collections* v.27, nos.2–3 (Winter–Spring 2006), available at **http://minds.wisconsin.edu/handle/1793/22258**, and was itself a follow-up to "Blog This! an Introduction to Blogs, Blogging, and the Feminist Blogosphere," by Vicki Tobias (*Feminist Collections* v.26, nos.2–3, Winter–Spring 2005), available at **http://minds.wisconsin.edu/handle/1793/22243**.

We will continue to publish reports from time to time about how instructors are using new information technologies and social networking in women's studies. If you have something to contribute, please contact us at **wiswsl@library.wisc.edu**.

Community Beyond the Classroom: Theory Through Practice

by Elizabeth M. Curtis

A brief visit to *Blogher.com's* "Research, Academia, and Education" blogroll[1] reveals that many women's and gender studies practitioners have taken their scholarly work online through weblogs. Feminist scholars maintain personal and individual blogs, like *BitchPh.D*[2] and *CultureCat: Rhetoric, and Feminism*,[3] and also participate in academic community blogs, such as *Feminist Law Professors*.[4] Women's and gender studies students at various stages in their academic careers also participate in scholarly blogging. They share personal and political musings, as can be seen on *Blac(k)Academic*,[5] and document their scholarly projects, as Jennifer Noveck[6] and K.M. Aase[7] illustrate. Students also contribute to weblogs as a part of their coursework, whether they create their own blogs, like those listed on *Blogging in College: The Gender & Pop Culture Blog Experiment*,[8] or collectively author a single class blog, like *Varieties of Feminist Theory*.[9]

As a previous round-up in *Feminist Collections* has revealed,[10] weblogs provide strong pedagogical tools for women's and gender studies practitioners. By bringing blogs into the classroom as a novel forum for course work and discussion, instructors can help students practice important skills for critical analysis, writing proficiency, and technological literacy while also strengthening their classroom community and creating a space to continue in-class conversations that were cut short by time restrictions. By bringing classrooms to the blogosphere, instructors initiate an expansion of the discussion of feminist theory from the isolation of the academy to public debate.

Here I would like to concentrate on my own experiences using weblogs, as a student and as an instructor, to highlight the important ways in which blogs can bring conversations about feminist theory beyond the classroom and unite individuals in powerful coalitions. Feminist scholars not only connect with other academics and activists (and academic activists), but also have the opportunity to exchange ideas with individuals around the world with whom they may not otherwise have been able to engage.

As graduate teaching assistant for Professor Cynthia's Deitch's undergraduate "Varieties of Feminist Theory" (WSTU 125) course at the George Washington University, I was able to experiment with using blogs as a space for enriching class participation. Students collectively authored *Varieties of Feminist Theory* and posted book and film reviews of assigned materials, analyses of popular culture, opinion pieces and personal narratives, and requests for input from others about their various theoretical questions. This blog achieved its goal "to expand conversations about feminist theory beyond the classroom" when it gained visibility in the feminist blogosphere and was highlighted in the 36th *Carnival of Feminists*.[11] Through weblogging, students not only gained a sense of the breadth of the feminist blogosphere and feminist communities on- and off-line, but also bonded as a scholarly community, both when they invoked each other's postings in the classroom or referred to each others' in-class insights in their Web writing, and when Web-savvy students tutored students less familiar with blogging software.

As a graduate student, I incorporated blogging into my M.A. thesis project, in which I explored the promise that the blogosphere holds for social activism based on networking and information sharing and the limitations and barriers it presents to those attempting to effect social change.[12] I based my analysis on my experiences participating in the feminist blogosphere via my own blog, *A Blog Without a Bicycle: Riding the Cyberwave of Feminism*,[13] and the insight I gained through interviews with other feminist bloggers. My research was supported and enriched by feminist bloggers through peer review, interview participation, insightful commentary, and general encouragement. My blog not only served as an important research tool, but was also a source of catharsis and inspiration.

To conclude, I would like to use one personal experience to highlight the way in which blogging can create supportive scholarly and feminist communities. When I was at a point in my thesis writing process where I felt stymied and stagnant, I received the following email from an individual who had been reading *A Blog Without a Bicycle*:

> Dear Elizabeth,
> I am just a lowly undergraduate student who is majoring in gender studies and government. I have spent the past two years attempting to explain to my family and friends (and myself) what the hell I plan to do with a Gender Studies degree . . . So imagine my surprise when I was randomly googling women's studies and law topics on my computer and it pulled up the George Washington University website where (gasp) they offer a joint degree in women's studies and law! . . . Anyway while I was exploring the site I stumbled upon your page and I thought that it was the smartest, funniest most honest website that I have ever encountered. Me thinks you are my new "her-o" (which is a million times better than being a he-ro). Keep up the good work!!!!
> Take care,
> Your apprentice,
> Ej =)[14]

I am sharing this piece of "fan mail" not to brag about my sense of success in this project, but to highlight the way in which the feminist networks that form in cyberspace are powerful both personally and politically. For Ej, *A Blog Without a Bicycle* offered encouragement in her or his own personal academic endeavors, and Ej's email provided me with motivation from a new sense that my research on feminism in cyberspace was important — to individuals, to communities, and to mainstream culture. I hope that the use of blogs in women's and gender studies classrooms will allow many more students, practitioners, activists, and individuals to experience such mutual *Aha!* moments.

Notes

1. *Blogher.com*, **http://blogher.org/blogroll/research-academia-and-education-blogs?from=0**.

2. *BitchPh.D.*, **http://bitchphd.blogspot.com**.

3. *Culture Cat: Rhetoric and Feminism*, **http://culturecat.net**.

4. *Feminist Law Professors*, **http://feministlawprofs.law.sc.edu**.

5. *Blac(k)ademic*, **http://blackademic.com**.

6. *Jennifer Noveck*, **http://www.nurenxintan.com**.

7. *Blogging with Balls*, **http://blogwithballs.blogspot.com/index.html**.

8. *Blogging in College: The Gender & Pop Culture Blog Experiment*, **http://genderpopculture.blogspot.com**.

9. *Varieties of Feminist Theory*, **http://feministvarieties.blogspot.com**.

10. "Round-Up: Blogging Women's Studies," in *Feminist Collections* v.27, nos. 2–3 (Winter–Spring 2006), pp.15–21; **http://minds.wisconsin.edu/handle/1793/22258**.

11. 36th *Carnival of Feminists*, **http://fetchmemyaxe.blogspot.com/2007/04/carnival-of-feminists-36_19.html**.

12. The full text of this manuscript is available at **http://ablogwithoutabicycle.blogspot.com**.

13. *A Blog Without a Bicycle: Riding the Cyberwave of Feminism*, **http://ablogwithoutabicycle.blogspot.com**.

14. Ej, in email message to author, February 28, 2007. An excerpt from this email appears here; the full text is available at **http://ablogwithoutabicycle.blogspot.com/2007/03/blog-love.html**.

[*Elizabeth M. Curtis recently graduated with an M.A. in women's studies from the George Washington University, where her M.A. thesis focused on blogging and the creation of feminist networks online (the full text of her thesis is available at* ***http://ablogwithoutabicycle.blogspot.com****). Currently, Elizabeth continues blogging and serves as a program coordinator at the Woodhull Institute for Ethical Leadership* ***(http://www.woodhull.org)****.*]

Technologies and Pedagogy: How YouTubing, Social Networking, and other Web Sources Complement the Classroom

by Janni Aragon

I find that I am increasingly referring to and using YouTube, MySpace, FaceBook, and other online sources as teaching tools in my women's studies and political science courses.

As a media junkie, I constantly find interesting items to share with students. I often note these sources on the course syllabus or notify my students via WebCT (now Blackboard) or FaceBook. These online sources grab the students' attention, since the sites are convenient to access. I find that the "Net Gen" is tech- and Web-savvy and expects multiple information media in the classroom.

Students regularly send me YouTube video clips related to course content. Many of the videos are humorous; however, some have been particularly thoughtful and germane to our readings and course materials. For instance, Alanis Morisette's parody of the Black Eyed Peas' "My Humps" sparked an insightful discussion about the ways in which women's sexuality is used in popular culture, specifically in hip-hop music.

Although I discourage students from citing Wikipedia in their research papers, I do acknowledge that it can be a good starting point for gaining some familiarity with a topic. Students admit that for many of their papers, they go to Wikipedia first.

Blogs have provided an additional rich source for reading and discussion. My students' evaluations express their desire for more blog material — perhaps because blog text tends to be short and lively.

Del.icio.us has been quite effective in stimulating discussion about the ways people categorize their favorite news articles and other sources. Students find that among their peers there are few favorite or recent posts that relate to women. That absence offers another opportunity for discussion relevant to our course materials.

In each of my courses, we examine a different website each week that fits the week's theme. These websites make the assigned readings more real to the students and demonstrate the applicability of the material and of feminist praxis. For instance, if we are discussing women, globalization, and economics, we might look at the site for the Global Fund for Women, a United Nations article on gender mainstreaming, and sites that deal with boycotts of the World Bank.

The various social networking sites are useful to refer to, as so many students have accounts on MySpace, FaceBook, Friendster, or other networking sites. FaceBook was particularly useful in provoking a discussion about feminism and anti-feminism one term. A search for "feminism" on FaceBook led to a plethora of hits for anti-feminist groups. The students were intrigued with these findings and felt that the various FaceBook groups offered inaccurate, vitriolic misunderstandings about feminists and feminisms. In my feminist theory course ("Waves or Tsunamis: Second and Third Wave Feminisms"), several students actually wrote papers discussing the relationship between these tensions and debates within popular culture and how such misunderstandings influence feminism and feminists.

[*Janni Aragon (**jaragon@uvic.ca**) is a sessional instructor of women's studies and political science at the University of Victoria in British Columbia. She has actually used FaceBook for research purposes.*]

Feminism Tastes Del.icio.us: Using Social Bookmarking in the Women's Studies Classroom

by Natalie Jolly

Social bookmarking is the practice of creating a user-generated taxonomy of Web content. To put it more simply, users generate *tags*, or keywords, associated with certain content such as a website, weblog, article, picture, or video clip. Users attach these tags to particular content and can create their own pages of bookmarks sorted by the keywords they have assigned. Social bookmarking websites such as **http://del.icio.us** are becoming an increasingly popular way to categorize and search for information on the Web. And because tags are user-generated rather than developed by search engine robots, users are able to find information with similar tags; they can search through popular tags generated by other users and can even browse the bookmarks generated by fellow del.icio.us users. Users of del.icio.us are then able to network to others who share a similar topical interest and are able to keep track of other users' recently added bookmarks. Del.icio.us allows users to discover sets of tags developed by other users who interpret Web content in a similar way, and thus it makes a wide body of Web information easy to search and access.

Because my "Introduction to Women's Studies" course is taught entirely online, I encourage students to learn new Web technologies alongside the feminist course content. I do this by requiring them to become familiar with del.icio.us and create their own del.icio.us pages in conjunction with their final course projects. Their del.icio.us pages serve as annotated bibliographies for their final projects —Web-published feminist zines on the topics of their choice. Because this project requires students to gather information from a variety of sources, del.icio.us serves as one possible database for their information collection and allows them to access tags generated by other del.icio.us users who have bookmarked similar content. As a result, students have access to del.icio.us users who have categorized and compiled interesting and informative feminist Web content. My students can search feminist blogs for entries on their topics of choice, locate popular Web pages that other del.icio.us users have found useful, access video clips that offer information, and even find images that correspond to particular material they are writing. And by creating their own del.icio.us pages, the students are helping to build a larger network of feminist resources on the Web.

Students produce zines on a number of different topics, so the content of each student's del.icio.us page looks different. A student may, for example, choose to focus her zine specifically on the relationship between women and the military-industrial complex. A quick search of del.icio.us bookmarks nets more than 500 possible entries. From these bookmarks, the student can browse information ranging from news articles at sites like CNN.com and Salon.com to popular blogs such as *Baghdad Burning*. When she locates material of particular interest, she is able to tag the site and add it to her own page of bookmarks. This tagging process allows a student both to compose a short description of the material she has just found and to jot down any particular notes she wants to include with her bookmark. In effect, she is able to stick a virtual Post-It note on the site, reminding her why she tagged it and what sort of information the site contains. When she returns to her del.icio.us page, she is able not only to view the sites that she has tagged, but also to review the notes and descriptions she has composed. Once her del.icio.us page has been created, the student's tags are available to other del.icio.us users who may share similar interests and want to browse her particular collection of links.

By incorporating new Web technologies such as del.icio.us into my women's studies courses, I hope to demonstrate to my students that feminism is alive and well in the digital age. Through the use of social bookmarking sites such as del.icio.us, students quickly discover that there are a vast number of people

out there thinking, writing, and posting about feminist-themed issues and topics. And by tagging Web content that they find interesting and building their own pages of bookmarks, students get to become part of the cyber-feminist movement themselves. This sort of practice leads to the democratization of Web content, as students become in control of generating a Web taxonomy through the compilation of their bookmarks and tags. It also leads to the democratization of feminism more generally — students get to tag (or name) which content they deem to be feminist, and thus they are participating in building what feminism means on the Web.

[*Natalie Jolly holds doctorates in women's studies and rural sociology from Pennsylvania State University (2007), where she taught extensively using Web-based course management tools and currently teaches online as an adjunct instructor. She has published articles, book chapters, and handbooks detailing the use of Internet technologies in higher education.*]

Blogging Memoirs: A Team Effort

by Patricia L. Wasielewski

In the spring semester of 2007, I tried a new final project in my "Women In Society" course at the University of Redlands — the Women Sociologists Memoir Project. The primary goal was to encourage student engagement with women doing sociology and to enliven the connection between sociology, women's studies, theory, research, and community action or activism.

Each student was matched, based on my perception of shared interests, with a living sociologist to research and to interview by phone or email. We spent several class sessions focused on learning to construct blog sites.[1] It turned out to be important not to rush this process. We consensually organized and defined exactly what would be covered in each section.[2] Because the students themselves determined what to include, all of them were motivated to find all the information, even when it was not so easy to find.

We also collectively set three "rolling" deadlines, each followed by feedback and revision, before the final deadline. Although all of the student blogs followed the same outline, each was unique to the specific information available for that student's assigned sociologist. I chose the best blogs (those created by three quarters of the class) to link to the class blog site, which explains the project: **http://wmst227womensociologistmemoirproject.blogspot.com**.

The project was a success because of the coordinated effort among our women's studies librarian (Shana Higgins), our IT technical manager (Catherine Walker), and me. Shana came to the class session in which we made final choices about what students would include in their sites. This made her particularly effective at our next session, held in the library, in which she introduced the students to the many and varied places (online or not) they could look for information about the sociologists' personal lives, teaching, and research. She also provided a very helpful guide for assessing online resources. Catherine's demonstration in the second session familiarized students with how to create a blog. She prepared a mock site to show possible arrangements of written and visual information. The students benefited from the varied expertise, and it showed in the integration of materials in their final projects.

Some problems did occur: Some students did not contact their interviewees in a timely manner; sometimes the interviewees didn't respond.[3] Some of the sociologists were more well known than others; thus, some students were able to find more information than others were. In the end, I worked with students individually to ensure that they made the most of what they had. The most positive benefit of

the assignment was that students "spent" so much time with their sociologists that each began to use her sociologist's work, noting it in class discussion and referencing it in other assignments. The majority of students indicated that they were inspired by their interviewees and that the project helped them understand the general conceptual ideas of the course. My hope is to archive and continue building the collection as a resource for this course and others.[4]

Notes

1. We used **http://www.blogger.com**.

2. We agreed on eleven categories: 1. Biography. 2. How the person became a sociologist. 3. Teaching interests. 4. Research interests. 5. Accomplishments and awards. 6. Community involvement and/or activism. 7. Interesting facts. 8. Thoughts on the future of sociology and/or women's studies. 9. Goals. 10. The student's final thoughts. 11. Useful links.

3. About half of the women did respond in one way or another; some communicated extensively with their student biographers. Students have told me (anecdotally) that some interviewees were surprised by the amount of research the students had done on them and by how well organized and aesthetically pleasing their sites turned out to be. Each student was required to share the blog and all information appearing on the class site with her or his interviewee. In essence, the women sociologists who worked with my students also became part of the team effort.

4. I would appreciate it if visitors to the site would comment on it to make it better next time. Anyone wanting to use the site in her or his courses should contact me. The site referenced above also has more of my reflections on the process and a copy of the syllabus linked to it.

[*Patricia L. Wasielewski is a professor of women's studies and sociology at the University of Redlands.*]

Miriam Greenwald

E-Sources on Women & Gender

Our website (**http://womenst.library.wisc.edu/**) includes recent editions of this column and links to complete back issues of *Feminist Collections*, 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, is included in our "Periodical Notes" column.

Websites

Photographer Donna Ferrato has taken on domestic violence with her camera for many years. In the 1980s she even rode along with police responding to 911 calls, and captured what would become a famous picture of a young boy angrily confronting his violent father as the police arrested the man. See Ferrato's work and learn about her current traveling exhibition, "Living with the Enemy," at **ABUSE AWARE, http://www.abuseaware.com**, the website of Domestic Abuse Awareness, Inc. (DAA), a non-profit domestic violence organization.

Miriam Greenwald

CONTRIBUTIONS OF TWENTIETH-CENTURY WOMEN TO PHYSICS, at **http://cwp.library.ucla.edu**, is a tribute to eighty-three women who made important contributions in the field of physics from 1900 through 1975. Featured physicists include Rosalind Franklin, Helen R. Quinn, Hertha Sponer, Sau Lan Wu, Sulamith Goldhaber (Ph.D., University of Wisconsin, 1951), Noemie Benczer Koller, and Jocelyn Bell Burnell.

GENDER EVALUATION METHODOLOGY (GEM) "provides a means for determining whether ICTs [Information and Communication Technologies] are really improving women's lives and gender relations as well as promoting positive change at the individual, institutional, community and broader social levels." Learn about GEM at **http://www.apcwomen.org/gem**, on the website of the Association for Progressive Communication's Women's Network Support Programme (APC WNSP).

The **GENDER, INSTITUTIONS, AND DEVELOPMENT DATA BASE (GID-DB)** of the Organisation for Economic Cooperation and Development "represents a new tool for researchers and policy makers to determine and analyse obstacles to women's economic development. It covers a total of 161 countries and comprises an array of 60 indicators on gender discrimination." Get access to the database and its documentation at **http://www.oecd.org/document/16/0,3343,en_2649_33935_39323280_1_1_1_1,00.html**.

The International Food Policy Research Institute's **GENDER TOOL BOX (http://www.ifpri.org/themes/gender/gendertools.asp**) includes databases, reports, a wiki, and other materials "to assist researchers with applying a gender analysis to their work."

Northeastern University's Public Media Foundation offers **SCRIBBLING WOMEN**, **http://www.scribblingwomen.org/home.html**, an online resource that "dramatizes stories by American women writers for national radio broadcast. This site provides classroom resources for teaching the rich tradition of American literature by women." For each of the fifteen stories, which include Charlotte Perkins Gilman's *The Yellow Wallpaper* and Ellen Glasgow's *The Shadowy Third*, anyone who signs up (it's free, although donations are solicited) can listen to a dramatization; read a synopsis, an author's biography, a literary interpretation, and a discussion of historical and literary context; and consult a list of further reading as well as suggested lesson plans.

SHAHRZAD NEWS (**http://www.shahrzadnews.org**) supplies women-related news from Iran, in Farsi, with five percent of the content plus titles of articles translated into English.

The home page of UNICEF's **VOICES OF YOUTH** site (**http://www.unicef.org/voy**) currently opens with this: "How will equality between men and women help children? Gender equality is when women and men share equally in rights, resources and opportunities. Achieving equality between women and men will help to overcome poverty for everyone." Links lead to an article called "The Benefits of Gender Equality," to winning entries in a photo contest about inspirational women, and to a presentation of ways to take action to end gender discrimination. In English and French.

WIMN'S VOICES: A GROUP BLOG ON WOMEN, MEDIA, AND..., at **http://www.wimnonline.org/WIMNsVoicesBlog**, "features a diverse online community of fifty women blogging on media coverage of women and a range of social, cultural and political issues every day."

Documents to Download

Agnes R. Quisumbing & Bonnie McClafferty, ***FOOD SECURITY IN PRACTICE: USING GENDER RESEARCH IN DEVELOPMENT***. Washington, DC: International Food Policy Research Institute (IFPRI), 2006. ISBN 0–89629-755-1. 156p. **http://www.ifpri.org/pubs/fspractice/sp2/sp2.pdf**

Mary Ellsberg & Lori Heise, ***RESEARCHING VIOLENCE AGAINST WOMEN: A PRACTICAL GUIDE FOR RESEARCHERS AND ACTIVISTS.*** World Health Organization and Program for Appropriate Technology in Health (PATH), 2005. 259p. **http://www.path.org/files/GBV_rvaw_complete.pdf**

THE STATE OF THE WORLD'S CHILDREN 2007: WOMEN AND CHILDREN, THE DOUBLE DIVIDEND OF GENDER EQUALITY. New York: United Nations Children's Fund (UNICEF), 2006. 160p. ISBN 978-92-806-3998-8. **http://www.unicef.org/sowc07/docs/sowc07.pdf**

From the Cambodian League for the Promotion and Defense of Human Rights (Licadho), and available online through the IIAV (International Information Centre and Archives for the Women's Movement): ***VIOLENCE AGAINST WOMEN IN CAMBODIA 2006***. 28 pages. **http://www.iiav.nl/epublications/2007/Violence_Against_Women_in_Cambodia.pdf**

❍ Compiled by JoAnne Lehman

New Reference Works in Women's Studies

Archives

Christine Bard, Annie Dizier-Metz, Valérie Neveu, & Véronique Fau-Vincenti, ***GUIDE DES SOURCES DE L'HISTOIRE DU FÉMINISME: DE LA RÉVOLUTION FRANÇAISE À NOS JOURS***. Rennes: Presses Universitaires de Rennes, 2006. 442p. bibl. index. ISBN 9782753502710.

Reviewed by Arianne Hartsell

This French-language guide to resources, which was compiled under the direction of Christine Bard, Annie Dizier-Metz, and Valerie Neveu in association with the L'Association Archives du Féminisme, a French association dedicated to preserving the history of women and of feminism, recently won the Barbara "Penny" Kanner Award from the Western Association of Women Historians. The award was well deserved, because this reference work will be of great value to anyone researching the history of feminism in France or Europe in general, and because much of the material it contains is not collected anywhere else. Offering information about various archives, museums, and libraries, large and small, that are relevant to the study of feminism, the guide covers historical periods from the French Revolution to modern times.

The introduction gives a history of Archives du Féminisme as well as a history of feminism in France. It also explains the methods used to gather the information about the different collections included in the book. These methods included conducting surveys between 2002 and 2003, researching websites, consulting research guides and inventories, and contacting collections directly.

The guide itself is divided into five sections. Most entries in each section include contact information, history and mission of the organization, conditions of access, descriptions of the collection, and the time periods that are covered. Some entries also have charts and tables. Historical photographs from the collections are included with some entries. Within sections, entries are arranged alphabetically.

The first section lists public archives, including municipalities, provinces, and national archives. This section, which is one of the longest, includes an explanation of how to conduct research at the national archives. The second section covers private associations, libraries, museums, and centers and includes an extensive description of the Bibliothèque Marguerite Durand. The entries in this section mention whether one can find photos, books, manuscripts, and/or posters in these collections. The third section gives sources for audiovisuals, including experimental films, interviews, and public debates. Each entry lists the total number of titles of films, audio cassettes, photographs, etc., in each collection. The fourth section provides principal websites for finding sources for French feminism, along with a brief description of each website; it includes French and European websites for archives, institutions, and publications. The final section consists of appendixes, which include a bibliography and thorough indexes of people, associations, and publications.

I highly recommend this guide for universities, especially those with strong history or women's studies programs. The detailed archival information provided by this reference is of particular interest to scholars intending to do primary research in France.

[*Arianne Hartsell is an instruction/reference librarian at Florida State University.*]

Domestic Violence

Nicky Ali Jackson, ed., ***ENCYCLOPEDIA OF DOMESTIC VIOLENCE***. New York: Routledge, 2007. 789p. $190.00, ISBN 978-0415969680.

Reviewed by Vanette Schwartz

A recent WorldCat search revealed more than 5,400 records for English-language books with *domestic violence* in the title. All but a handful were published since 1970. As sociologist Murray A. Straus illustrates in his foreword to the *Encyclopedia of Domestic Violence***,** the amount of research on the topic has increased dramatically in the past forty years. Despite the proliferation of publications, however, there are a relatively small number of *reference* sources about this issue.

Nicky Ali Jackson, associate professor of political science at Purdue University in Calumet, Indiana, has set out to remedy this gap in reference sources. Jackson previously edited *Violence in Intimate Relationships* (1998) with Gisele C. Oates, and she pub-

lished an article in the *Journal of Family Violence* in 1996.

This encyclopedia is meant both for the academic community and for the general reader in need of thorough, concise, up-to-date information on a wide range of topics related to domestic violence. The scope of the book is both national and international, covering women and men as well as minorities and gay, lesbian, and bisexual persons. The entries are arranged alphabetically. A thematic list of topics is also included, grouping the articles into categories of victims, theoretical perspectives and correlates, cross-cultural and religious perspectives, understudied areas, legal issues, child abuse and elder abuse, and special topics. The articles are well written, covering the issues in detail, yet not overwhelming readers with technical terms or jargon. Each article includes a bibliography and a "see also" list of related articles. Authors of the articles are largely academics from U.S. colleges and universities, with a few from research centers, social welfare agencies, and international universities. All article authors are well versed in their subjects, with many having previously authored books or articles.

Jackson has more than fulfilled her purpose of publishing "a comprehensive, one volume, state-of-the-research, easy-to-read compilation of a wide variety of domestic violence topics" (p.xix). The range of subjects treated is fascinating. Standard topics such as battered women and abused children are covered in detail, but additional aspects such as feminist theory, women held in captivity, spousal prostitution, mandatory arrest, community response, and reporting systems are also included.

The encyclopedia covers domestic violence within Judaism, Islam, and Christianity, as well as in Africa, Latin America, China, Pakistan, Greece, Venezuela, Spain, and the Caribbean. African American, Native American, Asian American, and Hispanic populations are included, as is domestic violence among the disabled, in military families, and among law enforcement officers. The book has an extensive index of some fifty pages.

Jackson's work definitely fills a gap in reference sources on this topic. Other works are more narrowly focused or cover the issues on a more basic level. None has the range, depth, or level of scholarship of the *Encyclopedia of Domestic Violence*. This reference is a must for academic and public libraries and will be a valuable addition for resource centers in social welfare agencies.

[*Vanette Schwartz is the social sciences librarian and women's studies liaison at Illinois State University*.]

Education

Jyotsna Jha, ed., ***AN ANNOTATED BIBLIOGRAPHY ON GENDER IN SECONDARY EDUCATION: RESEARCH FROM SELECTED COMMONWEALTH COUNTRIES.*** London, UK: Commonwealth Secretariat, 2007. 196p. $47.50, ISBN 0-85092-846-X.

Reviewed by Kayo Denda

As the women's and gender study community engages further with global issues, this bibliography on gender in secondary education, covering Ghana, Nigeria, Kenya, India, and Pakistan, is a welcome addition to the literature. The editor, Jyotsna Jha, and compilers Mansah Prah, Shobhita Rajagopal, Margaret Morumbasi, Charmaine Pereira, and Dilshad Ashraf are teachers, activists, and scholars with distinguished records in the field.

There are two intended audiences for this bibliography. The first consists of researchers with interests pertaining to gender in secondary education. The annotations in this book, which are broader in scope than the title would imply, provide useful overviews and data on topics such as education policy and curricula, as well as access to education for girls in each country. The second and perhaps most important audience, from the compilers' viewpoint, is the Commonwealth Secretariat. As Jha mentions in the introduction, this project came about as a way to help determine future directions in investment and programming by the Secretariat in African and South Asian regions. The choice of the five countries seems to have been determined by many factors, but facts that highlight the need for future investments in these countries figure prominently.

The bibliography includes published and unpublished titles, with the unpublished outnumbering the published ones. A number of entries are publications of the United Nations and other multilateral agencies or international organizations, demonstrating their role as primary sponsors of research on education. Organized by country, all entries list title, author, year, publisher, and keywords. Some entries list "location/source," indicating the local holding library. Although access to the resources via materials delivery seems to be a distant reality, the annotations provide background information, with names of people, places, grassroots organizations, and governmental agencies that can be searched and explored further using resources available in North American libraries.

In terms of currency, the documents listed have a wide range of chronology, with dates as early as 1990. One can only speculate that their inclusion is meant to capture the attention of the Commonwealth Secretariat and to emphasize the lack of current

study, thus reinforcing the need for future support. The keyword field provides a list of terms of unknown origin that have little practical utility, as the book includes no index. Additionally, many entries, especially for India, present URLs that are no longer active. In some cases, however, the documents are embedded in the hosting institution's site and available in full text.

Overall, *An Annotated Bibliography on Gender in Secondary Education* is recommended for research libraries. It showcases the research already conducted and pinpoints important areas for future research on gender with a special focus on access to secondary education in Ghana, Nigeria, Kenya, India, and Pakistan.

[*Kayo Denda is the women's studies librarian at Rutgers University. She serves as the liaison to the Women's and Gender Studies Department and affiliated institutes and centers. She is also responsible for the collection development of resources on women*.]

Film

Jane Sloan, ***REEL WOMEN: AN INTERNATIONAL DIRECTORY OF CONTEMPORARY FEATURE FILMS ABOUT WOMEN***. Lanham, MD: Scarecrow Press, 2007. 435p. filmography. $60.00, ISBN 0-8108-58974-7.

Reviewed by Chimene Tucker

Jacqueline Leuitin's 1987 film *Eva Guerilla*, set in El Salvador during the 1970s, is about "[a] journalist who goes into the jungle and interviews a female guerrilla fighter in the rebel army about her life in hiding and difficulties as a woman solider" (p.24). *Eva Guerilla* is one of the Canadian-made films highlighted in Jane Sloan's *Reel Women: An International Directory of Contemporary Feature Films About Women.* The directory is truly international in scope, with ninety-six countries represented (with the United States having the greatest number of films included). And with detailed entries for 2,418 independent and mainstream films made about women during the years 1960–2004, as well as a comprehensive index (Films with Best Actress Awards and Nominations, Actresses and Actors, Subjects and Titles), this reference work is much more than just a list.

Sloan, a media librarian with an M.A. in film studies, gathered and organized information about many films that are not listed in other filmographies. Each entry lists the film's title (with an English translation where appropriate), director, screenwriter, cinematographer, producer, and actors, as well as a brief synopsis of the film and a list of the awards it has won. Although Sloan was not able to view all 2,418 films herself, she does provide citations to reviews — a handy feature.

The section titled "A Critical Survey of Women in Leading Roles in International Cinema: 1960 to the Present" analyzes many of the social and political changes of women's issues and how they were depicted in films during this period. Not only did plots change to mirror the lives of women, but more women filmmakers also emerged, and the films made began to reflect more substantive values regarding women. This section also provides a critical survey of women in leading roles. A few of the themes explored are isolation, autonomy, conservatism, appearance, race and class, friendship and love, and sexuality. Sloan states, "Race and class issues pervade all thematic areas discussed in this overview: They are an integral part of women's issues" (p.xxxi). She further examines several films, such as *Sarraounia* (Burkina Faso, 1986), *Gertrud* (Denmark, 1964), *The Blue-Veiled* (Iran, 1995), and *Rosenstrasse* (Germany, 2003), that have race and class issues.

Reel Women has more entries than the typical filmography, regardless of topic, even though the scope of this work is limited to productions in which the central character, story, theme, or perspective is woman-focused. This volume is a practical interdisciplinary directory for film and media studies courses as well as for feminist and women's studies.

[*Chimene Tucker is a film and media studies librarian at the University of California, Santa Barbara*.]

Literary Theory

Ellen Rooney, ed., ***THE CAMBRIDGE COMPANION TO FEMINIST LITERARY THEORY***. Cambridge (UK) and New York: Cambridge University Press, 2006. 322p. $80.00, ISBN 978-0521807067; pap., $27.99, ISBN 978-0521001687.

Reviewed by Yvonne Schofer

The field of feminist literary theory does not easily lend itself to generalizations; in her introduction, volume editor Ellen Rooney readily acknowledges the complexity of her enterprise. This *Companion* gathers essays by thirteen scholars, exploring in very different ways a range of approaches to the field. Thus, the title word "theory" is something of a misnomer, since there appears to be no single definition: "Feminist literary theories," Rooney writes, "are the collective conversations — often contradictory, sometimes heated — of feminist readers concerning the meaning and practice of reading, the intersections of subject formations such as race, class, sexuality, and gender, and the work of literature."

The volume, a guide intended for students of literature and gender studies, may also be useful to general readers interested in the interactions of feminism, literature, and literary criticism. The essays are arranged in three sections, starting with (in Part I) the emergence of feminist problematics, the notion of the canon, the development of a feminist aesthetic and tradition, and the literary politics involved in the field. Part II examines the impact of feminist literary theory on literary studies and its reconfiguration of genres, forms, and periods. The final section addresses the intersections between feminist literary theories and other aspects of cultural studies.

The chronological coverage encompasses the 1980s and the 1990s, with essays on Black feminist studies and nineteenth-century American literature by Black women, medieval English literary studies, the politics of feminist literary theory, eighteenth- and nineteenth-century English literature, autobiography as a genre, modernism in England and America, French feminisms starting from Simone de Beauvoir, popular culture in film music, television, media texts and cultural practices, post-structuralism, post-colonialism, race studies, feminist psychoanalytical theory, queer theory, and identity discourse. Most of the thirteen contributors are well-known academics, eight of them from the U.S.A. and five from the U.K.; there is only one male contributor.

The essays are in general well-written and well-edited, with extensive notes; suggestions for further reading are provided after almost all contributions; the indexing appears careful and dependable.

Yet I have a feeling that for all of its scholarly and informative value and its obvious interest for students involved in feminist studies, this *Companion* comes a little late, narrowly missing a recent shift to transnational perspectives. An examination of the references reveals that very few of the cited sources are dated later than 2000. The project is ambitious and far-reaching, and one can sympathize with the difficulties that an editor may encounter in bringing such a collection to publication, but in this instance the time lag, the almost exclusively Anglo-centric focus, and the predictable disparateness of a collection of this type make the volume appear curiously dated. One might well conclude that feminist criticism is over. This is perhaps inevitable, given the rapidly changing nature of the world. Although issues of race, class, and sexuality are central to third-wave feminism, world events in the last five years have shifted critical attention to an increasingly global view of feminism; in the words of Susan Stanford Friedman, "Gender — and most particularly the status of women — is woven so thoroughly into the catastrophes of world events today that it is impossible to consider feminism old hat, passé, no longer relevant."[1] A more innovative collection could also have paid more attention to the strong current interest in visual and material culture in feminist studies, as well as the dramatic impact of cyberculture, from which different models could have been suggested.

Note

1. "The Futures of Feminist Criticism: A Diary," *PMLA,* 121:5 (2006), 1704–10.

[*Yvonne Schofer is Bibliographer Emerita, Humanities-English, Memorial Library*.]

MENOPAUSE

Boston Women's Health Book Collective, ***OUR BODIES, OURSELVES: MENOPAUSE***. New York: Simon & Schuster/Touchstone, 2006. 368p. index. pap., $15.00, ISBN 978-0743274876.

Reviewed by Diane Bruxvoort

Since publishing the groundbreaking first edition of *Our Bodies, Ourselves* in 1970, the Boston Women's Health Book Collective has continued to provide practical, accurate, up-to-date information on women's health at all stages of life. The original book was revised, expanded, and updated every few years, and an entirely reworked edition, *Our Bodies, Ourselves: A New Edition for a New Era*, came out in 2005.[1] *Ourselves, Growing Older*, first just a chapter in the larger guide, then published as a separate book in 1987 and revised in 1994, provided a comprehensive guide to women's health after age forty. Now there is *Our Bodies, Ourselves: Menopause*, published in 2006, which takes a multi-pronged approach to understanding and dealing with the menopausal transition. While providing the most up-to-date scientific information available, the authors also provide a broad spectrum of traditional and alternative medicines, strategies for coping with symptoms, and personal narratives, all starting from the premise that menopause is not a disease, although there may be a variety of physical symptoms to deal with, along with social and personal issues such as relationships and sexuality.

Written for women who are approaching menopause as well as those already in transition, this book packs a wealth of information into 348 pages. The book rings with the voices of women of many races and ethnicities

through personal narratives that are woven into the main text as well as vignettes set off as boxed text. In the first chapter, Charlotte Loppie celebrates her first hot flash. "I had arrived — my first hot flash. I was sweating with the big girls now; I was a crone, on my journey toward the wisdom and maturity of elderhood — corny, to be sure, but very fulfilling" (p.14). Others who are less sanguine about hot flashes and night sweats provide coping mechanisms and therapies that worked for them. The authors also provide information on hormone treatments and a well-considered discussion of the Women's Health Initiative clinical trials. This combination of celebrating an important transition, offering the coping mechanisms of individuals who have been through it, and evaluating traditional and alternative medical treatments is repeated throughout the book to provide balanced, positive information.

Notes are included at the end of each chapter, other print as well as electronic resources are recommended throughout, a list of resources is included, and the entire book is well indexed. Although this is not a traditional reference book, it will make its way onto many reference shelves as an accessible, balanced, up-to-date, indexed resource on menopause. Recommended for every woman over thirty-five, and all libraries serving women. Buy a copy for reference and three for circulation — they will be used.

Note

1. The newest edition of *Our Bodies, Ourselves* was reviewed in this column in *Feminist Collections* v.28, no.1 (Fall 2006), pp.31–33.

[*Diane Bruxvoort is Assistant Dean for Collection Services at the University of Houston Libraries*.]

PHILOSOPHY

Linda Martín Alcoff & Eva Feder Kittay, eds., ***THE BLACKWELL GUIDE TO FEMINIST PHILOSOPHY***. Malden, MA: Wiley-Blackwell, 2007. 292p. bibl, index. $86.95, ISBN 978-0631224273; pap., $36.95, ISBN 978-0631224280.

Reviewed by Lauren Pressley

Feminists began critiquing philosophy in the 1970s. Only a few feminist works had been published before that time, among them Simone de Beauvoir's influential *The Second Sex*. Although early feminist works provided useful theory for activists in the sixties, it took another decade for philosophy to embrace feminism.

Since then, feminist philosophers have done work in traditional areas of philosophy such as ethics, the history of philosophy, and metaphysics, as well as in emerging fields such as moral epistemology, lesbian philosophy, and postcolonial philosophy. Editors Linda Martín Alcoff and Eva Feder Kittay have collected critically reflective essays from some of the most influential feminist philosophers today in *The Blackwell Guide to Feminist Philosophy*. This collection consists of four sections focusing on different branches of the field.

The first three essays focus on women in the philosophical canon. Eileen O'Neill describes how gender issues are traditionally viewed as anthropological and external to philosophy, and argues that historians may change the landscape of Western philosophy with the introduction of women's texts (p.36). Robin May Schott then discusses a feminist reading of the traditional canon. Shannon Sullivan concludes this section with a discussion of pragmatism, arguing that feminism and pragmatism can strengthen and invigorate each other, creating a philosophy that has positive, tangible, real-world implications (p.75).

The next four chapters focus on ethics. Marilyn Friedman and Angela Bolte begin by discussing applied ethics, examining autonomy, communicative ethics, and feminist ethical strategies. Margaret Urban Walker discusses moral psychology. Hilde Lindemann argues that feminist theory should influence bioethical issues and that we should view women's health, health care policy, and cutting-edge medical research through a gendered lens. Anita Silvers concludes with an analysis of feminism and physical disability.

Feminist thinkers have long argued that "the personal is political," making the third section on political philosophy particularly relevant. Nancy J. Hirschmann's chapter engages feminist political philosophy. She explains feminist concepts, addresses practical issues such as welfare reform and Islamic veiling, and discusses the future of feminist political philosophy. Ofelia Schutte focuses on postcolonial feminism, discussing the relationship between postcolonial feminism and postcolonial studies as well as explaining some contributions from major thinkers in the field. Cheshire Calhoun begins her essay asking readers if lesbian philosophy exists, and suggests that employing lesbian philosophy means rethinking the methods philosophers have traditionally used (p.177).

The section on political philosophy also contains Naomi Zack's "Can Third Wave Feminism Be Inclusive? Intersectionality, Its Problems, and New Directions," which addresses the state of contemporary feminism. Zack begins by examining the exclusionary history of feminism, addressing feminist thinkers who have not always considered race and class. She explores the intersections of these differences and points to a future where feminists

can not only change the world in terms of laws, politics, and economics, but also change women's identities in a psychological sense (p.205). This essay overviews the early chapters of Zack's own book, *Inclusive Feminism: A Third Wave Theory of Women's Commonality* (Rowman & Littlefield, 2005).

The final four chapters of the book review feminism and knowledge. Lorraine Code begins this section with an essay on feminist epistemology, discussing the nature of knowledge and who has the authority to "know." Elizabeth Potter continues this discussion in her chapter, reviewing the philosophy of science. Potter argues that feminist methods can generate better knowledge (p.251). Peg Brand addresses integrating feminist thinking into the philosophical field of aesthetics. The section and the book conclude with Tamsin Lorraine's Deleuzian approach to feminism and poststructuralism.

Editors Linda Martín Alcoff and Eva Feder Kittay have collected an impressive collection of essays by established feminist philosophers. This volume, published in 2007, presents a current view of the feminist philosophical landscape. It is representative enough of the field to fill a gap in a collection lacking any works in feminist philosophy. Institutions specializing in feminist philosophy should also consider this text, as so many of the leading figures in the field have contributed essays to this volume.

[*Lauren Pressley is the instructional design librarian at the Z. Smith Reynolds Library of Wake Forest University and is responsible for collection development in women's and gender studies. She holds a B.A. in philosophy*.]

Qualitative Research Methods

Sherryl Kleinman, ***FEMINIST FIELDWORK ANALYSIS***. Qualitative Research Methods Series 51. Los Angeles: Sage Publications, 2007. 132p. $18.95, ISBN 9781412905497.

Reviewed by Jessica Williams

In *Feminist Fieldwork Analysis*, Sherryl Kleinman explains how a feminist can do qualitative research by focusing on several key areas such as race, sex, and class in the context of culture.

Kleinman begins by defining feminism. After all, how can you conduct feminist research if you don't have a solid grasp of feminism? She expounds on Marilyn Frye's (1983) idea of oppression as analogous to a birdcage to flesh out how feminism affects feminist fieldwork. She confronts critics who argue that feminist fieldwork is not true research because feminists go into the field with an "agenda." In rebuttal, Kleinman calls into question the objectives of all field research. If feminists have an agenda, then do not scientists also have a hypothesis or theory to explore — in essence, an agenda?

Kleinman spends the remainder of the book urging caution and objectivity in the field when analyzing communication, similarities in race and experiences, sexism (especially in same-sex groups), personal politics, and women in the context of race, sex, and class. She focuses on these issues over others that may arise in feminist fieldwork because of their relevance to her experience as a fieldworker studying Renewal, a holistic health center. She closes by encouraging feminist fieldworkers to become aware of and challenge "the wires in the birdcage." As she wrote in her introduction, "[O]ur views are shaped by our identities, group memberships, and values — to do good fieldwork we must know ourselves and our expectations and feelings for the people we study" (p.1).

At first I found the layout of the book slightly confusing and wondered how the author had chosen the specific areas she discussed. However, in the beginning, Kleinman lets the reader know that she came to write her book because of her study of Renewal. Keeping that in mind allows for the text to flow more smoothly.

Overall, Kleinman approaches the topic of feminist fieldwork in a concise, organized, and interesting way. Special features include "Questions to ask in the field or at the desk" at the end of each chapter and many case studies that support her points. I would recommend this book to anyone beginning feminist fieldwork or wishing to become familiar with feminist fieldwork issues. Kleinman explains that her goal for the book is "to help researchers who share a feminist sensibility but are unsure of what to keep in mind as they go about their fieldwork and especially as they write feminist analysis" (p.5). I believe she accomplishes her goal. The issues raised, case studies cited, and questions asked all serve as useful prompts for fieldworkers as they conduct research.

[*Jessica Williams is a programming and reference librarian at the Mount Horeb (Wisconsin) Public Library.*]

U.S. History

Emily Teipe, ***DIFFERENT VOICES: WOMEN IN UNITED STATES HISTORY***. Redding, CA: CAT Publishing Company (**http://www.catpublishing.com**), 2006. 435p. pap., ISBN 9781562265847.

Reviewed by Lisa Saywell

Reading a textbook is one of the most common ways for a college student to interact with the past. Keeping this in mind, we can welcome *Different Voices: Women in United States History* to the vast array of American history textbooks currently available. Although not the first to examine the history of women in the United States, this is an accessible introductory textbook that highlights the economic and cultural diversity of women's experiences.

Emily Teipe's examination of social movements over time creates a fascinating narrative for beginning students, as well as for readers familiar with the history of American women. Her use of primary source material such as letters, speeches, and photographs illuminates women's accomplishments and challenges through the centuries. The volume also includes some noteworthy special sections within each chapter that add new dimensions to the topics covered: "Clio's Corner" engages in a discussion of research and theory on a particular historical topic, while "Mothers of Invention" showcases unique American women. These sections encourage readers to think critically about the nature of history and women's role in shaping the past.

As a survey textbook, this resource is comprehensive and engaging; however, as a reference work it is not as strong. Although a bibliography is included, it is not as comprehensive or as up-to-date as would be expected in a reference source. Additionally, this book could have benefited from more extensive chronologies at the beginning of each chapter to give readers a better context for the well-developed narratives that follow. Teipe's sense of the issues and events that speak to an introductory college audience, though, is excellent, and thus this volume is a very good choice for use in a survey course on women in American history.

[*Lisa Saywell is the head of public services for Memorial Library at the University of Wisconsin–Madison.*]

War

Victoria Sherrow & Alan Marzilli, ed., ***POINT/COUNTERPOINT: WOMEN IN THE MILITARY***. New York: Chelsea House Publishing, 2007. 139p. index. library binding, $32.95, ISBN 978-0791092903.

Reviewed by Erin Gratz

From the thirteenth century B.C.E., when Ramses II ruled Egypt, through the current war in Iraq, women have been warriors, soldiers, and otherwise active participants in military operations. Nevertheless, women's roles in the military continue to be debated. If your collection needs an easy-to-read text that lays out the arguments for opposing views on the issue, *Women in the Military*, which covers the topic with concise, well-laid-out arguments and thorough explanations for high-school and lower-division college audiences, would be a good choice.

The introduction, "Changing Roles of Women," is a substantial portion of the book and gives an indepth overview of women in the military throughout history. Editor Victoria Sherrow gives example upon example of women participating in battles as warriors, soldiers, and pirates, but is careful to point out that "women in military roles were the exception." The reader is reminded that by the time of the Middle Ages, religious, social, and marital mores dictated that women, considered the "weaker sex," were to be protected by men (p.14). Women's military roles in various eras — framed by specific wars — are introduced, and the more predominant roles — for instance, cook, nurse, seamstress, or, more rarely, spy or courier disguised as a man — are explored. The emergence of the Women's Auxiliary Army Corps (WAAC) during World War II is discussed, as is the public response to women being in the military. Sherrow's overview includes the current war in Iraq.

The point/counterpoint debates in this volume focus on three areas of disagreement: women in combat roles (point: "Restrictions against women in combat should remain in place"; counterpoint: "Women should be eligible to serve in ground combat"); gender integration (point: "Gender-integrated training and units offer no benefits and impair military readiness"; counterpoint: "Training and service should be gender-integrated"); and policies about motherhood (point: "Current policies regarding motherhood threaten national security and American society"; counterpoint: "Current policies toward motherhood are fair-minded and pragmatic"). For each debate area, historical context is given and relevant statutes and case law are cited. The book's conclusion, "Continuing Debates," rounds out the arguments presented in this volume with insights from other sources.

The lengthy note section at the end of the volume may not be as user-friendly for students as individual chapter bibliographies would have been. A useful list of resources — books, articles, reports, and websites

— is included, as is a section called "Elements of the Argument," which lists all of the laws, executive orders, cases, terms, and concepts that are integral to the debates about women in the military. There is also a guide to doing basic legal research, as well as a legal citation guide and an indepth index.

This volume is part of a large series on societal issues entitled *Point/Counterpoint*. All of the volumes are set up in a similar format. A few of the other titles in the series are "Affirmative Action"; "American Military Policy"; "Fetal Rights"; "Freedom of Speech"; "Gay Rights"; "Gun Control"; "Immigration Policy"; "Legalizing Marijuana"; "Mandatory Military Service"; "Physician-Assisted Suicide"; "Policing the Internet"; "The Right to Privacy"; "The War on Terror"; and "Welfare Reform."

[*Erin Gratz is a librarian and an assistant professor at the University of La Verne and serves as the reference team lead and primary liaison for the College of Arts & Sciences there.*]

Hilary S. Crew, ***WOMEN ENGAGED IN WAR IN LITERATURE FOR YOUTH: A GUIDE TO RESOURCES FOR CHILDREN AND YOUNG ADULTS.*** Lanham, MD: Scarecrow Press, 2007. 303p. $51.00, ISBN 0-8108-4929-1.

Reviewed by Karla Lucht

Joan of Arc. Clara Barton. Mulan. These may be the names that first come to mind when someone thinks about women and war. Indeed, these women, along with a few select others, are the ones most named or featured in textbooks and films, although the author of *Women Engaged in War* maintains that their wartime efforts, as well as those of countless other women, have not been well documented (if at all) in resources for youth.

Women Engaged in War is wholly devoted to suggesting books and other informational resources for the K–12 audience that feature women's contributions to war. Author Hilary Crew includes resources in which the "subject or subjects treated in a particular resource were, or are, active participants in war or warlike activities" (p.xv), as well as those known as "warrior queens." Another aspect of contribution to war is gender discrimination; the author includes resources that provide information on this important issue. Crew's well-thought-out introduction makes the need for a book like this very apparent.

While there seems to be an emphasis on U.S. wartime, Crew does a wonderful job of expanding the annotated bibliographies across multinational and multicultural boundaries. The chapters are divided into time periods ("early times to the eighteenth century," "the nineteenth century," "the twentieth and twenty-first centuries") as well as into general, professional, and primary resources. Introductions to chapters are brief and informative. The appendixes are just as useful, including an outstanding "International Directory of Memorials, Monuments and Museums," many of which celebrate groups of women or individual women who contributed during times of war. Other appendixes provide suggestions for activities, lesson plans, and book talks, as well as tips on building a collection. Indexes are arranged by author, title, subject, geographical location, and grade level.

With this reference, Crew provides the perfect tool for informing children and young adults about amazing women within the overwhelmingly male-dominated context of war and wartime. This guide to resources is a must-have for educators and librarians.

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Periodical Notes

New Periodical

KITU KIZURI: THE VOICE OF THE AFRICAN WOMAN. 2007– . Founder and editor-in-chief: Angela W. Ogbolu. Publisher: Kitu Kizuri LLC, PO Box 347, East Stroudsburg, PA 18301; phone: (570) 421-4006; website: **http://www.kitukizuri.com**. 4/yr. Subscriptions for individuals: U.S.: $20.00/year, $35.00 for 2 years; Canada: $30.00/year; Europe: $35.00/year. Libraries/institutions: $40.00/year. Individual issues sold in Barnes & Noble stores. (Issue examined: "Launch" issue, April–June 2007.)

With this new "lifestyle quarterly for African women in the diaspora," founder Angela Ogbolu wants "to draw from the experiences of women in North America who represent every corner of Africa; to share their own stories of success and failure; to share our beauty and complexity; to unabashedly discuss issues that will jostle our very cores while at the same time, acknowledging the importance of our heritage."

Partial contents of launch issue: "The Kitu Kizuri Book Club" (reviews), by Shingisai Chando; "Breaking the Barriers of Silence: The African Women Cancer Awareness Association," by Ruth Mathenge (in the column "Brain Gain: Non-Profits That Are Combating the Brain Drain"); "American Dreams" (column featuring interviews with Africans who have successfully started companies in America); "African Heroines: Deputy Minister Loretta Jacobs" (Department of Correctional Services, South Africa); "Raising African Children in America," by Tanangachi Mfuni; "Bethlehem Shiferaw: Blazing a Path for African Women in Private Equity," by Angela Ogbolu; also, African fashions, a column on holistic health, recipes, a travel feature (this issue's destination: Namibia), and a relationship advice column ("Ask Aunty"). The companion website includes an "Ask Aunty" blog and opportunities to comment on the magazine's other columns.

Ceased Publication

WOMEN-CHURCH: AN AUSTRALIAN JOURNAL OF FEMINIST STUDIES IN RELIGION (ISSN 1030-0139) published its final issue — Number 40 — in 2007. Editors Elaine Lindsay and Camille Paul write, "Our hopes were modest when we started publishing *Women-Church*: we wanted to provide a place for the publication of cross- and interdisciplinary studies on women and religion. We wanted to make women-church visible in Australia." They thank readers, contributors, and subscribers for "allowing us to share your lives, and to work on an enterprise that has brought us so much joy, laughter and satisfaction" for twenty years, and say that they are "stepping aside for some new, as yet undreamt of, initiative that will give voice to women and their spiritual yearnings."

Special Issues of Periodicals

ALCOHOL AND ALCOHOLISM v.41, supp.1, October/November 2006: Special issue: "Gender, Culture and Alcohol Problems: A Multi-National Study." Issue editor: Kim Bloomfield. ISSN: 0735-0414. Publisher: Pergamon Press. Available online to licensed users through Oxford University Press Journals.

Partial contents: "Drinking Patterns and Their Gender Differences in Europe," by P. Mäkelä et al.; "A Comparison of the Alcohol Use Disorder Identification Test (AUDIT) in General Population Surveys in Nine European Countries," by R. A. Knibbe et al.; "Gender and Cultural Differences in the Association Between Family Roles, Social Stratification, and Alcohol Use: A European Cross-Cultural Analysis," by S. Kuntsche et al.; "The Influence of Societal Level Factors on Men's and Women's Alcohol Consumption and Alcohol Problems," by G. Rahav et al.

AMERICAN JOURNAL OF GASTROENTEROLOGY v.101, supp.3, December 2006: "Women's Issues in Gastroenterology and Hepatology"; presentations from the Second National Forum on Women's Issues in Gastroenterology and Hepatology, October 2004. Issue editors: Asyia Ahamad & Barbara B. Frank. ISSN: 0002-9270. Publisher: Blackwell Publishing, for the American College of Gastroenterology. Available online to licensed users through Blackwell Synergy.

Partial contents: "Contribution of Gender to Pathophysiology and Clinical Presentation of IBS: Should Management Be Different in Women?" by Ann Ouyang & Helena F. Wrzos; "Fecal Incontinence: A Woman's View," by Sara K. Hawes & Asyia Ahmad; "Impact of Proctectomy on Continence and Sexual Function in Women," by James Izanec & Deborah Nagle; "Uniquely Women's Issues in Colorectal Cancer Screening," by Jacqueline L. Wolf; "Drug Therapy of Inflammatory Bowel Disease in Fertile Women," by Joyann Kroser & Radhika Srinivasan; "Is Functional Dyspepsia of Particular Concern in Women? A Review of Gender Differences in Epidemiology, Pathophysiologic

Mechanisms, Clinical Presentation, and Management," by Sarah N. Flier & Suzanne Rose.

BRIARPATCH MAGAZINE v.35, n.2, March–April 2006: "Gender Mending: Feminism Without Borders." ISSN: 0703-8968. Publisher: Briarpatch Incorporated (Saskatchewan); website: **http://www.briarpatchmagazine.com**.

Partial contents: "Men, Masculinity, & Feminism" ("To what extent can (or should) men participate in the feminist movement?"), by Jenn Ruddy; "From Welfare to Workfare" ("Women and the erosion of social policy"), by Bonnie Morton; "Stolen Sisters" ("Untangling the legacy of colonialism"), by Carrie Bourassa & Wendee Kubik; "Above and Beyond" ("Single mothers and the barriers to higher learning"), by Lisa Comeau; "Locker-Room Stories" ("Reclaiming the gym from the muscleheads"), by Darci Anderson; "Latin American Feminism's Long March" ("The last Selknam and *Las Tapadas*"), by Elbio Grosso; "'We Struggle for Equality'" ("A profile of Irene Fernandez, winner of the Right Livelihood Award"), by Theresa Wolfwood; "An Education in Exile" ("Profile of a Shan refugee"), by Nichole Huck.

EIGHTEENTH-CENTURY STUDIES v.39, n.2, Winter 2006: Forum: "Body and Soul: Gender, Nation, and the Place of Religion in the Eighteenth Century." Forum editor: Joan B. Landes. ISSN: 0013-2586. Publisher: Johns Hopkins University Press, for the American Society for Eighteenth-Century Studies (ASECS). Available online to licensed users through JSTOR/Project MUSE.

Partial contents: "The Jew Bill of 1753: Masculinity, Virility, and the Nation," by Dana Rabin; "'Carnal Quietism': Embodying Anti-Jesuit Polemics in the Catherine Cadière Affair, 1731," by Mita Choudhury; "Cloistered Bodies: Convents in the Anglo-American Imagination in the British Conquest of Canada," by Ann M. Little.

EIGHTEENTH-CENTURY STUDIES v.39, n.3, Spring 2006: Special issue: "New Feminist Work in Epistemology and Aesthetics." Issue editors: Corrinne Harol & Kimberly Latta. ISSN: 0013-2586. Publisher: Johns Hopkins University Press, for the American Society for Eighteenth-Century Studies (ASECS). Available online to licensed users through JSTOR/Project MUSE.

Partial contents: "Cavendish, Aesthetics, and the Anti-Platonic Line," by G. Gabrielle Starr; "Eliza Haywood's Amatory Aesthetic," by Kathleen Lubey; "The Absent-Minded Heroine: Or, Elizabeth Bennett Has a Thought," by Susan C. Greenfield; "'I Resist It No Longer': Enlightened Philosophy and Feminine Compulsion in Thérèse Philosophe," by Natania Meeker; "'No Colour of Language': Radcliffe's Aesthetic Unbound," by Jayne Lewis.

ENTREPRENEURSHIP: THEORY & PRACTICE v.30, n.5, September 2006: Special issue: "Women and Entrepreneurship." Issue editors: Anne de Bruin, Candida G. Brush, & Friederike Welter. ISSN: 1042-2587. Publisher: Baylor University. Available online to licensed users through Business Full Text and Business Source Elite.

Partial contents: "Why Research on Women Entrepreneurs Needs New Directions," by Helene Ahl; "Forced to Play by the Rules? Theorizing How Mixed-Sex Founding Teams Benefit Women Entrepreneurs in Male-Dominated Contexts," by Lindsey N. Godwin, Christopher E. Stevens, & Nurete L. Brenner; "Women Entrepreneurs and Financial Capital," by Barbara J. Orser, Allan L. Riding, & Kathryn Manley; "New Venture Financing and Subsequent Business Growth in Men- and Women-Led Businesses," by Gry Agnete Alsos, Espen John Isaksen, & Elisabet Ljunggren; "The Normative Context for Women's Participation in Entrepreneruship: A Multicountry Study," by C. Christopher Baughn, Bee-Leng Chua, & Kent E. Neupert.

EUROPEAN JOURNAL OF ENGINEERING EDUCATION v.31, n.1, March 2006: "Second theme issue on gender studies in engineering and engineering education." Issue editor: Susanne Ihsen. ISSN: 0304-3797 (print); 1469-5898 (online). Publisher: Carfax. Available online to licensed users through Academic Search Elite.

Partial contents: "Masculinities in Organizational Cultures in Engineering Education in Europe: Results of the European Union Project WomEng," by F. Sagebiel & J. Dahmen; "Gender Equity in Higher Education: Why and How? A Case Study of Gender Issues in a Science Faculty," by Susanne F. Viefers, Michael F. Christie, & Fariba Ferdos; "Gendered Practices of Constructing an Engineering Identity in a Problem-Based Learning Environment," by Xiang-Yun Du.

GEOJOURNAL v.65, n.4, 2006: Special issue: "Placing Gender/Making Policy." Issue editors: Fran Klodawsky & Valerie Preston. ISSN: 0343-2521. Publisher: Springer. Available online to licensed users through Springer Link Journals and ProQuest Research Library.

Partial contents: "Gender, Geography and Policy: The Conundrums of Engagement," by A. Mountz & M. Walton-Roberts; "Towards a Gender Conscious Counter-Discourse in Comprehensive Physical Planning," by T. Friberg; "Contextualising Gender Empowerment at the Grassroots: A Tale of Two Policy Initiatives," by S. Raju; "Engaging with the Politics of Downward Rescaling: Representing Women in Regional Development Policymaking in Quebec (Canada)," by D. Masson; "'We Do Not Lose Our Treaty Rights Out-

side the…Reserve': Challenging the Scales of Social Service Provision for First Nations Women in Canadian Cities," by E.J. Peters; "Women as Individuals and Members of Minority Groups: How To Reconcile Human Rights and the Values of Cultural Pluralism," by V. Capurri; "Is Counselling a Feminist Practice?" by L. Bondi; "Placing Sexuality in Health Policies: Feminist Geographies and Public Health Nursing," by J.A. MacDonnell & G.J. Andrews; "Evidence of Women's Empowerment in India: A Study of Socio-Spatial Disparities," by K. Gupta & P.P. Yesudian; "Gender and Voluntary Work in Late Adulthood in Rural Communities in the Netherlands," by J.D. Fortuijn & M. Meer; "A Gender Analysis of Quality of Life in Saskatoon, Saskatchewan," by H. Dunning et al.

JOURNAL OF COMPUTER ASSISTED LEARNING v.22, n.5, October 2006: Special issue: "Gender and Information Communication Technology." Issue editors: R. Joiner, K. Littleton, C. Chouz, & J. Morahan-Martin. ISSN: 0266-4909. Publisher: Blackwell. Available online to licensed users through Academic Search Elite and Blackwell Synergy.

Partial contents: "The Digital Divide: The Special Case of Gender," by J. Cooper; "Images of Self and Others as Computer Users: The Role of Gender and Experience," by E.M. Mercier, B. Barron, & K.M. O'Connor; "Gender Differences and Similarities in Online Courses: Challenging Stereotypical Views of Women," by L. Price; "Gender and Status Effects in Student E-Mails to Staff," by R. O'Neill & A. Colley; "'I Totally Agree with You': Gender Interactions in Educational Online Discussion Groups," by J. Guiller & A. Durndell; "Interactions with Talking Books: Phonological Awareness Affects Boys' Use of Talking Books," by K. Littleton, C. Wood, & P. Chera.

JOURNAL OF CONTEMPORARY CHINA v.15, n.49, November 2006: Colloquium: "special section of articles that analyze the gendered modalities of policy and institutional change in rural China and examine how women are engaging with, and affected by, those changes"; papers first presented at "Women's Experience of Policy and Institutional Change in Rural China," a symposium co-organized by the Institute of Contemporary Chinese Studies at the University of Nottingham and the Center for Agricultural and Rural Development (CARD) of Zhejiang University (April 2004). Colloquium editor: Sally Sargeson. ISSN: 1067-0564. Publisher: Taylor & Francis. Available online to licensed users through Academic Search Elite, Informaworld Journals, and ProQuest Research Library.

Partial contents: "Approaches to Women and Development in Rural China," by Tamara Jacka; "Women's Political Participation in China: In Whose Interests Elections?" by Jude Howell; "Married Women's Rights to Land in China's Traditional Farming Areas," by Yang Li & Xi Yin-Sheng; "Gender, Land and Local Heterogeneity," by Zhibin Lin & Zhang Lixin.

JOURNAL OF YOUTH AND ADOLESCENCE v.35, n.2, April 2006: Special issue: "Social and Cultural Influences on Adolescents' Body Image." Issue editors: Roger J.R. Levesque, Charlotte Nicole Markey, & Denise L. Newman. ISSN: 0047-2891. Publisher: Springer. Available online to licensed users through ProQuest Research Library and SocINDEX with Full Text.

Partial contents: "Body Image Concerns in Young Girls: The Role of Peers and Media Prior to Adolescence," by Hayley K. Dohnt & Marika Tiggemann; "Media Exposure, Current and Future Body Ideals, and Disordered Eating Among Preadolescent Girls: A Longitudinal Panel Study," by Kristen Harrison & Veronica Hefner; "Individual and Sociocultural Influences on Pre-Adolescent Girls' Appearance Schemas and Body Dissatisfaction," by Meghan M. Sinton & Leann L. Birch; "The Contribution of Emotion Regulation to Body Dissatisfaction and Disordered Eating in Early Adolescent Girls," by Leslie Sim & Janice Zeman; "Romantic Relationships and Body Satisfaction Among Young Women," by Charlotte N. Markey & Patrick M. Markey.

LABOUR AND INDUSTRY v.16, n.3, April–May 2006: Special issue: "Women in Information Technology." Issue editor: Gillian Whitehouse. ISSN: 1030-1763. Publisher: Association of Industrial Relations Academics of Australia and New Zealand (AIRAANZ).

Partial contents: "TechnoCapitalism Meets Techno-Feminism: Women and Technology in a Wireless World," by Judy Wajcman; "An Empirical Analysis of the Career Expectations of Women in Science and Technology Courses," by Alison Preston; "Gender and IT Professionals in the United States: A Survey of College Graduates," by Mark Wardell et al.; "Women in Traditional and Newly Emerging Jobs in the European Service Economy: Working Conditions, Technology and Corporate Strategies," by Juliet Webster; "Gendered Dichotomies and Segregation Patterns in Computing Jobs in Australia," by Gillian Whitehouse & Chris Diamond; "Migrant Women and the Australian Information, Communications and Technology Sector — A Special Case?" by Caroline Alcorso & Christina Ho.

LOCAL ECONOMY: JOURNAL OF THE LONDON ECONOMIC POLICY UNIT v.21, n.2, May 2006: "In Perspective" section: "Supporting Women's Engagement with Their Local Labour Markets." Section editor: Sue

Yeandle. ISSN: 0269-0942. Publisher: Routledge/Taylor & Francis. Available online to licensed users through Informaworld Journals and Ingenta Connect Routledge.

Section contents: "Women Outside Paid Employment: Getting to Grips with Local Labour Markets," by Linda Grant et al.; "Building Policy/Research Relationships: Using Innovative Methodologies to Engage Ethnic Minority Women," by Bernadette Stiell et al.; "Tackling Gender Inequality: Linking Research to Policy Making and Mainstreaming," by Karen Escott & Surinder Punn; "Mainstreaming Women's Enterprise: Yorkshire Forward's Approach," by Cinnamon Bennett & Mike Chadwick.

NEW GENETICS & SOCIETY v.25, n.2, August 2006: Special issue: "Feminism Confronts the Genome." Issue editors: Elizabeth Ettorre, Barbara Katz Rothman, & Deborah Lynn Steinberg. ISSN: 1463-6778. Publisher: Routledge/Taylor & Francis. Available online to licensed users through Academic Search Elite.

Partial contents: "'Why Do You Want To Be a Donor?' Gender and the Production of Altruism in Egg and Sperm Donation," by Rene Almeling; "Parenting in the Genomic Age: The 'Cursed Blessing' of Newborn Screening," by Rachel Grob; "Heredity, Gender and the Discourse of Ovarian Cancer," by Kelly Happe; "The Unleashing of Genetic Terminology: How Genetic Counseling Mobilizes for Risk Management," by Silja Samerski; "Impoverished Appalachia and Kentucky Genomes: What Is At Stake? How Do Feminists Reply?" by Joanna Badagliacco & Carey Ruiz.

SOCIAL PROBLEMS v.53, n.4, November 2006: Symposium: "The Missing Feminist Revolution in Sociology Twenty Years Later: Looking Back, Looking Ahead." Issue editor: Joan Acker. ISSN: 0037-7791. Publisher: University of California Press, for the Society for the Study of Social Problems. Available online to licensed users through Caliber, Criminal Justice Periodical Index, and ProQuest Research Library.

Partial contents: "Shifting Paradigms and Challenging Categories," by Judith Lorber; "Still Missing? Comments on the Twentieth Anniversary of 'The Missing Feminist Revolution in Sociology,'" by Christine Williams; "Is the Revolution Missing or Are We Looking in the Wrong Places?" by Raka Ray; "Is the Feminist Revolution Still Missing? Reflections from Women's History," by Leila J. Rupp; "How Can Feminist Sociology Sustain Its Critical Edge?" by Barrie Thorne; "Feminism and Sociology in 2005: What Are We Missing?" by Judith Stacey; "Sexual Assault on Campus: A Multilevel, Integrative Approach to Party Rape," by Laura Grindstaff & Emily West; "'Patriarchy Is So Third World': Korean Immigrant Women and 'Migrating' White Western Masculinity," by Nadia Y. Kim.

THIRD WORLD QUARTERLY v.27, n.7, October 2006: Special issue: "The Politics of Rights — Dilemmas for Feminist Praxis." Issue editors: Andrea Cornwall & Maxine Molyneux. Publisher: Third World Foundation for Social and Economic Studies (London). ISSN: 0143-6597. Available online to licensed users through Academic Search Elite.

Partial contents: "Ruling Out Gender Equality? The Post–Cold War Rule of Law Agenda in Sub-Saharan Africa," by Celestine Nyamu-Musembi; "Constitutional Engineering: What Opportunities for the Enhancement of Gender Rights?" by Georgina Waylen; "Islamic Politics, Human Rights and Women's Claims for Equality in Iran," by Shahra Razavi; "Legacies of Common Law: 'Crimes of Honour' in India and Pakistan," by Pratiksha Baxi, Shirin M. Rai, & Shaheen Sardar Ali; "Hindu Women's Property Rights in India: A Critical Appraisal," by Reena Patel; "Accessing Economic and Social Rights under Neoliberalism: Gender and Rights in Chile," by Jasmine Gideon; "From the Girl Child to Girls' Rights," by Elisabeth J. Croll; "Revisiting Equality as a Right: The Minimum Age of Marriage Clause in the Nigerian Child Rights Act, 2003," by Nkoyo Toyo; "Rights and Realities: Limits to Women's Rights and Citizenship after Ten Years of Democracy in South Africa," by Mary Hames; "Is the Rights Focus the Right Focus? Nicaraguan Responses to the Rights Agenda," by Sarah Bradshaw.

❍ Compiled by JoAnne Lehman

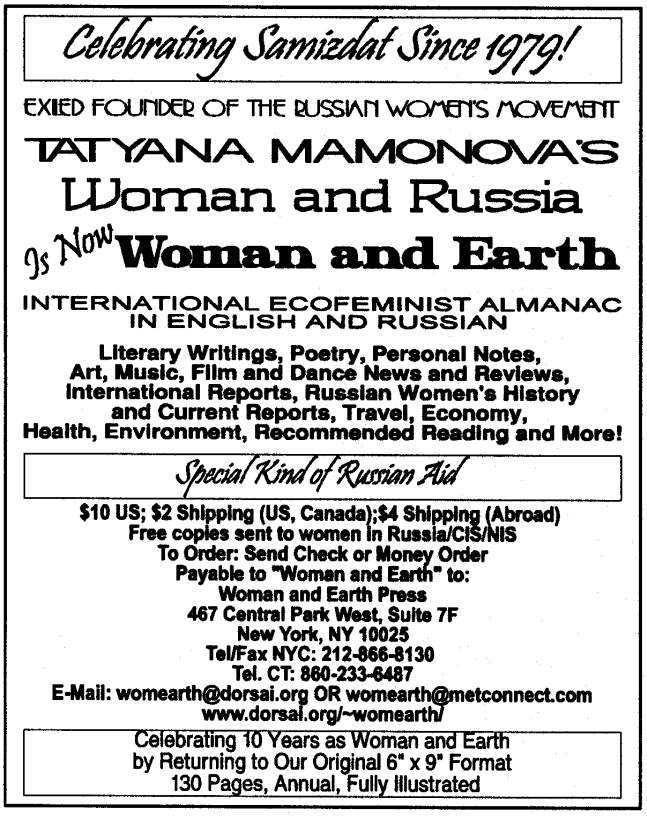
ITEMS OF NOTE

In ***HEALING THROUGH DIALOGUE: THEATRE OF THE OPPRESSED AND BEYOND***, the ninth in a series of discussion papers published by Women in Security, Conflict Management and Peace (WISCOMP), Jaya Iyer looks at a theatre workshop that provides conflict resolution for workers in India. Iyer gives some background on the theories behind "Theatre of the Oppressed" and asserts that the dialogues these programs create can promote individual healing and inner peace. To purchase the discussion paper (the cost is Rs. 100), contact WISCOMP by email at **wiscomp@vsnl.com** or **wiscomp2006@gmail.com**, or visit the organization's website, **http://www.wiscomp.org**, for more information.

The ***2007 DIRECTORY OF WOMEN'S MEDIA*** bills itself as "a directory of media owned and operated primarily by, for and about women," encompassing periodicals, organizations, bookstores, websites, and email lists. The directory, published annually since 2001 by the Women's Institute for Freedom of the Press, is continually updated on the institute's website, **http://www.wifp.org**, where it is available for free. Print editions may also be purchased, at $48 for institutions and $38 for individuals, by contacting the Women's Institute for Freedom of the Press, 1940 Calvert St., NW, Washington, DC 20009-1502; phone (202) 265-6507; email: **dwm@wifp.org**.

Acclaimed singer and photographer Martha Toledo released her first musical album in Mexico in 2006. The title, ***TECA HUIINI'***, means "little teca," a nickname for the indigenous women of the Isthmus of Tehuantepec in southern Mexico. The CD, produced by Alfa Records, S.A. (Mexico), features traditional Zapotec music sung in a bilingual mixture of Zapotec and Spanish. For more information, send email to **tecahuiini@gmail.com**.

❍ Compiled by Nicole Grapentine-Benton



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Miriam Greenwald

Index to Feminist Collections, Volume 28

By Title

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Women's Studies International (*WSI*) covers the core disciplines in women's studies to the latest scholarship in feminist research. *WSI* supports curriculum development in the areas of sociology, history, political science & economy, public policy, international relations, arts & humanities, and business and education. Nearly 800 sources includes: journals, newspapers, newsletters, bulletins, books, book chapters, proceedings, reports, dissertations, theses, NGO studies, important websites & web documents, and grey literature. Over 2,000 periodical sources are represented and include ISSNs.

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Over **370,000 records** drawn from a variety of landmark women's studies indexes & databases.

Women Studies Abstracts (1984–present) was edited by Sara Stauffer Whaley and provides more than 74,000 records.

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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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