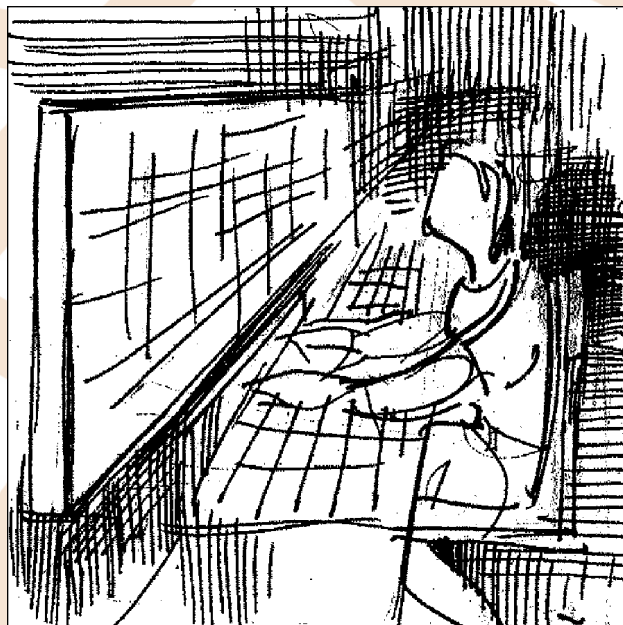


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A QUARTERLY OF WOMEN'S STUDIES RESOURCES



Volume 29
Number 1
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University of Wisconsin System

Feminist Collections

A Quarterly of Women's Studies Resources

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FROM THE EDITORS

Two recent articles on the state of book reviewing caught our eye, both of which told with depressing accuracy how lopsided the situation *still* is in terms of women's books getting reviewed in the *New York Times Book Review*. Writing in the March/April issue of the *Women's Review of Books*, Gail Pool reports a 2:1 ratio of men's books and male reviewers to women's books and female reviewers in 2006–2007, the same as Paula J. Caplan and Mary Ann Palko reported for 2002–2003. Sarah Seltzer, in "Hard Times: At the *New York Times Book Review*, All the Misogyny is Fit to Print," in the Spring 2008 issue of *Bitch*, finds that none of the *NYTBR*'s "top five novels of 2007" was penned by a woman, and women's works constituted only 13 of 50 on the short list. Pool cites worse ratios for the *New York Review of Books* (approximately 4:1 for men's books to women's books; 5:1 for male reviewers to female reviewers), and 5:1 for either at the *New Republic*, but is also quick to add that "numbers don't tell the whole story." Indeed, Seltzer would agree, since the thesis of her article, as her subtitle reveals, is that books on women's issues are "routinely treated with a mixture of giggly naiveté and barbed antifeminist prejudices" — and, what's more, these books and their authors are being trashed by snarky (Seltzer's word, but I like it) women reviewers. She challenges the *NYTBR* to hire noted feminist writers to review significant feminist works, instead of the likes of "gossip blogger" Ana Marie Cox, chosen to review one of Katha Pollitt's books, and "former ballet dancer and anal-sex memoirist" Toni Bentley, another. Pool surveys the liter-

ary web (and blogosphere) and doesn't find it a major countervailing force either — yet — but she does see the promise it holds, and thus she calls for the launching of online publications in which women's works and women reviewers will be taken seriously.

We at *Feminist Collections* try to do our part, too. We have no problem finding an abundance of books and other resources on women's topics to review in every issue, and excellent women reviewers (joined by the occasional man). In this issue, for example, Ellie Schemenauer reviews Cynthia Enloe's work on empires, militarization, and war, and Abbie Loomis gives a thorough and critical reading of a professional resource for librarians. And in "New Reference Works for Women's Studies," twelve women — librarians, professors, and students — examine reference books ranging from a biographical dictionary of Chinese women to an encyclopedia of Catholic women saints.

And, of course, *Feminist Collections* has always covered more than just books — we review videos, periodicals, websites, and archives, and we publish reports on some of the ways people in women's studies are using new technologies or innovative approaches in their teaching and research. Notice in this issue the set of reports on using YouTube in the classroom, as well as the growing blog section in "E-Sources on Women & Gender."

Sharp-eyed readers might also notice a departure from precedent in these pages. As a rule, *Feminist Collections* does not publish original scholarly papers; as our subtitle implies, we publish *reviews*, mostly of published resources. In this issue, however, we break with tradition because of the opportunity to publish the work of an emerging scholar, NWSA essay-contest-winner Kristine Molina, on women of color in higher education. Her article begins on page 10. And if you're looking for *resources*? Check out her reference list of thirty-some books, book chapters, and journal articles.

Did the cover of this issue catch your eye? Our thanks go to graphic designer Daniel Joe for a new look for all three of our publications, as well as for a fabulous new brochure that promotes the ways our office can help anyone, anywhere, who is interested in women's studies.

We also invite everyone to enjoy the reviews in our past issues. All twenty-eight volumes are available online at <http://minds.wisconsin.edu/handle/1793/254>.

○ P.H.W. & J.L.

Correction: In the print version of *Feminist Collections* v.28, no.4 (Summer-Fall 2007), in the review beginning on page 29, the publisher of *Odd Girl Speaks Out: Girls Write About Bullies, Cliques, Popularity, and Jealousy* should have been listed as Harcourt Trade Publishers, not Harvest House. The archived electronic version lists the correct publisher.

BOOK REVIEWS

CYNTHIA ENLOE AS THE “CURIOUS FEMINIST”: ANALYZING EMPIRES, MILITARISM, AND WAR

by Ellie C. Schemenauer

Cynthia Enloe, *MANEUVERS: THE INTERNATIONAL POLITICS OF MILITARIZING WOMEN'S LIVES*. Berkeley, CA: University of California Press, 2000. 418p. \$22.95, ISBN 0-520-22070-6.

_____, *THE CURIOUS FEMINIST: SEARCHING FOR WOMEN IN A NEW AGE OF EMPIRE*. Berkeley, CA: University of California Press, 2004. 367p. \$21.95, ISBN 0-520-24381-1.

_____, *GLOBALIZATION AND MILITARISM: FEMINISTS MAKE THE LINK*. New York: Rowman and Littlefield, 2007. 187p. \$19.95, ISBN 0-7425-4112-6.

If I were to point to the one book that has had the most impact on my life to date, it would be Cynthia Enloe's widely read and celebrated *Bananas, Beaches, and Bases: Making Feminist Sense of International Politics*.¹ I first read it in 1994, during my junior year in college — four years after it went to print in the U.S. I was an international studies major who, before *Bananas*, had never taken a women's studies class. I read *Bananas* as part of an independent study on feminist international relations and immediately was hooked. I changed my plans for graduate school from anthropology to international relations (IR) and subsequently focused my attention in my studies to questions about women, gender, and feminism. Today I work in a women's studies department as a specialist in gender and IR. Certainly there are many books that form the field of feminist IR, but for me (as well as, I imagine, for many others), it all started with *Bananas*.

What was it about *Bananas* in particular that helped lead me to become an academic in feminist IR? I think it was simply that, at Enloe's urging, I began to see the world in a monumentally different way. She demonstrated that “gender makes the world

go round,”² and she meant that quite literally. No longer did the study of international relations just include the latest weaponry system, international trade agreements, presidents and prime ministers. She argued that to make full sense of international politics, one needs to pay attention to chambermaids, flight attendants, sex workers, nannies, diplomatic wives, and people like me — a whole host of women who have been thought of as marginal at best, or not relevant at worst, to the serious study of international relations. It was through reading *Bananas* for the first time that I started to actually see what was invisible before — the workings of femininity and masculinity in war, peace, and the global marketplace — and that ignited my curiosity.

Indeed, it is through the lens of a “feminist curiosity” that Enloe frames her most recent three books, which I review here. She uses this lens explicitly in *The Curious Feminist: Searching for Women in a New Age of Empire* and *Globalization and Militarism: Feminists Make the Link*, and more implicitly in *Maneuvers: The International Politics of Militarizing Women's Lives*.

As a teacher, scholar, and activist, I find Enloe's elaboration of a feminist curiosity a real boon. What she does so skillfully is ask her readers to take stock of all those assumptions, notions, and concepts that go unquestioned in the day-to-day analyses of international relations. She asks her readers to ponder what gets deemed relevant and irrelevant to how states conduct war, foreign policy, and economic exchange and then asks why and to whose benefit. She advises skepticism about anything deemed “traditional,” “natural,” or “inevitable” — notions that Enloe claims discourage rather than encourage curiosity. With very clear and thoughtful prose, she demonstrates the high stakes of taking things for granted and the need to question everything. One example of this is her consideration of the often-unquestioned notion of cheap labor.

“Cheap labor” is often cited in explanations of a host of global economic phenomena, including migration patterns between countries and the movement of jobs from one country to another. It is not uncommon to

hear the phrase “in search of cheap labor” in discussions of the international political economy. In both *The Curious Feminist* and *Globalization and Militarism*, Enloe is curious about the politics of taking cheap labor for granted, especially since women disproportionately provide it. She suggests using instead the phrases “labor made cheap” or “cheapened labor” as a way of prompting follow-up questions such as “How?” “Why?” and “To whose benefit?” I must admit that I have uncritically, on occasions, used the phrase “cheap labor” in the classroom to explain some part of global economic restructuring. Certainly being curious takes diligence, but Enloe shows that if one starts asking those questions about “labor made cheap,” a more rewarding and responsible story of politics is revealed.

Here is an example. One of the areas of curiosity for Enloe is sneakers and the women who stitch them. She talks about the international political economy of the sneaker in both *The Curious Feminist* and *Globalization and Militarism*, although for slightly different purposes in each. She is curious about the dynamics that led to the decisions of major sneaker companies headquartered in the U.S. (like Nike, Reebok, and Adidas) to move production overseas to South Korea starting in the 1960s and 1970s. Of course, the common answer to the question of why a sneaker factory would move overseas was that they were in search of cheap labor; companies wanted to reduce production costs and increase profits. For Enloe, this answer is simply not good enough: “To casually (lazily) say that ‘cheap labor’ was what lured Nike to South Korea is to tempt us to imagine that the labor of a Korean woman stitching a sneaker in 1975 was

automatically (‘naturally’) cheap — as if it took no political effort to cheapen her labor” (*The Curious Feminist*, p.60).

Enloe argues that much had to happen in order to cheapen South Korean women’s labor in the 1970s. At the very least, there had to be a militarized state with a development strategy that included motivating young women in rural areas to see moving to the city to work in a factory as a patriotic thing to do. In a Confucian society, it also meant convincing those young women’s parents that having a daughter move away from home to work in a factory supervised by others would not compromise her respectability or her future marriage prospects. As Enloe then suggests,

Nike, Reebok, and Adidas could not be lured to South Korean factories in the 1960s and 1970s *unless* the Park regime could transform Korean parents’ ideas about what is “natural” and what is “respectable” behavior for “dutiful daughters.” If we are not curious about mothers’ and fathers’ changed ideas of daughterhood, respectability, and marriageability, we will become *unreliable* analysts of the “Korean economic miracle.” (*Globalization and Militarism*, p.27)

This honing of a feminist curiosity that Enloe advances is based on the political desire to show how much power it takes to sustain, legitimate, and reproduce the world we live in. Once one realizes that there are everyday acts of power, like transforming a parent’s belief in what kinds of actions by daughters are respectable, dutiful and good, one realizes that “cheap labor” is not inevitable, but requires shifting notions of gender.

Although *The Curious Feminist*, *Globalization and Militarism*, and *Maneuvers* frame “feminist curiosity” similarly (either explicitly or implicitly), they make different contributions overall. *The Curious Feminist* is perhaps best thought of as a collection of previously published works, albeit with a few notable exceptions. The collection includes selections that were first written or published in a variety of formats between 1995 and 2003: article-length entries that are the standard for journals or edited volumes; essays that were written as magazine contributions; transcripts from interviews and conversations Enloe had with scholars and activists; and also pieces from speaking engagements, conference presentations, and a collection of short works in progress.

The variety of work included in *The Curious Feminist* highlights the importance Enloe puts on accessibility. She does not write just with academics in mind, but wants any thoughtful person to engage with her writing. I like that all of these disparately published materials have been gathered together in a single volume. It increases the likelihood that activists and others who might not normally read academic journals or edited volumes might stumble upon them. Also, Enloe should be a requirement for any international relations or women’s studies education; the essays included in *The Curious Feminist* offer lessons about what constitutes good scholarship — not just articles, but interviews, conversations, and works in progress.

Taken together, the selections in *The Curious Feminist* focus on international economic and political processes at a time when commentators are asking about the global reach of the U.S. and whether it can be described as an empire. Indeed, it is through the lens of empire that Enloe suggests this col-

lection be read. The bulk of the book is an attempt to make sense of local and global processes of militarization, while at the same time searching for clues from women activists around the world about sustaining demilitarization.

In one notable piece in this collection, "Updating the Gendered Empire: Where Are the Women in Occupied Afghanistan and Iraq?" Enloe encourages her readers to look carefully at the position of women in Afghanistan and Iraq and closely analyze the effects any militarized occupation has on women. Ultimately, she questions the commitment of the U.S. to women's empowerment and systematically discredits U.S. claims that attempt to legitimate invasion and occupation in the name of women's rights. For example, she argues that in Afghanistan we can learn a lot about U.S. support of women's rights by looking at whom the U.S. saw as its post-invasion allies — the Northern Alliance. As Enloe argues,

When U.S. policy-makers in Washington selected...Northern Alliance antimodernist regional commanders as their most promising allies, they did not employ "the empowerment of Afghan women" as their chief criterion. Instead, the Washington strategists used "ground-level military capability" and "previous experience of cooperation with us" as their principal criteria for choosing their Afghan allies. (p.282)

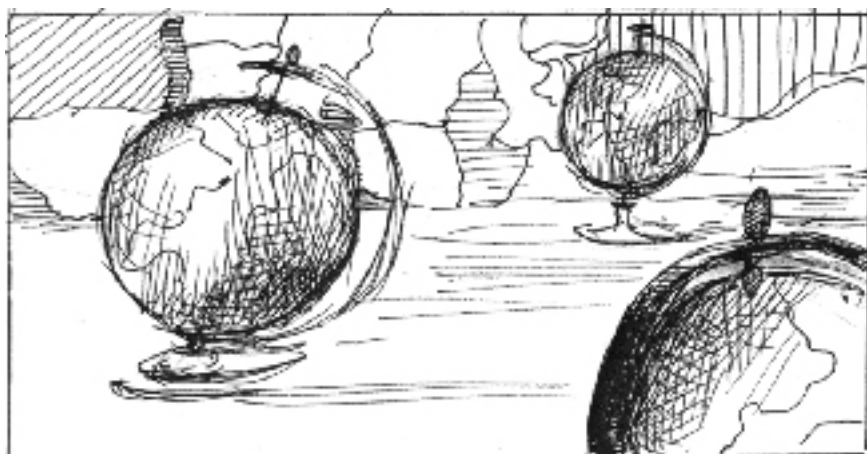
Given that these regional commanders affect women's everyday lives more than the U.S. does, Enloe sees the choice of allies as telling. In Iraq too, Enloe argues, the U.S.'s commit-

ment to women's rights seems suspect when one looks at the three women who were eventually selected to be part of the twenty-five member Iraqi Governing Council: "They did not have access to the four bargaining chips crucial to effective political influence... Each entered the Governing Council without their own political parties, without their own militias, without their own treasuries, and without their own direct lines of communication to Washington" (p.293). Both examples demonstrate the importance of understanding the difference between nominal and meaningful commitments to women's rights and serve as a warning to feminists about the possibility that "women's rights" can be co-opted to legitimate war waging, nation building, and perhaps even empire building.

Some of the most refreshing sections in *The Curious Feminist* are those in which Enloe reflects on her own life. While taking seriously the feminist maxim that "the personal is political," she reflects on her own development as a girl, a student at Berkeley, and a scholar, and in so doing contextualizes her life with her scholarship. Some of the most exciting observations come

at the end of the collection in six short works in progress. Here Enloe flashes back to her girlhood on Long Island during World War II. She recalls the war games she played with her siblings and neighborhood friends, the songs they sang about Hitler, and the longing her mom once felt for a cigarette that she hoped would combat the loneliness of the war. She offers these vignettes as pieces to a larger puzzle, a puzzle about how militarization and notions of femininity shaped her own "ordinary" — as she calls it — girlhood.

Enloe's questions about the militarized maneuvers of her girlhood follow a line of questioning she had explored in *Maneuvers: The International Politics of Militarizing Women's Lives*, where she turned her critical eye to the ways militarization affects women's everyday lives. In *Maneuvers*, Enloe defined militarization as that "step-by step process by which something becomes *controlled by, dependent on or derives value from* the military as an institution or militaristic criteria" (p.291). Although anything can be militarized (including condoms, fashion, and umbrellas), Enloe is mostly interested in how women and notions of



Miriam Greenwald

femininity are maneuvered to sustain and legitimate militaries as institutions and militarism as a valued set of ideas. As usual, her focus is on that which hardly gets spoken, hardly gets put under the microscope. She does not start where many others would, highlighting women soldiers, actual women in state militaries (although she does dedicate a chapter to them deep in the book). Her point is that militaries depend on all kinds of women to support their work — sex workers, nurses, camp followers, wives, mothers, but also feminized notions like “fallen woman,” “patriotic motherhood,” and “marital fidelity” (p.xiv). So, for example, it is not unusual for Enloe to highlight mothers who have soldier sons and to seriously think about what militaries might need from their relationship. She argues that militarization thrives on simple things like a mother’s pride in her son’s soldiering or a mother’s own idea of “patriotic motherhood” that would compel her to cook her soldier son’s favorite meals or do his laundry when he is home because she feels a sense of duty to encourage his rest before he reports back to his unit.

In *Globalization and Militarism* — the most recent of the volumes under review here — Enloe directs her feminist curiosity toward understanding how processes of globalization and militarization intersect, reproduce, and sustain one another. Perhaps in this book more than in any other, Enloe explicitly looks at the causes and consequences of militarism on a global scale by — as always — keeping women central. She points to processes of masculinization and the fear of feminization as central to understanding the global spread of militarization. Indeed, she argues that there is a close connection between militarism and the practice of privileging masculinity.



Miriam Greenwald

One of the intriguing paths down which Enloe takes her readers is an examination of why the Bush administration did not listen to the United Nations–sponsored, Hans Blix–headed, weapons-of-mass-destruction (WMD) inspection team on the eve of the Iraq invasion in 2003. She wonders why, when the Hans Blix team found no evidence of WMDs, the credibility of the team was attacked and then the findings of the team were promptly dismissed. Drawing on work by Carol Cohn and others,³ Enloe finds her answer in the politics of masculinity:

The powerful strand of American political culture that values manly shows of overt strength over allegedly “softer” or more feminized demonstrations of patient, careful negotiations had become even more dominant in the wake of the attacks of September 11, 2001. Thus, in various public settings, the Bush administration portrayed the civilian UN inspectors as somehow less trustworthy and less credible because they were following a course of action that was less committed to a demonstration of physical force. The drama

of the months leading up to the U.S. military invasion of Iraq was a contest between masculinities. (p.50)

In this example, Enloe plainly suggests that the invasion of Iraq can be at least partly explained by a close look at which kinds of masculinity were in fashion at the time.

In another chapter of *Globalization and Militarism*, Enloe argues, similarly, that to fully understand the widely documented prisoner abuses by U.S. personnel at Abu Ghraib and Guantánamo, one must understand not only the local and global trap-pings of masculinity, but also the ways feminization was used to humiliate and denigrate some male prisoners, who were stripped naked, forced to simulate sex acts, and pushed atop one another to form a pyramid. She argues that at the intersections of gender and identity, there are important lessons about torture and abuse and the shapes they come in.

Although an understanding of how notions of masculinity and femininity shape the globalization of militarism is key to this particular book, Enloe also dedicates her last two chapters to the ways women’s groups are attempting to globalize demilitarization.

These two chapters are valuable not only because they give the reader some preliminary insights into the politics of demilitarization, but also because they provide examples of what women in many different parts of the world have done to call attention to the costs of militarism. This is especially useful to those who ask, “What can I do next?”

Three things occur to me anytime I’ve read Enloe’s work, and my experience with the selections here was no exception. One is that Enloe is committed to engaging her readers. As she revealed in an interview in *The Curious Feminist*, her goal is to engage even the most uninterested audience. Her strategy, besides writing in an accessible, anti-elitist manner, is to connect to people through humor, the mundane, and the outrageous. She is both witty and clever, using examples that make it glaringly apparent that anything can be connected to militarism and militarization. Indeed, she began *Maneuvers* by showing that even a can of Heinz tomato and noodle soup can be militarized. What she found so remarkable about this can of soup, which she had bought in London in the 1980s, was that the noodles were shaped into little space weapons, a la the Star Wars weapons program. She wondered about the conversations that must have gone on in the marketing of the product. Why, she asks, might marketers at Heinz find this to be an appealing way to sell their product? What would attract a mother to buy this particular soup for her kid? She takes something as mundane as soup and demonstrates its importance to how militarization operates. She also points out the ridiculous. I laughed out loud as she recounted the controversy in 1997 in which male U.S. Army and Marine

Corp officers were ultimately prohibited from carrying umbrellas while in uniform, but women officers were not. (It’s O.K. for men to get rained on, but not for women?). Enloe and her readers can only wonder about “the threat to militarized masculinity [posed] by the umbrella” (*Maneuvers*, p.262).

The second thing that occurs to me when I finish reading Enloe, and perhaps one of the facets of her work that I appreciate the most, is that she is committed to making her ideas and theories hold water with a non-U.S. public. She goes to great lengths to gather examples from across the world and to learn from — and take seriously — women in a variety of cultural, political, and economic contexts.

Finally, Enloe’s books are both a guide and a map to doing feminist IR. When I finish a chapter, I am often confronted by a number of possible future research directions. It seems that on every page, she points to something that is in desperate need of a feminist curiosity.

Notes

1. See Cynthia Enloe, *Bananas, Beaches and Bases: Making Feminist Sense of International Politics* (Berkeley, CA: University of California Press, 1989). A second, updated edition of *Bananas* was published in 2000.

2. I refer here to the title of Enloe’s first chapter in *Bananas*.

3. See Carol Cohn with Felicity Hill and Sara Ruddick, *The Relevance of Gender for Eliminating Weapons of Mass Destruction* (Stockholm: Weapons of Mass Destruction Commission, 2005).

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PROFESSIONAL READING

by Abbie Loomis

Lesley S. J. Farmer, *LIBRARIANS, LITERACY AND THE PROMOTION OF GENDER EQUITY*. Jefferson, NC: McFarland, 2005. 182p. \$45.00, ISBN 978-0786423446.

In 1989, shortly after the ALA Presidential Committee on Information Literacy issued its final report,¹ which transformed the mission of many school and academic library instruction programs, I attended a meeting of a faculty committee for undergraduate education to advocate for the integration of information literacy into the freshman curriculum here at the University of Wisconsin–Madison. At one point early in my presentation, I heard a faculty member groan and say — only slightly *sotto voce* — “Oh God! Not another literacy!” I hastily changed my choice of words, although not my argument. His groan would, no doubt, be much louder today were he asked to consider the literacies identified by Lesley Farmer in *Librarians, Literacy and the Promotion of Gender Equity* as being critical to the educational success of twenty-first-century students.

Farmer’s book is ambitious in its intention. Its stated focus is “on librarians and their role in fostering gender equity for 21st century literacies,” which Farmer identifies as technology, reading, information, numeracy, visual, aural, and media literacy (p.3). After two introductory chapters that endeavor to give an overview of the ways in which gender affects learning, along with some of the “big picture” issues involved in designing a curriculum that takes into account gender and technology, each of the following chapters tackles a separate literacy. As outlined in the introduction, each chapter is supposed to include a definition of that chapter’s literacy and an exploration of current issues related to teaching and learning that literacy. Each chapter is

also supposed to explain the ways in which these issues are affected by both gender and technology and to offer suggestions for ways in which librarians can help students of both sexes develop competencies for that literacy. Each chapter concludes with exercises for K–12 students and a bibliography. Following the chapters on individual literacies, the book itself concludes with a chapter on the interdependence of literacies and an extensive bibliography.² While the intended audience is K–12 librarians, academic librarians also will find much useful information in this book.

The strength of the book’s content is its exploration of the individual literacies and the gender issues related to these literacies. Farmer pulls together a rich mix of research culled not only from the fields of librarianship, education, and gender studies but also from other disciplines such as communication arts, media studies, cognitive psychology, and human physiology. She defines each literacy in terms of its key components, its competencies, and its standards. Much of her focus is on specific gender issues that need to be addressed by classroom teachers and/or librarians when helping students develop those competencies. For example, Farmer provides an extensive list outlining the different attitudes, expectations, and behaviors of girls and boys vis a vis computers. For instance, girls tend to see technology as “a medium for connecting to others” that is in itself a means to an end. Boys, on the other hand, tend to see technology as “a source of power...that can be

commanded” and that is both a means and an end in itself. Obviously, such gender differences must be considered when educators integrate technology into their classes (p.43). In most of the chapters, Farmer helpfully offers suggestions not only for pedagogical strategies but also for online teaching resources.

The book’s concluding chapter, “Interdependence of Literacies,” offers insight into big-picture issues related to teaching multiple literacies across a curriculum. Farmer suggests that, instead of “thinking strictly about a specific literacy *per se*,” educators, including librarians, need to focus on helping students develop “a repertoire of tools and processes [drawn from all the literacies] to use while engaging with ideas and information” (p.165). Since this holistic approach more accurately reflects the integrated skills and knowledge base required of citizens of the twenty-first century, it would be a valuable contribution to any curriculum planning discussion.

Because this concluding chapter provides a useful backdrop for any subsequent exploration of those individual literacies, an argument could be made that it might have served the reader better if it had come at the beginning of the book rather than the end. Placing the chapter at the beginning of the book might also have helped clear up confusing, unanswered questions that, unfortunately, override and eclipse many of the efforts at definition offered in several of the chapters. For example, the encompassing definition of “literacy” offered by Farmer early

in the introductory chapters (i.e., collecting information, organizing it, interpreting it, evaluating it, and generating accurate information based on the resources found (p.22)) hardly differs at all from working definitions of “information literacy,” including the one that is supposed to underpin the entire separate chapter on “information literacy” later in the book. The two definitions cannot be the same. “Literacy” and “information literacy” are not the same thing. Such problems with definition and meaning are a major source of confusion in this book. In the section that defines “visual literacy,” for another instance, Farmer notes in closing that visual literacy is not media literacy — but because “media literacy” is *sans* definition, the reader is forced to flip ahead to the chapter on media literacy to find a definition that makes any sense.

Farmer notes that information literacy is often misunderstood to be “a subset of the more glamorous technology literacy.” She follows this caution with the over-simplistic argument that the fact that data can be gathered from face-to-face interviews proves that “information literacy” and “technology literacy” are not the same. She also asserts, in the same paragraph, that “technology has become a cornerstone in information literacy.” But again, she offers no additional information to clarify the relationship (p.77). For school and academic librarians, in particular, who deal daily with administrators, as well as teachers and faculty, who regularly confuse “information literacy” with “technology literacy,” the absence of a more detailed and nuanced discussion of their definitive differences is a disappointing omission.

Closely related to the problematic relationship between literacies is the ongoing debate that has emerged in recent years over the use of terminology,

particularly in the field of information literacy. The question often arises: Is information *competence* or information *fluency* the goal? The question involves more than semantics. Its answer affects not only the outcomes of information literacy (or fluency!) instruction but also which approaches are used to integrate this literacy into the curriculum. While much of this debate is presently focused on information literacy, the answers have implications for other literacies as well. It is puzzling that a book that intends to help librarians prepare to be partners in literacy instruction does not even mention this important distinction.³

And finally, this chapter on the interdependence of literacies would have been the right place to tackle the issue of emerging literacies in terms of the inevitable, dicey question of how to cover all these literacies. This question is particularly germane to instruction librarians, as we struggle to cover more and more in the ubiquitous one-shot instruction session...and to do so using the more time-consuming problem-based approach!⁴ A book that proposes integrating more literacies into the mission of the library — and particularly into library instruction — would do better to acknowledge what many librarians will be asking as they read this book: “How can we possibly add any more literacies to an already cramped teaching agenda?” Even better, the book should be suggesting solutions. Sadly, this one does neither.

As mentioned above, at the end of all but one of the chapters, Farmer includes suggestions for exercises that are intended to help students not only develop competencies related to a particular literacy, but also understand gender issues related to that literacy and to their own life experiences. The

inclusion of exercises here is welcome. Librarians, particularly instruction librarians, will find a number of the exercises helpful.

But not all of them, alas. A goodly number of the exercises — while they hold great promise for engaging students — do not appear to fall under the domain of the school librarian. Difficult to envision, for instance, is a librarian having time or, more important, the curricular mandate to teach students aural literacy by having them roleplay the parts of the ear. Equally difficult to envision is a librarian doing an exercise that calls for students to develop numeracy skills by looking “for mathematics in their homes” (p.105), or to develop their visual competencies by taking images of men’s and women’s faces and morphing them on their computers (pp.130–31). The usefulness of the exercises at the end of the opening chapter on “Gender and Learning” is also questionable. Realistically, when might a librarian have occasion to ask students to draw the objects in their bedrooms and discuss their significance in terms of gender (pp.15–16)? Or to draw sociograms of their extended families, with brief explanations of each person’s influence on their lives (p.14)?

At best, such exercises might be useful for a classroom teacher. So why include them in a book whose stated audience is librarians? Could it be that Farmer included the exercises as suggestions for librarians to make to classroom teachers as a way of fostering collaboration? One wonders...and wishes she had explained.

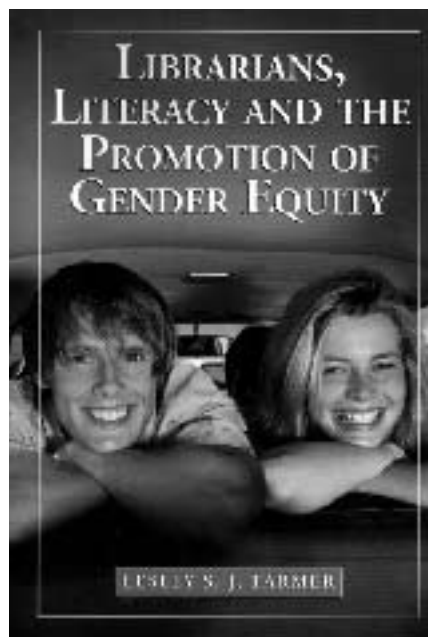
Those exercises that do seem to fall under the purview of the librarian would have been more useful had Farmer included specific learning out-

comes and more detailed instructional strategies with examples. For instance, what does she intend for students to learn about technology literacy by researching technology competencies for K–12, higher education, and professions since World War II, or by researching the lives of computer hackers (pp.51–52)? Exactly how would elementary school students roleplay the information cycle, and how specifically would this help them get “a clearer idea of the influence of technology” (p.51)? One suggested reading literacy exercise calls for students to read “visual and concrete poetry” (p.73). What does she mean by that? Definitions and examples of the two genres would have been useful.

Unfortunately, Farmer’s seeming confusion over her intended audience is not limited just to the exercises, but also crops up in other parts of the book. Although she states that her intended audience is librarians, far too often her remarks seem more relevant to classroom teachers. The implications for librarians, particularly instruction librarians, are often not explicitly stated. In fact, in the chapter on reading literacy, Farmer acknowledges that “librarians are not reading teachers, *per se*,” but then proceeds to address the reader with a relatively lengthy discussion of issues related specifically to teaching reading! Certainly, a better understanding of what classroom teachers do and how they do it can inform and strengthen librarians’ collaborative efforts. But Farmer does not explain these sections in this context, thereby leaving the reader to find her own answers to the question “Why is this material here?”

I am not suggesting that Farmer totally fails to discuss collaboration between librarians and classroom teachers. Comments about librarians as

collaborators appear in several chapters — although, surprisingly, not, as one might expect, in “Teaching and Learning,” where much of the focus is on obvious areas for collaboration, such as curriculum planning, establishing standards, and assessment and instructional design. When Farmer does mention collaboration elsewhere in the book, the reasons she offers for doing it often seem a bit off the mark. For example, there are stronger reasons for librarians to collaborate with teachers on technol-



ogy literacy than that the library “often has the most digital resources” (p.49)! From a purely practical standpoint, it is teachers and school administrators who still determine the role of the library in the curriculum, particularly in terms of its instruction program. Collaboration is essential, since without the support of teachers and administrators, librarians’ hands are tied. And from a pedagogical standpoint, literacies are best taught, as Farmer points out, when “taught in the context of subject matter” (p.90). Thus, collaboration between librarians and faculty is critical for successful literacy instruction.

Unfortunately, although Farmer does offer brief comments about collaboration, including a very useful outline for a curriculum planning workshop for numeracy, none of her comments provides an instructive overview of the nature of teacher/librarian partnerships or of strategies for developing and sustaining such partnerships. A discussion of partnerships with references to some of the “best practices” literature that is currently abundant in the field of library instruction would have increased the usefulness of this book.

For the most part, the omissions that I have cited do not diminish the value of the information presented in this book. However, what does interfere with the book’s usefulness — and what makes for difficult reading — is a persistent lack of continuity and cohesiveness. The organization of chapters, of sections within chapters, and even of sentences within paragraphs is often weak and unclear. Instead of clarifying the structure and purpose of a chapter, introductions are frequently little more than hooks intended to catch the threshold interest of a reader, with an additional sentence or two identifying some but not all of the sections in the chapter. For example, the introduction to the chapter on information literacy offers the reader little guidance as to what is covered in the chapter. The introduction consists of three brief paragraphs: one that suggests, but with little explanation, that the notion of “information as power” is really about “the use of information” as power (p.77); one that claims that information literacy is not synonymous with technology literacy — again with an insufficient explanation; and finally, a two-sentence paragraph pointing to the learning activities at the end of the chapter that are intended to dem-

onstrate a problem-solving approach to teaching gender issues related to information literacy. This abbreviated overview in no way prepares the reader for all the sections that lead up to those exercises.

Sections within chapters also suffer from weak or, worse, no introductions and a lack of adequate transitions between paragraphs, forcing the reader to figure out the significance of what the section has to do with the chapter as a whole. For example, having read a lengthy and informative explanation of the elements of visual literacy (e.g., color, texture, hue, value) and of visual principles (e.g., symmetry, balance, variety), one anticipates that the subsequent discussion of gender will focus on gender differences related to these visual elements and principles. Instead, "Gender Issues and Visual Literacy" centers on art history — in particular, painting and "the preponderance of male artists and females as sexual visual objects" (p.121), including, no less, a paragraph that speculates on why Berthe Morisot's brush strokes changed after she had children. Nothing in the introduction to the chapter or to the section itself has prepared the reader for this digression, leaving her wondering not just why the section is included at this point in the chapter, but also why it is even included at all!

Section titles, which should serve as signposts to guide the reader through a chapter, are often too general to be of use in identifying the specific focus of the section. More problematically, sometimes the titles inaccurately describe the section's focus. For example, the chapter on information literacy begins not with a section on definition, as is the pattern in other chapters, but with a section entitled "The Information Cycle." While the reader might conclude that such a departure from the usual chapter organization is necessary in order to provide a backdrop for

understanding the definition of this particular literacy, she quickly learns that the section title itself is misleading. Far from being an overview of the information cycle, this section focuses on gender issues related to a few phases of the cycle. What is the significance of placing this section at this point in the chapter instead of including it later, as is the case for the discussion of gender issues in most of the other chapters? For this reader, the answer is not apparent.⁵

What is so frustrating about this book's problems with continuity and organization is that they could readily have been cleared up with a closer, tighter edit. Instead, the reader must work far too hard to make connections and to figure out the purpose of sections and even of paragraphs. The book's wealth of information on a subject that is currently of great importance to both school and academic librarianship may lead some readers to persevere, but others will be inclined, albeit reluctantly, to give up the effort.

Notes

1. ALA Presidential Committee on Information Literacy, *Final Report* (Chicago: American Library Association, 1989).

2. While the concluding bibliography is extensive, documentation within the text can be uneven. Why, for example, in a key section on learning communities and institutional planning, in the chapter "Teaching and Learning," is there only one reference, when such a vast array of useful publications exists on both topics in both the field of education and that of librarianship?

3. For an excellent overview of the evolution of conceptual models for information literacy, including this recent debate regarding information

competence and information fluency, see Sarah McDaniel, "Information Literacy: Conceptual Models and Practice," in *Proven Strategies for Building an Information Literacy Program*, eds. Susan Curzon and Lynn Lampert (New York: Neil-Schuman, 2007), pp.13–27.

4. The theme for the 2007 annual conference program for ACRL's Instruction Section was "Eye to I: Visual Literacy Meets Information Literacy." It was striking that the question posed most often by audience members following the presentations was, "This is wonderful, but how on earth can we add visual literacy to what already are too many learning outcomes for a one-shot session?"

5. Further confusion results from section titles because titles for those sections that appear in most — though, inexplicably, not all — of the chapters (e.g., sections on definitions, gender issues, technology issues, etc.) are not always consistent. For example, why call the section on technology issues related to literacies "Best...Practices" in one chapter, "Role of Technology in ..." in another and "Digital Instruction in..." in yet another?

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WOMEN OF COLOR IN HIGHER EDUCATION: RESISTANCE AND HEGEMONIC ACADEMIC CULTURE

by Kristine Molina

[Editors' note: University of Michigan graduate student Kristine Molina was an award winner in the 2007 student essay contest sponsored by the National Women's Studies Association's Women of Color Caucus. Feminist Collections is pleased to be able to showcase Ms. Molina's scholarly paper in this issue, particularly because it is topically related to a series of book reviews on women in academia that we published a couple of years ago. See especially "Narratives from Women of Color in the Halls of Academe," by Pat Washington, in volume 28, no.1 (Fall 2006), pp.1–6; available online at <http://minds.wisconsin.edu/bitstream/1793/22264/2/FCWashington.pdf>.]

We cross or fall or are shoved into abysses whether we speak or remain silent. And when we do speak from the cracked spaces, it is *con voz del fondo del abismo*, a voice drowned out by white noise, distance and the distancing by others who don't want to hear. We are besieged by a "silence that hollows us." (Anzaldúa & Moraga, 1981, p. xxii)

Women of color in America have grown up with a symphony of anger, at being silenced, at being unchosen, at knowing that when we survive, it is in spite of a world that takes for granted our lack of humanness, and which hates our very existence outside of its service. (Lorde, 1984, p. 119)

Too frequently, women of color feel marginalized, silenced, invisible, or tokenized in institutions of higher education. Too frequently, work that focuses on the marginalization of women neglects the particular experiences of women students of color, who must confront marginalization not only because of their race or ethnicity, but also because of other social identities: gender, class, ability, and sexuality. How these social identities intersect is rarely discussed. In fact, the particular lived experiences of women of color are almost nonexistent in research on higher education. The discourses that do exist focus almost exclusively on people of color as distinct and internally homogeneous groups.

Psychological research that seeks to examine the ways in which different women of color experience various forms of social marginality remains, like women of color themselves, virtually invisible. Women of color have essentially been "shut up" and "shut out" of mainstream psychological research (Graham, 1992; Imada & Schiavo, 2005; Reid, 1993; Reid & Kelly, 1994). There is a dearth of psychological research on the effects of marginalization, exclusion, and invisibility in higher education for women of color. Even more scant is research that allows women of color to voice the experiences they confront

within institutions of higher education. Moreover, research conducted to date in this area has primarily focused on African Americans (Gay, 2004), but not on other women of color.

In this paper, I locate the experiences of women of color within a feminist psychology framework that takes into account the various ways in which women of color are excluded from spaces of higher education. I ask how feminist theories can, by incorporating an intersectional perspective, standpoint epistemology, and contextualization of experiences, give psychology a different lens through which to examine questions on and of interest to women of color. I believe this theoretical approach to psychological research allows for the creation of new knowledge about women at the intersection of race, ethnicity, class, sexuality, and ability. Further, I discuss how contextualizing the experiences of women of color allows for a richer understanding of their lived experiences within the classroom space, and how power shapes forms of exclusion, marginality, and silence within the academy. Finally, I discuss prospects for future research on the experiences of women of color within institutions of higher education.

Contextualizing Experience

Much research has been conducted within the area of education, but in its broadest terms (e.g., standardized tests, racial/ethnic disparities, drop-out rates), much of it has been conducted with little or no contextualization of outcomes. How results are framed is important to our discussion of contextualizing the experiences of women of color within spaces of higher education.

Entman (1995) noted that framing “refers to selecting and highlighting some elements of reality and suppressing others, in a way that constructs a story about a social problem, its causes, its moral nature and its possible remedies” (p. 142). For example, when explaining gender and/or ethnic differences in academic achievement, test scores, etc., researchers rely on averages (means) as their interpretations of differences in outcomes and/or behaviors between men and women or whites and ethnic minority groups, and consequently reinscribe and even engender binaries with their results. In fact, “research that only documents differences between groups offers no understanding of why those differences exist or how they may be attenuated. These then may reinforce (or even create) the public’s stereotypes and biases” (Stewart & Jayaratne, 1991, p. 88). Understanding the negative effects that framing/interpretation may have is important, since these interpretations may have real-world implications (e.g., public policy officials taking results as they are framed to support certain of their claims). Thus, statistical data would be more meaningful if examined from a contextual approach — one that takes into account the context from which “data” emerge.

Landrine (1995) has suggested that “behaviors [experiences] have no inherent label or meaning, no matter how obvious, there-on-the-surface, self-evident, and inherent in superficial-mechanical movements such a label and meaning may appear to be. Instead, the label for a behavior [or experience] is to be discovered empirically through a careful analysis of the context in which the behavior [experience] occurs, with this context as part of the behavior’s [experience’s] name” (p. 83). Thus, it may be that silence on the

part of women of color within a classroom takes on a different meaning depending on the context. bell hooks (1989) has noted that “silence is varied and multi-dimensional” (p. 8), and Adrienne Rich has written that “all silence has meaning” (Romero, 2000, p. 306). Indeed, it can signify “‘respect for my teachers...’ or ‘distrust of outsiders,’ depending on the social, cultural, and historical context in which the superficial movement ‘silence’ occurs” (Landrine, 1995, p. 85).

When we define behaviors contextually we are better able to decipher what it is that may really be occurring, rather than neglecting the real meanings behind these behaviors. How does being within a predominantly white and elite institution of higher learning elicit different behaviors from marginalized women? How does their experience of these contexts differ from those of women who are accustomed to residing within these environments (e.g., white, middle- to upper-class, heterosexual women)? These questions are important to ask if we are to understand the experiences of some women in relation to other women, not just in relation to men. In fact, these classroom experiences are analogous to the experience of women of color within the feminist movement. In *Feminist Theory: From Margin to Center*, bell hooks poignantly describes how “they [white, bourgeois women] prefer us to be silent, passively accepting their ideas. They prefer us speaking against ‘them’ rather than developing our own ideas” (p. 28). The ability of white women to maintain control over other women’s voices is grounded within a hegemonic system of dominance that privileges them in their continuation of discourses and practices at the exclusion of non-white women.

Hegemony as a Tool of Exclusion

Issues of power are at the center of the questions posed above. It is not simply about being silenced, about being the only woman of color in a classroom, but about who is privileged within certain spaces — who is entitled to speak — to make her voice heard. It is not women of color who are at the forefront of class discussions, in decision-making processes, or in discourses that center around them. In fact, when women of color are encouraged to speak it is usually about their *differences*, resulting in a tokenism that leaves them feeling more marginalized. hooks (1990) explains this as a “celebration that fails to ask who is sponsoring the party and who is extending the invitations” (pp. 54–55). The people who usually benefit from these “celebrations” are those who have the privilege not to question their status within the classroom. Further, Anzaldúa and Moraga, in *This Bridge Called My Back*, explain that “in academic and cultural circles, Third World women have become the subject matter of many literary and artistic endeavors by white women, and yet we are refused access to the pen, the publishing house, the galleries, and the classroom” (p. 61). Similarly, Chandra Mohanty (1991) suggests that “Western feminist writing on women in the third world must be considered in the context of the global hegemony of Western scholarship — i.e., the production, publication, distribution, and consumption of information of ideas” (p. 55). Whiteness then exists within a set of power relations that privileges those in the majority while placing those in the lower strata at a disadvantage in various contexts.

We can relate this understanding of hegemony — as a means of silencing, marginalization, and tokenism of women of color in higher education — to Catharine

MacKinnon's (1987) argument in *Difference and Dominance* that "gender might not even code as difference, might not even mean distinction epistemologically, were it not for its consequences for social power" (p. 40). MacKinnon's understanding of how gender is hierarchized as a result of social power can be applied to an understanding of how race is "otherized." Women of color become racialized subjects within predominantly white classes, and as such, are automatically scripted as racially different. Like gender, race matters in today's society, where women of color make up only 14% of the professoriate (*The Chronicle of Higher Education*, 2001) and racialized subjects occupy the lowest tier of society. Because racialized subjects have less social power, they are unable — unlike white women and men — to change the structures that exert power over them. For example, women faculty of color, "artificially vested in the robes of power with the accompanying markers, degrees, publications, and academic rank...have little power to control and affect the larger academic environment" (Johnson-Bailey & Lee, 2005). Therefore, we must take into account power differentials within spaces of higher learning (e.g., the academy and classroom).

In fact, Hurtado (1989) explains that women of color do not experience the privileged position that white women are afforded in relation to white men. She argues that this positioning relative to white men is a complex issue that, because it is embedded within ethnic, racial, and class relations, creates a different experience for white women than for women of color; and she explains that this issue does not crop up only in woman-to-woman relationships. This is also illustrated by Audre Lorde (1984), who notes that "the tokenism that is sometimes extended to us [women of color] is not an invitation to join power: our racial 'otherness' is a visible reality that makes it quite clear. For white women there is a wider range of pretended choices and rewards for identifying with patriarchal power and its tools" (pp. 118–119). Thus, even though women of color may be invited to participate in higher education and its discourses, their status as women *of color* will never afford them the choices white women will get from such invitations.

In "The Race for Theory," Barbara Christian shows how power is also related to ways of knowing, as well as to who defines theory and/or what is considered worthy of theorizing — because, as she notes, "the literature of people who are not in power has always been in danger of extinction [and] of co-option, not because we do not theorize, but because what we can even imagine, far less who can reach, is constantly limited by social structures" (p. 344). She also notes that those who have the power are those who can have their work published — and thus be able to be heard. Those in power too can determine which ideas are considered valuable. For example, women of color are seen as "discredited people"; therefore, it is no surprise that our work is also discredited (Christian, 1990). The work of women of color is not given the same praise as that of white men and women in the academy. In fact, our work has been seen as unimportant (APA, 2005).

Exclusion of research by and on women of color "is no mere oversight but a result of the devaluation of this group" (APA, 1995, p. 6). Barbara Christian (1990) calls this a devaluation and intimidation for "the race for theory." Interestingly however, when white people do research on women of color (or people of color for that matter), praise is given to them for conducting "novel" and "groundbreaking" work — even if, as is often the case, similar work has previously been done by women of color themselves. And

when we (women and men of color) do such work, it usually results in another form of exclusion, such as having our writing included only in “special editions” (Uttall, 1990). Our work is more likely than not to be rejected from mainstream journals, since our scholarship is more likely to go beyond the dominant mainstream disciplinary framework accepted by the academy (Romero, 2000). For example, research has shown that most top scholars in ethnic minority research in psychology are ethnic minority women and men of color, and that most of their works have been published in specialty journals (Graham, 1992; Hall & Maramba, 2001; Reid & Kelly, 1994). Further, research by women of color on women of color is seen as being conducted in self-interest, and thus intellectually weak and suspect, whereas work by white men and women is seen as legitimate (hooks, 1989). When the work of women of color is “recognized,” it is through appropriation and tokenization. We face extra burden and frustration in trying to explain our research — the importance we see in it and its implications for a more just and equal society. Through this practice we become social agents within this system of scholarship.

At times, women of color face resource constraints that limit or impede their research agendas. For example, those doing research on marginalized communities often lack access to mentors and scholars doing similar research within their disciplines or institutions or do not have access to those populations because the academy is physically removed from communities of color. When we do find ways to do work on our communities, our work is often trivialized and invalidated. Thus, if women of color in higher education feel passionate about research within their own communities, they know they must be ready to confront further alienation or tokenism (e.g., being the only person in the department doing work on a marginalized group). When they are ready to confront such possible consequences, they must ask themselves what Christian herself asked: “for whom are we doing what we are doing when we do literary criticism?” (p. 343). For many women of color, doing research is a political act. Christian poignantly describes this when she says that “[for] people of color, feminists, radical critics, creative writers, who have struggled...to make their voices, their various voices, heard, ...literature [or research] is not an occasion for discourse among critics but is necessary nourishment for their people and one way by which they come to understand their lives better” (p. 336). Important to this analysis is letting women of color know that our situations within institutions of higher learning are not those of hopelessness, “that [we] can do nothing to break the pattern of domination” (hooks, 1984), but rather situations that demand that we resist various forms of oppression brought on by the hegemonic world of higher education (i.e., academia).

Incorporating Intersectionality

Crenshaw (1989/1993) coined the term *intersectionality*, which is often used to describe the intersections of race and gender. The term actually describes much more, however, including the intersections of class, sexuality, ability, language, and so forth. Interestingly, psychological research conducted through an intersectional perspective continues to remain rather neglected, although some psychologists have been doing this type of work for quite some time (Stewart & McDermott, 2004). However, psychology would benefit greatly if an intersectional perspective was used as a model for understanding the simultaneity of social identities in relation to the marginalization

of women of color in higher education, as well as the existing power relations within social categories. Gay (2004), for example, listed factors (e.g., lack of culturally relevant academic and social support systems; cultural, racial, ethnic, and social differences; prejudices and discrimination; etc.) that students of color encounter en route to becoming professors in the academy, and identified such factors as forms of marginalization. Gay's work, however, lacks attention to how multiple stigmatized identities (e.g., being poor, a woman of color, and lesbian) intersect to create a qualitatively different experience en route to the professoriate than do the identities of a white, middle-to upper-class, heterosexual woman. Inequitable treatment can also intensify existing power struggles among women of color and white women (Comas-Diaz & Greene, 1994). In fact, Lorde (1984) claims that "there is no such thing as a single-issue struggle because we do not live single-issue lives" (p. 138). To assume that women of color are *only women* or *only of color* and face oppression in a singular way is to deny them and their experiences as whole. Viewing women's oppression as being intricately linked to other forms of oppression allows us to understand the need for a more complex and multidimensional approach to psychological research on women of color in higher education.

Psychology cannot afford to continue to neglect the strengths of using an intersectional approach to research, because without such an approach, the field fails to capture and recognize the true meaning of its questions and of the people it studies. Acknowledging the complexities that exist in the lives of women of color and the contexts in which they exist is central to an intersectional perspective. "Subjects" literally become subjected to those studying them. Failure to give an accurate representation of their subjects as humans nested within social structures perpetuates the same form of oppression that women of color confront within society (or higher education in our case). Furthermore, Knapp (2005) argues that merely mentioning the need to examine race-class-gender is not enough. Instead, she makes the distinction between *using* these variables and *mentioning* them, the latter being what often occurs within psychological research. Researchers generally claim to understand these social identities and mention that these variables should be used in future research, but barely attempt to explore the significance or meaning of intersectionality in their analysis. In fact, psychology has adopted intersectionality as "a formula merely to be mentioned, being largely stripped of the baggage of concretion, of context and history" (p. 255). This type of practice limits the quality of information truly captured through an intersectional approach that is conducted responsibly. Not putting the intersection of social identities into the research means that the field fails to take advantage of the potential this approach can offer.

Psychological studies must move beyond considering intersecting social identities as mere variables waiting for interpretation. The same can be said of the experiences of women of color in higher education. If institutions continue to ignore the meaning that these various social identities carry for women of color, they deny the realities of a group of people who for centuries have been denied agency. To incorporate the intersectional perspective into our psychological research thus means that we take into account not only the experiences of women of color, but also power relations, as well as the context(s) wherein these relations and experiences occur. Because it may be impractical to explore every single social location at the same time, we should incorporate those social identities

that we think might intersect with the most relevance with what it is we are studying (Stewart & McDermott, 2004). And although “race, class, and gender [among other social categories]—when intertwined—do not necessarily make for pleasant polite discourse[s]” (Romero, 2000, p. 311), we must allow room for these kinds of discourses to occur.

Through Whose Eyes and Voices: Standpoint Epistemology

Feminist standpoint epistemology posits that a marginalized position provides a unique theoretical vantage point (Collins, 1986), embodies lived experience, and values “otherness” (Harding, 1991). It also stresses the importance of work developed consciously from a woman’s (and other marginalized person’s) perspective (Hartsock, 1997). Harding asserts that marginalized epistemologies can be empowering and allow for alternate perspectives that challenge beliefs about social categories. For example, Black Feminist Thought is less likely to accept assumptions of universalism; instead, it questions the process of production of knowledge (Collins, 1986). Thus, the marginalized position of women of color can inform research in such a way that their vantage point provides research with rich information and a point of view that cannot be captured otherwise. Equally, Collins (1986) claims that “bringing...others who share an outsider within status vis-à-vis sociology [psychology in our case] into the center of analysis may reveal aspects of reality obscured by more orthodox approaches” (p. S15). The significance and unique contributions that the “outsider within” status produce are seen through the marginality that occurs in academic settings, where women of color must use their standpoint to generate knowledge that is often neglected. Insight that emerges from experience can lead to more accurate and complex analyses of issues that are relevant and important to people “who have been only the subject, and not the originators” of work that tries to “explain their subjective thoughts, feelings, and behavior to others” (APA, 1995, p. 2). Varying viewpoints are much more likely to prompt different types of questions, and generate new theories and methods, which can lead to the production of new knowledge and conclusions (Rosser, 1990).

Importantly, “the most profound and potentially most radical politics come directly out of our own identity, as opposed to working to end someone else’s oppression” (Combahee River Collective, 2001). Therefore, it is women of color (and other marginalized groups) who must represent themselves. If others do represent them, these works “run the risk of ghettoization” (Mohanty, 1991). For example, women of color are usually portrayed as a singular monolithic group that shares the same oppressions, characteristics, and life experiences. The universalism that is implied in these descriptions does not recognize the heterogeneity and relative disadvantages such as class status that exist even *within* the group “women of color.” Thus, “it is often the experiences and struggles of poor women of color [and other women of color and marginalized groups] that allow the most inclusive analysis” (Mohanty, 2002). The standpoint of these women is less likely (though not always) to reinforce assumptions of universalism.

Speaking Up as a Form of Resistance

"Given the fear of being misunderstood, it has been difficult for black women and women in exploited and oppressed ethnic groups to give expression to their interest in feminist concerns" (hooks, 1984, p.32). This statement illustrates almost exactly how some women of color often feel within spaces of higher learning, where fear of voicing their concerns prohibits them from confronting dominant ideologies. Frustration and annoyance with those who do not hear us, as well as fears of being singled out, of being tokenized, of being the speaker for a whole group, are common experiences — experiences that occur more often than not and that come with significant consequences for the psyches of women of color. However, women of color within circles of higher learning and other academic spheres have learned how to resist hegemonic systems in these institutions. In fact, knowing that one can reject the dominant group's definition of one's reality is in itself "an act of resistance and strength" (p. 92). Had women of color "not exercised their power to reject the powerful's definition of their reality" (p. 92), they might have already fallen victim to the traps put out by the powerful in order to keep them at the lower strata of all institutions. Although power has been kept away from women of color, they can still use their marginalized positions as a vantage point from which to create a liberated voice that allows them to free themselves from a culture of domination (e.g., the classroom, academia, conferences). In fact, hooks (1989) claims that "moving from silence into speech is for the oppressed, the colonized, the exploited, and those who stand and struggle side by side a gesture of defiance that heals, that makes new life and new growth possible. It is the act of speech, of 'talking back,' that is no mere gesture of empty words, that is the expression of our movement from object to subject — the liberated voice" (p. 9). Inside the doors of institutions of higher learning, women of color must learn to use their liberated voice as that which empowers them to continue to fight the many battles they must confront daily. The power that emerges from these battles is worth every effort to be heard, no matter how emotionally draining or lonely the process may be.

Future Research Within a Feminist Framework

Ideally, psychological research that takes into account the multiple forms of oppression that women of color face within institutions of higher education is preferable to research that neglects critical contextualizations about the experiences of women of color in higher education. Acknowledging that the participation of women of color in higher education may not promote the kind of privileged learning experience that those in the dominant group may have is important, because this may have implications for the assessment of specific barriers to integration of women of color in these spaces. Understanding how women of color often feel silenced within classrooms, conversations, and opportunities within higher education requires us to re-evaluate the way in which we make sense of our findings within these domains. Research on women of color deserves respect and demands to be conducted within frameworks that take into account their particular positions and in an environment that takes for granted their presence

and humanness. We should also, as Mohanty (1991) suggested, move beyond Marx's statement that "they cannot represent themselves; they must be represented" (p. 74).

Psychology as a field can no longer be guided by dominant ideologies of normalcy and "difference." A feminist framework offers a paradigmatic shift in the way in which the voices of women of color are heard and given the attention they merit. This framework can guide psychology to the next level of scholarship. In *Feminism and Education: Not by Degrees* (as cited in hooks, 1984), Charlotte Bunch makes clear how important theory is to us:

Theory enables us to see immediate needs in terms of long-range goals and an overall perspective on the world. It thus gives us a framework for evaluating various strategies in both the long and the short run and for seeing the types of changes that they are likely to produce. Theory is not just a body of facts or a set of personal opinions. It involves explanations and hypotheses that are based on available knowledge and experience. It is also dependent on conjecture and insight about how to interpret those facts and experiences and their significance. (Bunch, quoted in hooks, 1984, pp. 32–33)

As a field, psychology has fallen short of allowing women of color to tell their own stories — to voice their lived experiences and represent themselves. By addressing their lived experiences in spaces of higher learning (e.g., the academy, the classroom), women of color are able to question and confront the authoritative discourses they face in such settings. Through the act of "speaking up," they create a counter-hegemony to that which exists in a hegemonic academic culture. Women of color can and should be able to produce knowledge that goes beyond mainstream psychological frameworks. In sum, I believe that by incorporating feminist theories into psychological research on women of color, we can better address the power issues that are inherent in dominant mainstream disciplinary frameworks.

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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, can be found in our “Periodical Notes” column.

ARCHIVES AND GATEWAYS TO ARCHIVES

From Iowa State University’s Carrie Chapman Catt Center for Women and Politics, “an online archives devoted entirely to women’s political rhetoric”: **ARCHIVES OF WOMEN’S POLITICAL COMMUNICATION**, <http://www.womenspeecharchive.org/>. Who caught my eye on first browse: Chicago-born Janet Jagan, who became president of Guyana in 1997. Find her profile, as well as her 1999 resignation speech (she resigned due to ill health), in the “President” category, which is shared with twelve other women.

WOMEN’S STUDIES IN DIGITAL ARCHIVES, <http://www.bama.ua.edu/~mbarrett/WSinDigitalArchives/Home.htm>: “a starting point for discovering some of the wonderful resources for women’s studies that have only recently become widely available with the practice of digitizing select primary source materials from special collections.” The site is a project of the Electronic Resources and Access Committee of the Women’s Studies Section of the Association of College and Research Libraries, and each of the twenty-six archives linked here “has been reviewed by a member...Reviews include a brief description of the archive, tips for searching, and a description of the women’s studies content, including a list of subjects and a list of primary source types.” Examples of just a few of the archives linked to: “African American Experience in Ohio, 1850-1920,” maintained by the Ohio Historical Society; “Euro Docs: Primary Historical Documents from Western Europe,” published by Richard Hacken, European Studies Bibliographer at Brigham Young University; and “World War II: A Digital Project,” at Southern Methodist University.

BLOGS

Contributors with various and not always immediately apparent gender identifications and sexualities at **BELOW THE BELT** are “deconstructing gender, one kick to the groin at a time,” in columns titled “Advice,” “Mexico,” “Dating,” “Op-Ed,” “Theory,” “Sociopolitico,” “News,” and

“Religion.” Read some thought-stirring posts at <http://feed.belowthebelt.org>.

Wambui Mwangi — assistant professor of political science at the University of Toronto, director of Generation Kenya (a project begun to “mark Kenya’s 50th Birthday...by telling the inspiring story of Kenyan achievements in the last fifty years” and amended after the 2008 post-election violence to include “us[ing] all means at our disposal to present to our country again the case for the importance and beauty of Kenya as a viable historical project”), and member of Concerned Kenyan Writers (“whose purpose is to use writing skills to help save Kenya in this polarised time”) — also maintains a blog, **DIARY OF A MAD KENYAN WOMAN**, which she calls a “refuge for disorderly and disobedient thoughts.” In her post dated February 25, 2008, “Sisters at Heart,” Mwangi describes two very different groups of women in Nairobi who give her hope. “Our country would be safe in their hands,” she says. Find out why at <http://www.madkenyanwoman.blogspot.com/>.

ECHIDNE OF THE SNAKES (self-named in honor of “a minor Greek goddess”) has been writing powerfully on all things feminist and political at <http://echidneofthesnakes.blogspot.com/> since 2003. Actually, Echidne herself, who was interviewed about the blog last year on Bloggasm (<http://bloggasm.com/interview-with-echidne-of-the-snakes>), seems to have been joined along the way by a couple of other writers (e.g., “Suzie” and one Anthony McCarthy). A few intriguing recent posts: “Gyn cancer, with an analogy to feminist politics”; “John McCain Loves Women. Really, He Does”; “Bad Girls Who Refuse To Wed. A Feminist Reading.” And a few of the older ones: “Post-Feminism”; “Pornography Goes Mainstream”; “Women and Terrorism.”

Here’s how Deesha Philyaw, the freelance writer behind **MAMALICIOUS! MAKING MULTI-TASKING LOOK GOOD SINCE 1998** (<http://deeshaphilyaw.com/>), describes herself: “Mama. Writer. Chief cook and bottle-washer. Referee. Cheerleader. Christian. Eye-roller. Pop culture junkie. Book freak. Tech-challenged chick. Womanist. Adventurer. Grammar snob. Part-time vegetarian. New iPod nano owner. Joni Mitchell fan. List maker. Calendar checker. Silver lover. Child of the ’70s. Almodóvar fan. Board game aficionado. Recovering TV-holic. Old soul.” Mamalicious writes about everything, and it’s all good: check out some of her categories — for example: “32 Days of Black History” (a blogathon with guest contributors), “Sheroes” (with a fabulous list-in-progress of some forty black female role models), and “Mama-hood” (often about her two young

daughters). By the way, Deesha's writing appears elsewhere on the Internet and in numerous publications, including *Essence* magazine.

At **RANTS OF A FEMINIST ENGINEER** (<http://feministengineer.blogspot.com>), an academic blogging under the pseudonym "Skookumchick" asks, "Is it possible to be a feminist and an engineer?" and answers herself: "I'm trying to be both, and get tenure at the same time." Among the very cool things at **RANTS** are the history of the founding of "Scientiae" – a women-in-science-and-technology blog "carnival" that Skookumchick thought up in 2007, sort of a "best of the blogs" periodic roundup of postings from women scientists and tech types all over cyberspace, writing with an assigned focus each time and linked from different bloggers' sites – and the contents of the ones she hosted (see the first-ever at <http://feministengineer.blogspot.com/2007/03/scientiae-carnival-1.html> and the first anniversary edition at <http://feministengineer.blogspot.com/2008/02/happy-birthday-scientiae-lets-talk.html>).

Skookumchick announced recently that she has started blogging elsewhere under her real name so that she can write more specifically about her academic work. She's keeping **RANTS** as a more-or-less personal blog, and keeping the two identities separate for now, so she can continue to say whatever she wants at the original one without jeopardizing...oh, you know, things like tenure. And no, *we* do not know her real name.

DOWNLOADABLE DOCUMENTS

Victor Ricciardi, ***THE FINANCIAL PSYCHOLOGY OF WORRY AND WOMEN***. Social Sciences Research Network Working Paper Series, 2008. 53p. Abstract and link to PDF at <http://ssrn.com/abstract=1093351>.

Robina Wahaj & Maria Hartl et al., ***GENDER AND WATER: SECURING WATER FOR IMPROVED RURAL LIVELIHOODS: THE MULTIPLE-USES SYSTEM APPROACH***. Rome, Italy: International Fund for Agricultural Development (IFAD), 2007. 32p. http://www.ifad.org/gender/thematic/water/gender_water.pdf. From the introduction: "Most of the world's 1.2 billion poor people, two thirds of whom are women, live in waterscarce countries and do not have access to safe and reliable supplies of water for productive and domestic uses... This review examines the impact of water-related projects on women, women's role in managing water resources and the constraints women face in gaining access to water. It presents lessons learned in promoting women's participation in decision-making for water management using experiences from several IFAD-supported water programmes and projects. It highlights the innovative activities and catalysts that have helped to address

gender issues in water programmes and projects. And it offers recommendations on how to improve women's access to water resources through equitable development and gender mainstreaming."

Amy K. Levin, ***QUESTIONS FOR A NEW CENTURY: WOMEN'S STUDIES AND INTEGRATIVE LEARNING (A REPORT TO THE NATIONAL WOMEN'S STUDIES ASSOCIATION)***. College Park, MD: National Women's Studies Association, 2007. 45p. http://www.nwsa.org/downloads/WS_Integrative_Learning_Levine.pdf

Avis A. Jones-DeWeever & Barbara Gault, ***RESILIENT AND REACHING FOR MORE: CHALLENGES AND BENEFITS OF HIGHER EDUCATION FOR WELFARE PARTICIPANTS AND THEIR CHILDREN***. Washington, DC: Institute for Women's Policy Research, Publication D466, 2006. 68p. ISBN 1-933161-04-3. \$15 from IWPR, 1707 L Street NW, Suite 750, Washington, DC 20036; free PDF at <http://www.iwpr.org/pdf/D466.pdf>.

Alverno College Research Center For Women and Girls, in collaboration with the Women's Fund of Greater Milwaukee, the Girl Scouts of Wisconsin, and the Wisconsin Women's Council, ***STATUS OF GIRLS IN WISCONSIN: 2007 REPORT***. 74p. Reports data from 2005. From the introduction: "Since a great deal of information about Wisconsin girls is scattered in many different and often difficult-to-find places and documents, a primary goal of this project has been to centralize the information and to make it accessible, not only in print but also via the internet, to a variety of agencies, groups and institutions who have the needs and interests of Wisconsin's girls in mind. The deeper purpose that motivates this initiative is to improve the quality of lives of girls in the State of Wisconsin. The mission of the report's developers is to assist in this effort by providing a scholarly and impartial, data-based profile of the lives of young women and girls along key demographic, social, and economic dimensions. Consequently this report is provided as a means for promoting discussion of issues that arise from the data." http://205.213.164.21/pdf/The_Status_of_Girls_in_Wisconsin.PDF

EXHIBITS

Some of the material from University of Wisconsin student Kala K. Kluender's exhibit ***WITH WISCONSIN WOMEN: MIDWIVES IN THE BADGER STATE, LATE 1800S TO THE PRESENT***, displayed in the UW's Ebling Library from April 23 to July 31, 2007, is now available online at <http://ebling.library.wisc.edu/historical/wi-women/index.cfm>.

A global exhibit titled **WOMEN, POWER AND POLITICS**, curated by Dr. Masum Momaya, was launched in March 2008 and will be online at the International Museum of Women's website through December. Included are blogs and questions intended to get cyberdiscussions going, but a quick visit on May 1 indicated little interaction so far. *FC* readers can change that! Take a look, at www.imow.org/wpp: it's available in four languages (English, French, Arabic, and Spanish).

OTHER WEBSITES

The **2008 AMELIA BLOOMER PROJECT** of the American Library Association's Feminist Task Force "honors the authors, illustrators, editors, and publishers who give life to books that encourage readers young and old to push the envelope and challenge what it means to be a woman, regardless of ethnicity or social-economic background." This year's lists of recommended reading for beginning, middle, and young adult readers are up at <http://libr.org/ftf/bloomer.html>.

Free reference sites! **AMERICAN WOMEN'S HISTORY: A RESEARCH GUIDE** at <http://www.mtsu.edu/~kmiddle/history/women.html> — "named one of the Best Free Reference Web Sites in 2004 by the Machine-Assisted Reference Section (MARS) of the Reference and User Services Association (RUSA) of ALA" — and **AMERICAN WOMEN THROUGH TIME** at <http://www.mtsu.edu/~kmiddle/history/women/wh-timeline.html> — lauded by *Choice Reviews Online* (August 2007) as "an outstanding resource for elementary through high school teachers and their students" — are the projects of Kenneth Middleton, a reference librarian at Middle Tennessee State University who also has a masters degree with an emphasis in American women's history.

Teenage girls, particularly in Wisconsin but elsewhere as well, who are thinking about their futures can read career profiles, explore college options, find out about conferences and essay contests, and even sign up for "an SAT question a day" at **WISCONSIN TEEN GIRLS FORWARD**, <http://teensforward.wi.gov>. The site is sponsored by the Department of Workforce Development, the Girl Scouts of Milwaukee Area, the Women's Bureau of the U.S. Department of Labor, and the Wisconsin Women's Council.

"Women Who Sleep Badly In More Danger Than Men." "Keeping In Good Shape In Old Age Is Harder For Women Than Men." "Care Of People With Osteoarthritis May Be Subject To Gender Bias, Study Finds." Links to these and other articles from popular medical news sources are only one feature of **GENDERBIOLOGY** (<http://genderbiology.net>), a site developed and maintained by former nurse and current academic librarian Melody M. Allison (University of Illinois at Urbana-Champaign). Allison offers links to lots of other content as well: bibliographies of related news, books, periodicals, government documents, history sources, listservs, and institutions. "GenderBiology was created to provide information relating to gender biology and gender medicine for health care professionals, health care consumers, and library and information professionals," she writes. "All content linked to, including the actual books, was reviewed to make sure that the content related to gender biology and not traditional women's health (reproductive focus)."

INTERNATIONAL INDIGENOUS WOMEN'S FORUM (IIWF) / FORO INTERNACIONAL DE MUJERES INDIGENAS (FIMI) is "a network of strong Indigenous women leaders from Asia, Africa, and the Americas, whose purpose is to strengthen Indigenous women's networks, increase their participation and visibility in the international arena, and build capacity." The network is usually referred to by the initials of its Spanish name, **FIMI**. Its site at <http://indigenouswomensforum.org> describes four program areas the organization is focused on: International Advocacy and Women's Political Participation, Human Rights Training and Capacity-Building, Alliance Building, and an Indigenous Women's Fund. Also on the site are links to such resources as the Beijing Declaration of Indigenous Women, FIMI's Beijing+5 and Beijing+10 declarations, announcements of grants and scholarships, and publications about violence against indigenous women.

The **MAMAVOTE INITIATIVE** at www.mamavote.com "was created to educate and inspire mothers with information and perspective about participation in government — as voters and as public servants." MamaVote, which claims to be non-partisan, offers very basic information about the election process and other political matters in a breezy tone, along with links to sites for the White House, the House, the Senate, both major parties, the League of Women Voters, and a number of political blogs by women. Site visitors can also click a link to register to vote.

The **NATIONAL WOMEN'S STUDIES ASSOCIATION** website offers access to videos by NWSA members at <http://www.nwsa.org/projects/membervideos.php>. The collection is small so far; it features Valda Lewis's *What is a Women's Studies Degree?* Linda Garcia Merchant's *Las Mujeres de la Caucus Chicana*, Maryann Breschard's *Running in High Heels*, and Alexis Krasilovsky's *Women Behind the Camera*.

○ Compiled by JoAnne Lehman

ROUND-UP 3: YOUTUBE IN WOMEN'S STUDIES

This is our third round-up of reports on using “e-tools” in the classroom. The first appeared in volume 27, numbers 2–3 (Winter–Spring 2006), and the second in volume 28, number 4 (Summer–Fall 2007). The round-ups are themselves follow-ups 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.

YOUTUBE AND FEMINISM: A CLASS ACTION PROJECT

by Shereen Siddiqui

Background

YouTube, an online venue for sharing and reviewing video clips, is the fourth-most-visited website in the world (after Yahoo, MSN, and Google). Launched just two years ago, YouTube has quickly permeated the culture. YouTube videos are being used by instructors in college classrooms, can be viewed on Apple's new iPhone, and are often posted on the home pages of MySpace and Facebook subscribers.

When uploading videos to YouTube, users enter tags, or keywords, to describe the video, and also select a category (e.g. Comedy) from a list of twelve. The categories and keywords help other users find videos of interest.

Anyone may watch videos on YouTube without being a member. However, part of YouTube's popularity comes from the feature that allows viewers to post comments about videos viewed on the site. To post comments or to upload videos, one must become a member.

Feminism and YouTube

A recent YouTube search using the keyword “feminism” brought up 1340 videos. Many of the videos are clips from professional documentaries such as *I Was a Teenage Feminist* by Theresa Schechter and *Cultural Criticism and Transformation* by bell hooks. However, most clips fall into one of two categories: comedians talking about feminism, such as “Bill Maher on Feminism,” “Ali G—Feminism,” and “George Carlin—Feminist Blowjob,” or homemade videos, such as “Converting a porn hating feminist into a porn addict!” and “Feminist women hate MANLINESS, they hate MEN!” The latter category is dominated by young, white men. Regardless of the video's message about feminism, typically the comments about any videos with the keywords “feminist” or “feminism” are derogatory, such as “I 100% agree with you feminism is a ridiculous [sic] sexist movement promoting the hatred of men and it worries me too” and “Fuckin feminists. They spout about how men r stupid and evil and then call us sexist bcas we point that out! im not sexist and I dont agree wiv it, but the word ‘Feminist’ is just another word for ‘pissed off woman who has a bit of an issue with real life.’”

Logistics

Students enrolled in Feminist Perspectives on Gender, an introductory women's studies class that explores, among other topics, the meanings of feminism, were divided into four groups of five or six members. Each group was facilitated by a senior member of the class. After engaging in several small- and large-group community-building exercises, the small groups were asked to pick one of the many stereotypes of feminists generated by the class (e.g., lesbians, angry, man-hating, etc.) and create a video response to that stereotype. Through discussion and based on course readings, the group had to come to a consensus that the chosen stereotype is in fact a myth. Once the myth to address was determined, the next step was to decide how best to dispel the myth in a three- to five-minute video for YouTube. Each group member had to be involved in the process in some way, although not necessarily in front of the camera. Possibilities for involvement included writing the outline or script; securing the film location(s); coordinating with the camera crew; securing any necessary props and costumes; conducting background research; facilitating the involvement of individuals from outside class, such as experts, if necessary; and being filmed.

The student-run campus television station agreed to assist with filming and editing the videos, but in some cases, students opted to use their own equipment or convert a PowerPoint presentation into a video.

Obstacles

Many of the students were initially skeptical and somewhat apathetic when presented with the assignment. There were questions and concerns about the logistics and timeline. Many were unfamiliar with YouTube and needed a tutorial. Others questioned the potential efficacy of a video about feminism on YouTube. The consensus requirement slowed down the process, causing frustration in some groups.

Results

The requirement of consensus caused students to be extremely respectful of each other and to diplomatically deliberate each idea presented. Despite the initial apathy, once each group had its idea, the students grew more enthusiastic. When all of the videos were shown to the entire class, the energy and excitement in the classroom was palpable. In the reaction papers required after the project's completion, all of the students offered positive comments, most often about how much fun they had working with their groups. Many expressed pride at the final results.

Since being posted on YouTube in December 2007, the videos have been viewed hundreds of times, but only a handful of viewers have left comments. Of those, a few have been positive, but most have been typical of the anti-feminist rants found on YouTube.

The videos are posted on YouTube as a four-part series. To view them, visit www.YouTube.com/GenderEd. We welcome all comments.

[Shereen Siddiqui is a Ph.D. candidate in comparative studies and an instructor of women's studies at Florida Atlantic University. She collaborated on the design of this project with four of her students: Jaimie Abbott, Christie Mayer, Samantha Montgomery, and April Weeks.]

WOMEN ON YOUTUBE: A FEMINIST ACTION RESEARCH PROJECT

by Ann Andaloro

This is an outline for a group assignment that is a research study of the representations of women on YouTube.

The class is broken up into four groups: Literature Review, Textual Analysis, Audience Studies, and Conclusions. Each of the groups formulates a definition of its process and instructions for others in the class to help gather data for its section of the project. One of the graduate students is the director of the project. She monitors the progress of the groups and draws together the work of all four groups for a final presentation. In the end, the class has conducted a research study.

The literature review group gathers information about YouTube as well as feminism. Also in this section the students present the significance and timeliness of the study of images of women on YouTube and they relate that to the study of women's issues and experiences.

The textual analysis group focuses on examining selected YouTube videos from a feminist textual analysis approach. This section uses a worksheet to analyze the images and representations of women in the videos from a feminist critical perspective. The videos are then coded into positive or negative categories.

The audience studies group gathers responses to the selected videos by using a sense-making approach to identify the opinions and the likes and dislikes of the audience as they pertain to the selected videos. The sense-making formula also allows for audience members to share how their own experiences relate to the women in the videos. The students in the class use either individual or focus group interviews to gather audience responses. Most of the students also used FaceBook or MySpace to gather additional audience responses, by posting a link to the videos and an audience response sheet containing the interview questions.

The conclusion section ties all of the data together into a summary of the findings. Then recommendations are made for further study.

The students also create and upload to YouTube a video with tips for women who want to upload videos to YouTube. This is a "do and don't" list for female users of YouTube. When the uploading is completed, we consider our project a feminist action research project.

All or parts of this project can be useful in women's studies courses. This project worked well with students using BlackBoard and its collaboration tools. This project was also successful because we had some video production students to create and upload the video. The students learned about the feminist holistic action research process. They also enjoyed the process because most of them have a passion for viewing videos on YouTube and using MySpace and FaceBook. This group assignment works well in both face-to-face and online classes and in both graduate and undergraduate courses. All of the aspects of the research process provide the students with a unique and rich learning experience.

[Ann Andaloro is an assistant professor of communication and theatre at Morehead State University in Morehead, Kentucky. Her fields of specialization are electronic media and women's studies.]

READING YOUTUBE, CONTEXTUALIZING THEORY

by Ashley Falzetti

At Rutgers University, the introductory course in women's and gender studies, "Women, Culture, and Society," covers a wide range of social issues, the history of feminist activism, and foundational feminist theory. When I teach this course, I season the required texts with YouTube videos that provide context for the denser theoretical readings. As with all required texts, students are expected to watch the videos before class.

Anyone who teaches theory to freshman classes knows that the academic jargon and dense sentence structure can intimidate some of the most talkative students into silence. I find that the familiarity of the videos makes the theoretical points more palatable. One example that works incredibly well is the video of spoken-word artists Yellow Rage performing on Def Poetry Jam, paired with Uma Narayan's article titled "Essence of Culture and a Sense of History: A Feminist Critique of Cultural Essentialism," which responds to particular arguments at the intersection of post-colonial and feminist scholarship that the students are not likely familiar with.

Watching performance art like the poetry of Yellow Rage is both jarring and comforting to students in productive ways. This particular performance works against stereotypes of quiet Asian American women and calls the audience out on the limitations of their knowledge of Korean culture, the politics of bilingualism, and the history of U.S. military engagements in Eastern Asia. Seeing the anger and humor of the performers helps students understand how Narayan's critiques of cultural essentialism apply to real people. Without the video, students tend to read Narayan's article as being about just another conceptual issue rather than a real problem that affects their social world.

Opening the class discussion with this video leads the students to take on Narayan's rhetoric themselves, because they generally do not have another framework through which to talk about the message of Yellow Rage. This prevents me from having to take on the role of mediating the theoretical texts, and it continues to foster the sense that students are fully capable of accessing this sort of material with a concrete example and a little effort. For similar reasons, I do not provide direct links to videos. I require students to search for the videos and "go get them" on their own, because this process helps to instill the idea that students are active learners rather than passive receivers of knowledge.

Additionally, YouTube allows users to post comments about videos, and many students are already used to reading these responses. Once I mention some of the more provocative statements, students who are not normally inclined to speak up will often join the discussion, because they can point to someone else's thoughts without feeling vulnerable about disagreeing with either me or with other students in the class. Many students, especially the skeptics who signed up to meet some undesired requirement, make a point of letting me know that watching the YouTube videos leads them to finally "get it," and once they believe they can understand dense theoretical articles, their engagement in the class greatly improves.

[Ashley Falzetti is a doctoral candidate in women's and gender studies at Rutgers, The State University of New Jersey. Her teaching and scholarship emphasize the interrelatedness of theory, experience, and social action.]

KEYWORD: FEMINISM: EVALUATING REPRESENTATIONS OF FEMINISM IN YOUTUBE

by Betsy Eudey

To help students get a better handle on the meanings of feminism, I begin a lower-division undergraduate course on women's and feminist activism by having students read all of bell hooks' *Feminism is for Everybody*, as well as selected articles, book chapters, and websites offering perspectives on feminism's aims, achievements, and limitations. I close the introductory section by having students visit YouTube to raise awareness of the ways in which feminism is portrayed in popular culture. The students were asked to enter "feminism" or "feminist" as a search term and to view at least three of the videos displayed. They were to consider the ways in which feminism and/or feminists were being depicted; the impression viewers would have of feminism from the clips and viewer comments and responses; and how these portrayals compare to their understanding of feminism from the course readings, the websites they've viewed, their own experiences and perceptions, and any other resources at their disposal. Each student was to pick one video that they found especially interesting, and to post on the course discussion board the video title, the URL, and a brief description and analysis of the video and the viewer comments. Each student was also required to respond to the postings of at least two classmates, thus supporting a dialogue among students and expanding the number of videos each viewed.

As I had hoped, the students found videos addressing/representing a range of topics about which feminists were or are interested, as well as a range of feminist sentiments expressed through documentaries, music, poetry, interviews, speeches, art, humor, newscasts, and dance. They found videos in many languages, from many countries and regions, expressing the views of people from many ethnicities, nationalities, ages, sexes, and religions. They also were able to see cases in which the term "feminist" was added as a tag to intentionally draw viewers to videos with anti-feminist or misogynist content, and how often the pro-feminist sites they visited had comments posted that were aggressive, derogatory, and/or sexual in nature, or included misinformation intended to undermine feminism. For example, one video that several students recommended includes such viewer comments as "feminists should be burned alive and dumped in boiling water full of razors before they die" and "women make up the majority of university entries with millions [sic] of female only grants. male only grants are illegal. men are dropping out like flies because they are made to conform to feminized school systems that ignore their issues."¹

After this initial activity, we returned to YouTube periodically to watch videos that related to specific course topics, and as we did so many students felt more empowered to post their own viewer comments, especially when they could challenge misinformation with newly learned facts. Students indicated in course evaluations that they had benefited from the inclusion of the YouTube videos, although some pointed out the difficulties of loading videos via dial-up Internet access, and some noted that on public computers many of the videos were blocked for having mature content.

Note

1. These comments were posted by Aznflea and Subfloorjoist (respectively) in January 2008, in response to the video *Feminism*, posted to YouTube on May 6, 2006 (<http://www.youtube.com/watch?v=hRI7uyOS0Ac>). The video is a 4:17 clip of Chelsea Steiner reading feminist poetry as part of the Stanford Spoken Word Collective.

YOUTUBE AS CASE STUDY: ANALYSIS OF GENDERED REPRESENTATIONS IN VIDEO

by Betsy Eudey

I have often required students to engage in critique of television shows, commercials, movies, and music videos as a means of developing their critical skills and demonstrating their understanding of the ways in which sex and gender are represented in popular culture. Such an assignment can lead to valuable consideration of the social construction of gender; the power of popular media in reinforcing, challenging, or creating notions of sex and gender; and the ways in which an audience can support or reject particular representations.

Although there have been many benefits to such assignments, there were several problems that limited successful completion. First, students who chose a lengthy program or movie often didn't have the ability to engage in detailed critique of the full range of issues present. Second, students often evaluated programs or ads viewed in real time, and found it challenging to accurately describe and critique a clip viewed only once. Third, many students found their program choices were limited because of their busy schedules. Finally, I was often unable to assess the quality of a student's critique if I wasn't familiar with the source material.

In my Fall 2007 section of a course entitled Society and Gender, I again had students engage in a critique of filmic media, but I limited their choice of artifacts to ones posted to YouTube. For the assignment, I asked students to select any YouTube video that they felt had something interesting to say/show regarding gender and/or sex. In the written report, they were to provide the URL link to the video, briefly describe the content of the video, and then engage in a gendered analysis, drawing upon media analysis tools and information about the social construction of gender they had learned in the course.

The switch to YouTube led to more concise descriptions and detailed critiques than students had provided in the past. Videos posted to YouTube are a relatively stable source that can be viewed multiple times by the student (and instructor), and all postings are accessible 24/7, thus allowing all students access to a wide range of videos. Videos can also be chosen that are of a length that is reasonable for the student to view and critique in great detail, and can be selected based on particular keywords, topics, or types (advertisements, television or movie clips, poetry, skits, etc) to best suit the student's interests.

I am convinced that using YouTube enhanced the students' learning and demonstration of learning, as well as my ability to assess and respond to their analyses. At the same time, there are a few limitations that deserve attention. First, most videos are not posted in a manner that makes all content accessible to those with visual or hearing limitations. Second, students with dial-up Internet connections may have more difficulty viewing videos online than via television, and should be encouraged to use a high-speed Internet connection or select shorter videos to limit download time.

[Betsy Eudey is an assistant professor of and directs the program in gender studies at California State University Stanislaus.]

NEW REFERENCE WORKS IN WOMEN'S STUDIES

AMERICAN INDIANS

Liz Sonneborn, *A TO Z OF AMERICAN INDIAN WOMEN, REVISED EDITION*. New York: Facts on File, 2007. 336p. bibl. index. \$60.00, ISBN 978-0-8160-6694-0.

Reviewed by Janice M. Rice

With so few biographical reference works on American Indian women, Sonneborn's revised publication will be a key purchase for all libraries. The title of the 1998 edition was *A to Z of Native American Women*. Researchers will note the winds of change in Indian country in the replacement of the term "Native American" with "American Indian."

This new version has been strengthened with the addition of fifty new entries for historic figures and contemporary Indian leaders. Women with voices and vision such as Eloise Cobell, Carrie and Mary Dann, Hattie Kauffman, Valerie Red-Horse, Lee Maracle, and Cecelia Fire-Thunder are included. Each has emerged into prominence through her activism, tribal leadership, or creativity in writing, filmmaking, or journalism.

Respected women elders of the past have also gained visibility in this edition. Marguerite La Flesche, Sacred White Buffalo, Mother Mary Catherine, and Ruby Modesto are names of women whose vocations ranged from educator or nun to medicine woman. All are welcome additions that add breadth and variety of cultures to this biographical collection.

Coverage of the four directions is achieved with new representation

from Aleut, Diegueno, Karuk, Penobscot, Potawatomi, Spokane, Ute, and Wintun tribes. Sonneborn has retained two useful indices from the previous edition by including tribe and areas of activity, which are key features that will aid the researcher.

In the heading for each entry, readers will note keywords indicating the individual's areas of expertise or knowledge. Some entries in this edition have been expanded with an additional paragraph. Others include new information only in the "Further Reading" section. Researchers will appreciate new biographical listings and updated publication lists for authors and poets. Another feature is year of birth, which makes this a useful tool for anyone researching leaders from specific historical periods. The map of traditional tribal locations will help readers appreciate the expansive territories from which the indigenous women originate, ranging from Central America to the Arctic Ocean.

Perhaps the most useful updates are in "Recommended Sources on American Indian Women's Studies." This excellent bibliography has been enhanced with twenty new titles from the years 1995–2006 and includes eighteen new authors and twelve new editors. An additional section on websites includes two sites directly related to Indian women, while the others point to statistical, artistic, and news sources about American Indians.

This resource, although recommended, has a few shortcomings. Sonneborn has provided only a limited update to the introduction, and the volume lacks a preface and an acknowledgements page. A revised traditional

tribal locations map reflecting tribal name changes would be an asset. Overall, however, since indigenous women are underrepresented in publications about American women and women of color, this volume should be a key purchase for all libraries.

[Janice M. Rice is the outreach coordinator for College Library at the University of Wisconsin–Madison.]

CATHOLIC SAINTS

Sarah Gallick, *THE BIG BOOK OF WOMEN SAINTS*. New York: HarperCollins, 2007. 467p. bibl. index. \$16.95, ISBN 978-0-06-082512-6.

Reviewed by Janet S. Fore

A book of saints' lives is most often compiled in calendar order, with each saint listed on his or her feast day as determined by the Catholic Church. Some readers use such a book as an inspirational volume, reading an entry each day. Others may simply want to know which saint is celebrated on a particular day of the month. Other reference works about saints are in the manner of biographical dictionaries or are organized by the states of human condition or virtues of which the saints are named patrons.

Sarah Gallick's contribution to this literature is arranged by calendar. Each day has a page for a woman who has been canonized or beatified by the Catholic Church. Some entries describe a group of martyrs, such as the Three Blessed Carmelite Martyrs of Guadalajara, the cloistered nuns who

were killed during the Spanish Civil War in 1936 and are celebrated on July 19th. The entry for September 20th describes Saints Agnes and Columba Kim, sisters who were arrested and beheaded in South Korea in 1839.

Preceding each biographical description is the full name and the birth and death dates of the saint, along with place of residence. A one-page biographical entry follows, with a brief description of how the saint lived and died and came to be considered for sainthood by the Church. Then follows a brief description of the “genius” of that saint — what it was that made her especially worthy of veneration — as well as, often, a quotation attributed to her. Each entry concludes with a brief quotation from the Bible.

The criteria for selection of the more than five hundred saints included, from the thousands of possibilities, are not described, but Gallick has chosen a wide range of women, both famous and little-known, from Mary in the first century through as recent an addition as Alexandrina Maria da Costa, who was beatified in 2004. Gallick’s choices overlap with only about half of the names from a similar but earlier work, *Treasury of Women Saints*, by Ronda De Sola Chervil (Ann Arbor, MI: Servant Publications, 1991).

Gallick refers frequently to three different editions of the primary English-language reference work for lives of saints, *Butler’s Lives of the Saints* (1845, 1991, and 1995–2000), but she has done her research in many other sources as well, and cites these in an extensive annotated bibliography that includes websites. This is an engaging book for reference, personal inspiration, or browsing, and is recommended for library reference collections. One disadvantage to this edition is that it is published on acidic paper.

The author is an editor and author of other biographies and a founding

member of Catholic Women at Work. You can read excerpts from the book and learn more about Sarah Gallick on her blog: http://bigbookofwomen-saints.blogspot.com/2007_09_01_archive.html.

[Janet S. Fore is the director of the Cushwa-Leighton Library at Saint Mary’s College in Notre Dame, Indiana.]

CHINESE WOMEN

Lily Xiao Hong Lee & A.D. Stefanowska, eds.-in-chief, **BIOGRAPHICAL DICTIONARY OF CHINESE WOMEN: ANTIQUITY THROUGH SUI, 1600 B.C.E.–618 C.E.** Armonk, NY: M.E. Sharpe, 2007. (University of Hong Kong Libraries publications no. 21.) 440p. glossary. \$99.95, ISBN 978-0-7656-1750-7.

Reviewed by Ye (Dianna) Xu

Over the past decades, women’s studies has become firmly established as an academic discipline. New works on Chinese women are being published at a rate previously unimaginable. This English-language edition of the *Biographical Dictionary of Chinese Women*, the third in a multivolume series, covers a period of two thousand years. Intended as a summary of existing knowledge and information, the volume contains a wide range of articles, varying greatly in quality, content, and style, written by about fifty co-authors.

In the opening pages, the editors provide a “Finding List by Background or Fields of Endeavor,” grouped according to occupation or family status — for example, ambassadors/marriage alliances, consorts, empresses, mothers and stepmothers, palace women, education, entrepreneurs, fine arts, legendary figures, literature, medicine, moral

paradigms, benevolence, unacceptable behavior. Other categories reflect the achievements of the women involved — for example, politics, reasoning skills, rebel leaders, religious, romantic figures, and scholars.

The contributor of each entry is named. Entries are in alphabetical order according to romanized surnames, and they vary in length from half a page to seven pages and include an essential bibliography. Most of the entries are accurate, but the scope of the references cited varies, which may have to do with what sources are available or with the varying backgrounds of the contributors. It is regrettable that neither the references nor the biographies themselves include Chinese characters. A glossary of Chinese names serves as an index at the end of the volume, but does not supply page numbers for where the names appear in the text. It is unfortunate that there was no integrated editorial policy for such a basic issue.

This book has made a contribution toward our understanding of the ways in which virtue and gender are intertwined in early Chinese texts. Unfortunately, the editors seem to have chosen a shortcut in using narrow reference resources. In the preface, the editors explain that they had to adopt Liu Xiang’s biographies, “Eminent Women (Lienü zhuan),” as major sources for the Zhou Dynasty (1066–256 B.C.E.) because historical studies about women were few and sources recording the deeds of females are difficult to find. As a result, some of the most representative and widely known historical myths and folktales were omitted. For example, this dictionary does not tell the story of Liezu (嫫祖), the empress of Huang Di (the Yellow Emperor), who discovered the secret of making silk and became known as the goddess

of silk and silkworms. Silk, as a symbol of ancient Chinese culture, not only is woven inextricably into the history of Chinese civilization, but also has made indelible contributions to the overall advancement of human culture. According to archeological evidence, silk and silk fabric emerged in China at least 5,500 years ago. The cultivation of the silkworm can be traced back to the third century B.C.E. Stories about Liezu can be found in Sima Qian's "Records of the Grand Historian" (史记). Lu Shi (路史) and Ci Yuan (辞源) also tell this story. Another example of an important omission is the Chinese lunar myth of Archer Yi (羿) and Chang'e (嫦娥). The tale of Chang'e's flight to the moon is undoubtedly the best known of China's lunar myths. Chang'e, the wife of Archer Yi from the Eastern Barbaric Region, supposedly stole and ingested the herb of immortality that her husband had procured from the Queen Mother of the West. She started to float into the moon, and is now regarded as the Moon Goddess. The story is an ancient one, already well circulated in this popular form by the time of the early Han Dynasty. The earliest version of Chang'e story can be found in Huainanzi (淮南子). The popular image of Chang'e has long been accepted as the moon spirit itself, and beautifully fits into the art and literature of the Chinese Mid-Autumn festival. Many other beautiful and meaningful cultural figures have also been ignored in this reference work.

It is not surprising that some ancient resources were not carefully studied in the preparation of this volume. Unfortunately, some Chinese women from later periods have also been left out — for example, Empress Dugu Qieluo (独孤伽罗), wife of Emperor Wen, who founded the Sui Dynasty and reunified all of China for the first time since the Han Dynasty. Dugu

helped her husband seize power in 581 C.E. Many scholars believe that without Dugu's effort, Chinese history would read quite differently. An outstanding characteristic of Dugu is that she was strongly against having concubines. Emperor Wen, on account of his love and respect for her, did not have concubines for most or possibly even all of their marriage — an extreme rarity among Chinese emperors. Given her personality and the influence she had on the Sui founder, Dugu would seem to be an obvious figure to be included in this dictionary. Sui Shu (隋书) and other history literature contains a wealth of material about Dugu and her life.

In spite of these omissions, the *Biographical Dictionary of Chinese Women* is a valuable study aid for readers of English in the beginning stages of research. I do hope, however, that some supplements will be introduced soon.

[Ye (Dianna) Xu is an East Asian studies librarian at the University of Wisconsin–Madison. She holds three master degrees, and has published two books and a number of articles in the fields of library science, Chinese history, and Chinese literature.]

THE CIVIL WAR

Lisa Tendrich Frank, ed., **WOMEN IN THE AMERICAN CIVIL WAR**. Santa Barbara, CA: ABC-CLIO, 2008. 631p. 2 vols. \$195.00, ISBN 978-1-85109-600-8; e-book (contact publisher for price), ISBN 978-1-85109-605-3. (Print edition reviewed.)

Reviewed by Connie L. Phelps

It is largely in the past thirty years that scholars have begun to look at the effect of the Civil War on women

and at the roles women played in the war. Publications on the topic have increased in frequency in recent years. This new reference from ABC-CLIO endeavors to reflect "the growing and increasingly sophisticated literature...that demonstrates the need to acknowledge women's central roles in pursuing the war and in determining its outcome" (p.xix).

Although it is not obvious from the title, *Women in the American Civil War* is essentially a two-volume encyclopedia with other value-added features, including a chronology and some primary source documents. The set offers a "nuanced view of how women survived, contributed to, undermined, and lived through the Civil War" (p.xix).

The entries are divided into two parts, the first of which consists of fourteen "contextual essays," which are extended entries that provide some framework for the rest of the work. These fourteen essays address abolitionism and Northern reformers, African American women, the Confederate home front, female combatants, female spies, military invasion and occupation, Northern women, nurses, politics, religion, Southern women, the Union home front, wartime employment, and wartime literature.

The second part, which is the bulk of the set, consists of more than three hundred alphabetically arranged entries, of which about two-thirds are biographical, with the majority of the biographical entries about women. Many of the biographical entries are about women who are not commonly known but who played some role in the war or contributed to our understanding of the war in some way — for example, by keeping a diary that provides insight into an aspect of the war.

The entries are written clearly, and the subjects are well chosen. All entries are signed, and all include useful cross-

references to other entries, as well as a list of references and suggestions for further reading. In some cases, one entry provides information about a subject from both Northern and Southern perspectives (for example, the entry "Courtship and Marriage"). For some other topics there are parallel entries (e.g., "Family Life, Confederate" and "Family Life, Union"). The biographical entries tend to focus on the person's war-related activities, although they do give other important information about the person as well.

The set contains a chronology of significant events. The extensive bibliography, which seems to be a compilation of the references and other readings at the end of the entries, is useful. An index to the set is provided. Twenty-four primary source documents, one of which is Confederate spy Belle Boyd's account of her first arrest in 1862, make an interesting addition.

The work most similar to this, *Women During the Civil War: An Encyclopedia*, by Judith E. Harper (Routledge, 2004), contains only about one-third the number of entries. A comparison of the list of entries for both encyclopedias reveals that the ABC-CLIO reference covers essentially the same set of entries as the Routledge, plus more. A comparison of some of the entries common to both works shows similarity in the basic information, but also enough difference to make it worth owning both titles.

[*Connie L. Phelps chairs the Services Department in the Earl K. Long Library at the University of New Orleans. She holds an M.L.S., as well as a B.A. in history, from Louisiana State University.*]

EDUCATION

Susan S. Klein, ed., ***HANDBOOK FOR ACHIEVING GENDER EQUITY THROUGH EDUCATION, SECOND EDITION***. Mahwah, NJ: Lawrence Erlbaum Associates, 2007. 754p. index. \$295.00, ISBN 0-8058-5453-3; pap., \$95.00, ISBN 0-8058-5454-1.

Reviewed by Elizabeth Uzelac

This new edition of the 1985 *Handbook for Achieving Sex Equity in Education* is a complete revision of and sizable expansion on its predecessor, and it belongs on the reference shelves of every Title IX coordinator. In the title, *handbook* refers to a research- and evidence-based, thirty-one-chapter summary of the issues, problems, and solutions related to achieving gender equity both in and through education. The second edition does not replicate content from the first, as each chapter was fundamentally redeveloped and researched to reflect the current state of the field.

Many of the editors of the 1985 edition worked on this volume, and the volume as a whole gives perspective on both how the area of study has evolved and how the unique collaborative editing process worked. A tie-in at the Feminist Majority Foundation website (<http://feminist.org/education/handbook.asp>) includes robust information on Title IX, as well as a comprehensive list of links to organizations involved with education equity.

The reason cited for the shift in title vocabulary from *sex* in the first edition to *gender* in the second is that the editors are following general terminology trends in the social sciences. Although issues of male equality are at times worked into relevant chapters, the work largely focuses on women's

equality and takes a largely bipolar approach to defining gender identity as male/female. Other than in the chapter "Gender Equality and Lesbian, Gay, Bisexual, and Transgender Issues in Education," transgender identity and other gender identifications are not explored in depth. Readers looking for a focus on equality and transgender issues specifically in education are not yet served by as robust a volume as this; I might refer them to the National Center for Transgender Equality for expert resources.

The sections on administrative strategies and educational practices are of high quality: most chapters would be appropriate for use as core background or foundational readings on the issues they examine (e.g., the role of government, or testing and assessment). Educators who are content specialists will find an array of clear and data-packed chapters focused on strategies specific to disciplines such as mathematics, science and engineering, communication skills, and languages.

Missing are music education and literature and non-arts-and-humanities content areas, although it is unclear whether that is due to a lack of relevant literature or to the editors' intentional choice. Educators may further appreciate the array of chapters examining issues surrounding specific populations, where relationships between race, class, ability, and gender are brought into clearer focus for the specific populations examined. The collection is rounded out by a suite of summary chapters that use lenses of varying educational level to examine gender equity.

This book is useful as a foundational text for those studying gender issues in the educational system, particularly in the United States. Title IX coordinators will find consistently useful information by using the book with

the companion website. I'd direct anyone working with educational policy or program initiatives or research agendas to the useful table of key chapter recommendations, which organize the work's recommendations by their relation to organizational improvement, learners, educators, and research and development. Collections that support teacher education or educational research will find this volume a welcome addition to their literature on gender equity.

[Elizabeth Uzelac is the instructional services coordinator and librarian for education and American history at the Milton S. Eisenhower Library of Johns Hopkins University's Sheridan Libraries.]

FEMINISM

Christina Fisanick, editor, **FEMINISM: OPPOSING VIEWPOINTS**. Detroit, MI: Greenhaven Press, 2008. 264p. \$36.20, ISBN 978-0737737691; pap., \$24.95, ISBN 978-0737737707.

Reviewed by Lea Susan Engle

Is feminism still relevant, or are we at the dawn of a post-feminist existence? Do women really earn less than men, and, if so, is it because they choose to do so? The titles in Greenhaven Press's *Opposing Viewpoints* series — in this case the latest version on feminism¹ — aims to teach students how to look critically at broad questions by breaking them into concise and easily digested parts. The founders of the series encourage students to evaluate arguments based on the "authors' credibility, facts, argumentation styles, use of persuasive techniques and other stylistic tools" (p.11). Within the *Feminism* volume, each "viewpoint" essay

is preceded by several questions about the authors' argument or evidence, and students are challenged to reconceptualize the idea of authority in academic research contexts by culling information from newer, less "scholarly" media types like zines and blogs.

Feminism: Opposing Viewpoints presents arguments that attempt to address major questions related to feminism. The book organizes these questions into four chapters: The first, "What Is Feminism?" provides varying definitions of the concept and debates feminism's relevance. The other three chapters discuss feminism's effect on female sexuality and reproduction, women in the workplace, and women's roles in the home, respectively. Although some arguments are continuations of topics discussed in the 2001 edition of this title (e.g., feminism and the family, abortion, pornography, and the staying power of the feminist movement), this edition expands the debate on women in the workplace and includes new, timely topics. Where the previous edition explored "International Rights for Women," the new edition discusses exclusively the U.S.'s involvement in the lives of Arab and Islamic women in response to the U.S.'s current military involvement.

Each chapter includes a bibliography of current periodical resources that continue the arguments presented in the chapter. Because the lists are not organized topically, however, it is unclear which specific topic in a chapter is represented by each citation to a supplemental article. Without annotations or categories, articles with ambiguous names, like "Back to Basics" (at the close of the female sexuality and reproduction chapter), must be thoroughly investigated to determine which articles apply to which specific topics. The bibliographic list, however, offers the only immediate way for students to

locate supplemental materials, because the original citations in each article have been omitted in the interest of brevity, clarity, and length.

Although it may be difficult to link the material in each essay quickly to outside sources, navigating the information within the volume is facilitated by a thorough and clear index, and by the titling of each viewpoint essay, in this new version of the book, by its exact argument (e.g., "Women Choose to Make Less Than Men") rather than by the vaguer phrases (e.g., "Working Girl") used as titles in the 2001 version. Although this newer convention contributes to the reductionist tone of the volume, it does perhaps provide a clearer and more comforting approach for those new to feminism.

What *Feminism: Opposing Viewpoints* provides is a bare-bones introduction to some of the major debates in feminism in a manner that guides the practice of critical thinking. While unlikely to be in the "works cited" list of a dissertation, it offers a good way for high-school students or undergraduates to start thinking critically about arguments in feminism.

Note

1. Greenhaven published an edition of *Feminism: Opposing Viewpoints* in 1986, edited by Andrea Hinding, and another in 2001, edited by Jennifer A. Hurley. For other titles in the *Opposing Viewpoints* series, see Greenhaven's website, <http://gale.cengage.com/greenhaven/index.htm>

[Lea Susan Engle is a student at the University of Texas at Austin, where she is pursuing a dual master's degree in information studies and women's and gender studies. Her research interests focus on the role of confidence in women's ability to create and use Web content.]

GENDER & SEX

Fedwa Malti-Douglas, ed.-in-chief, **ENCYCLOPEDIA OF SEX AND GENDER**. New York: Macmillan Reference, 2007. 4v. index. \$475.00, ISBN 978-0-02-865960; e-book (contact publisher for price), ISBN 978-0-02-866115. (Print edition reviewed.)

Reviewed by Nina Clements

It's not every encyclopedia that can boast a preface from the (in)famous Dr. Ruth Westheimer, proclaiming that the sex act "remains very much at the center of our daily lives" (p.xi). Such a preface, however, is entirely appropriate to the *Encyclopedia of Sex & Gender*, which concerns itself with an examination of both the sex act and biological sex, as well as the development, performance, and perception of gender. The encyclopedia engages with current questions of sex and gender: Is gender hardwired or socially constructed? Can people choose their own genders? As editor-in-chief Fedwa Malti-Douglas (University of Indiana) explains in her introduction, the work aims to encompass the relationship between sex and gender, between biology and culture, both past and present, in as global a context as possible.

Because of limited time and space, this interdisciplinary work, written in English, has an admittedly Western focus, but it does include lengthy entries on other parts of the world. The editorial board and list of contributors are impressively international and include humanities and social science scholars as well as physicians and scientists.

This encyclopedia is well organized and easy to use. Entries are signed, are arranged alphabetically, and include bibliographies of current and historical sources. The first volume contains an alphabetical list of contributors, with

each writer's profession, institution, and contributed articles. There is also an alphabetical listing of articles, as well as a thematic outline that classifies the articles into thirty-three broad categories, including "Civilizations and Cultures" (general and specific), "Film," "High Art," "Sex Act," and "Systems of Knowledge." This outline, which facilitates more structured browsing, should connect readers to entries they might otherwise miss by browsing alphabetically. The substantial cumulative index is also impressive: index terms include listings for the main entry as well as for illustrations (the book has 239 black-and-white ones) and related entries.

Impressively, the articles are widely varied in terms of length and tone — both a great challenge and a strength of the work. Articles include concepts, such as homosexuality and feminism; people (deceased only) who have in some way influenced "the evolution of sex and gender"; geographic regions; cultural practices (e.g., veiling); academic disciplines (the history and development of gender studies); and important texts (p.xviii). Although some of the entries, such as "Big Bad Wolf" and "Judy Garland," are suggestive of fun and whimsy, they are discussed critically in terms of their impact on sex and gender. Perhaps the encyclopedia's greatest strength is that individual articles tease out the differences between related words and concepts (the difference between "transsexual" and "transgender," for instance) while explaining their interrelatedness.

The *Encyclopedia of Sex and Gender* is a resource that belongs in both public and academic libraries. Significantly, the work does not reinforce or subscribe to a heteronormative vision of sex and gender. While similar in subject matter to other reference works, such as the *Encyclopedia of Women and Gender: Sex Similarities and Differences*

and *the Impact of Society on Gender* (2001), this work is less technical, and its broad range of entries provide more points of access for general readers. While this reference work will certainly be useful to students of women's and gender studies, it will also benefit curious readers who want to better understand the impact of sex and gender on their own lives and on the world.

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ISLAMIC CULTURES

Suad Joseph, gen. ed., **ENCYCLOPEDIA OF WOMEN & ISLAMIC CULTURES, VOL. V: PRACTICES, INTERPRETATIONS, AND REPRESENTATIONS**. Boston: Brill, 2007. 598p. \$356.00, ISBN 978-90-04-12821-7.

Reviewed by Dena Marger

Did you know that it was Westerners who created the "Oriental" cabaret attire that many of us associate with belly dancers?

The Egyptian dance costume of the nineteenth century consisted of a simple wide skirt or trousers, undershirt and waistcoat. Western belly dancers molded this rather ordinary dance outfit. "Eastern" elements, found missing, were added. The veil, pre-eminently "Oriental" was introduced, and around the 1920s, the Western cabaret show attire had developed into the present-day presumed Oriental dance costume. (p.3)

Thus, the fifth volume of the *Encyclopedia of Women and Islamic Cultures: Practices, Interpretations and Representations* opens with an overview article on belly dancers.

Thematically planned like its sister volumes around broad topic areas, Volume V of this comprehensive and interdisciplinary work covers "practices, interpretations, and representations," although its overall organization is somewhat elusive. The 244 entries are arranged alphabetically within the general headings "Arts," "Islam," "Language," "Qur'an," "Religious Practices," and "Representations." The "Arts" entries tend to concentrate on the *producers* of arts; e.g., belly dancers, not belly dancing. Entries within "Representations" concentrate on what the editors refer to as the *products* of arts: examples include creation stories, erotic literature, folklore, music, humor, proverbs, etc. The final entry, for example, examines feminist critiques as well as reimaginings of a body of works referred to as "The Wiles of Women Literature."

Subjects for which scholarship was available are covered geographically, by country or region, in an attempt to represent the full spectrum of the Islamic world. Where this was not possible, more general overview articles, such those on belly dancers and "wiles of women" literature, survey the given topic across geographies, historical eras, or current theories or scholarship.

Name and subject indexes are included in the back of this volume, as are bibliographies of varying lengths following each entry. The sixth and final volume in the series will include a cumulative index to the entire work, as well as articles that were not received in time to be published in the first five volumes. The cumulative index, along with the introduction to Volume I, may well prove to be the key to accessing the wealth of information available in this resource for those confused by

the topical method of organization chosen by its editors. Indeed, organizing and tying together such an impressively wide and comprehensive number of topics could not have been easy.

One wonders, however, whether it will be clear to any but an academic audience that *Practices, Interpretations and Representations* largely covers issues of arts and artists, literature, and religion.

It is often the case that the whole is more than the sum of its parts, and so it is with the *Encyclopedia of Women and Islamic Cultures*. Although it is worthwhile to read the preface to Volume V, one is left with the distinct impression that the organization of the set would make more sense if one had read the introduction to Volume I. Taken together, the five volumes and the cumulative index add up to a mammoth work of scholarship, accessible and interesting, and hugely valuable to general as well as academic audiences. It is questionable, however, whether it makes sense for this volume to stand alone. Despite its wide range of scholarship and engaging subject matter, from belly dancers to the "wiles of women" literature, and everything in between, the volume really works best as part of the whole set.

[Dena Marger is an instructional technologist at the SIT Graduate Institute in Brattleboro, Vermont.]

MATH & SCIENCE

Lisa Yount, *A TO Z OF WOMEN IN SCIENCE AND MATH, REVISED EDITION*. New York: Facts on File, 2008. 368p. ill. index. ISBN 978-0-8160-66957.

Reviewed by Michelle K. Campbell

Throughout history, women with professed inclinations in math or sci-

ence have faced reactions ranging from marginalization and suspicion to outright hostility and violence. In the face of these obstacles, the meaningful achievements made by women over the years are rendered even more impressive. Lisa Yount has compiled a reference work identifying and honoring the work of many of these pioneers, from the well-known, like Marie Curie and Margaret Mead, to more obscure researchers in a variety of fields.

Inclusion in *A to Z of Women in Science and Math* is based on three considerations, according to Yount. She has chosen women whose contributions to their fields resulted from direct work, such as research, rather than the indirect fields of teaching or writing. She adds, however, that she has "included some women who are very well known or who have made a major social impact, such as Elizabeth Blackwell and Rachel Carson, even though they have made few or no research advances" (p.ix). Yount has also tried to incorporate "a diverse sampling of nationalities, ethnic groups, periods, and fields" (p.ix).

Each entry is about a page in length and provides both personal and professional biographical information about its scientist or mathematician subject. Each entry also points to three to ten other resources for further reading. Many of the entries have been updated in this revised edition to include websites as well as print media for reference. The entry for Jane Goodall, for instance, now includes a link to the website of the Jane Goodall Institute, a resource that was overlooked in the previous edition.

The number of women profiled has risen to 195 from the 161 in the original 1999 edition, with many of the additions promisingly falling within the contemporary period — for instance, Temple Grandin, whose work in animal science and design has

helped improve modern livestock handling practices, and Florence Muringi Wambugu, whose research in biotechnology was recognized by *Forbes* magazine in 2001, which “named her as one of the 15 people who will ‘reinvent the future’” (p.310). This edition also updates the biographies of previously included contemporary individuals.

The volume is comprehensively indexed and, overall, well organized. Interestingly, the appendices provide listings both by country of birth and by country of major scientific activity. American zoologist and conservationist Dian Fossey, for instance, can be found listed under the heading for Rwanda in the latter listing. Other appendices allow the reader to locate women by field of study (e.g., agricultural science, cancer research, mathematics) or time period of birth. The author also includes a list of recommended general print and online resources about women scientists and mathematicians.

The biographical entries are readable and compendious, successfully covering the accomplishments of women from all over the globe and spanning from the late fourth century B.C.E. to modern times. *A to Z of Women in Science and Math* serves as a good overview of the subject and as a starting point for further research, and would be a useful addition to the collection of any high-school or undergraduate library.

[Michelle K. Campbell is a contract librarian for the National Oceanic and Atmospheric Organization in the Washington, D.C., metro area. She holds a B.A. in history from New College of Florida and an M.L.S. from Florida State University.]

Music

Karin Pendle, ***WOMEN IN MUSIC: A RESEARCH AND INFORMATION GUIDE***. New York: Routledge, 2005. 706p. indexes. \$120.00, ISBN 978-0415943543.

Reviewed by Sharon Ladenson

How have women influenced musical traditions throughout the world? How does feminist pedagogy apply to music education and training? How did woman-identified music develop? Written for a broad audience, including scholars, musicians, students, and music fans, *Women in Music: A Research and Information Guide* lists a wealth of resources for investigating such topics and many others.

The bibliographic guide begins with a preface describing its content, organization, and objectives, followed by nineteen chapters that list nearly three thousand resources specific to gender and women's studies scholarship in music and related areas. The text primarily includes works published between 1980 and 2000. The guide also primarily lists English-language sources, although selected materials in other languages (of the Americas and Western Europe) are also covered. Resources listed include books and book chapters, theses and dissertations, and journal and magazine articles (including articles from women's studies publications, such as the *NWSA Journal* and the *International Alliance for Women in Music Journal*).

The overwhelming majority of entries have annotations. Some of the items listed without descriptive annotations are theses and dissertations, which were difficult for the author to obtain for review. The useful annotations vary in length from one sentence to nearly a full page. The guide in-

cludes three indexes: an index of names of women as subjects of the various resources listed, an author index, and a general subject index. The subject index is useful for finding resources on topics not covered in the chapter titles, such as sources on female rap music artists.

In keeping with the rapid growth of women's studies scholarship in music during the years covered, the author devotes separate chapters to closely related topics. For example, one chapter lists materials that focus on women's musical influences and involvement during more than one century or historical period, while another chapter lists resources focusing on women's musical roles and participation during a single historical period such as the twentieth century. Separate chapters also list resources covering scholarship on women in the music profession and gender issues in musical education and training. Additional chapters cover reference works, collections of essays, feminist methods and viewpoints in music, women's financial support of music and musicians, and music for the stage. The final two chapters focus broadly on individual women in various genres and areas of music.

In the preface, the author emphasizes the importance of related works in women's and gender studies that have influenced scholarship specific to women in music. She also includes a chapter that lists selected resources on women in United States and world history. Another chapter lists selected resources specific to feminist theory and cultural studies.

Furthermore, the guide lists resources that cover diverse musical genres and geographic areas. The volume includes separate chapters on

women's and gender studies resources, focusing on genres such as rock and pop, blues and jazz, and country, folk, and gospel. International in scope, the text also includes an extensive chapter that lists women's and gender studies resources specific to more than sixty countries and geographic areas, as well as a chapter on general ethnomusicology resources for women's and gender studies. Another chapter covers resources focusing on sexual diversity and music.

The organization of the guide is straightforward. Several chapters list resources alphabetically by author. Others divide broad areas into narrower topics, which are further subdivided by author. For example, the chapter on feminist theory and cultural studies is divided into feminist aesthetics, black feminist theory, and other topics. Another example is the chapter focusing on individual women's contributions in music, which is arranged alphabetically by the names of women (as subjects of works listed), and then further subdivided by authors of works listed.

Women in Music: A Research and Information Guide is a valuable tool for finding sources specific to women's musical contributions and to gender studies scholarship in music. Recommended for academic libraries, especially those with strong music collections.

[Sharon Ladenson is the gender studies and communications librarian at Michigan State University.]

THE RENAISSANCE

Diana Robin, Anne R. Larsen, & Carole Levin, eds., ***ENCYCLOPEDIA OF WOMEN IN THE RENAISSANCE: ITALY, FRANCE, AND ENGLAND***. Santa Barbara, CA: ABC-CLIO, 2007. 459p. \$95.00, ISBN 978-1-85109-772-2.

Reviewed by Sandy River

If you were fortunate, you saw last summer's exhibition on Italian women artists of the Renaissance and Baroque periods at the National Museum of Women in the Arts. Otherwise, your familiarity with Renaissance women may not extend much beyond kings' wives, other noblewomen, and the occasional writer. As I look through this volume, I am not surprised to see that the relative wealth or status of a woman's family greatly influenced her success and discoverability. I am somewhat surprised that it wasn't until the 1980s that historians started to focus on uncovering the significant roles women played in the cultural flourishing of the Renaissance.

The title indicates that the geographic scope of this work is limited to Italy, France, and England; however, references to other parts of Europe and the world are made as needed. The time period covered is roughly 1350 to 1700. To help the reader understand broad historical contexts, a chronology of significant world events from 1307 to 1688 is provided. A list of more than a hundred contributors demonstrates that the community of Renaissance women's scholars is not an isolated one. Although very few illustrations are included, the font and page arrangement make the text easy on the eyes.

The alphabetical arrangement of entries is supplemented by extensive *see* and *see also* references, making this volume extremely easy to use. Additionally, an extensive index makes it possible to locate authors, Huguenots, orators, and playwrights, among the other groups that individuals represent. In addition to the nearly 150 biographical entries for individuals, there are topical entries. Examples include "Abortion and Miscarriage"; "Education, Humanism, and Women"; "Hermaphrodite as Image and Idea"; "Music and Women"; "Religious Persecution and Women"; and "Widows and Guardianship." The article "Feminism in the Renaissance" reminds us that modern feminism has roots in late medieval and early modern social and political thought. Both men, such as Sir Thomas Elyot in England, and women, such as Moderata Fonte in Italy, provided arguments for women's capabilities, autonomy, and education.

There's always room to quibble with the choice of topics to be included. We might have expected an article on girls or girlhood, but the article on childhood points out variations in the ways girls and boys were raised and offers general statements about the status of children.

The bibliographies that close each entry are also compiled into a forty-three-page bibliography at the end, separated into primary and secondary sources. This is a tremendous resource for students beginning research on women's experience during the Renaissance. Entries include books and articles from the mid-twentieth century and before, as well as current research.

The encyclopedia is written for students and teachers at all levels and for the general reader as well.

This reference book has long been needed in the academy. In 2001, encyclopedias were published that dealt with women in the ancient world and

the Middle Ages. Obviously, Scribner's six-volume *Encyclopedia of the Renaissance* offers the reader a more comprehensive picture of the economics, culture, politics, and social thought of the period than does this ABC-CLIO resource. But if a library supports the study of European women's history, this volume should join those other encyclopedias in providing a focus on women, especially for beginning students.

[Sandy River is an architecture and humanities librarian at Texas Tech University. She oversees collections and provides instruction for the TTU Women's Studies Program.]

WRITERS

Carol Kort, ed., *A TO Z OF AMERICAN WOMEN WRITERS, REVISED EDITION*. New York: Facts on File, 2007. 398p. \$60.00, ISBN 978-0-8160-6693-3.

Reviewed by Rebecca Tolley-Stokes

This new release of *A to Z of American Women Writers* updates each of the 150 entries that appeared in the original (1999) edition and adds entries for another 36 writers, including Sonia Sanchez, Annie Proulx, Barbara Ehrenreich, and Jhumpa Lahiri. Journalists, novelists, critics, memoirists, and women writing across all genres are included. Written for grades nine and up, the work includes a representative sampling of notable women writers from various time periods, from those who lived in the colonial era to those born in the late 1960s, and from a variety of geographic, cultural, and socioeconomic backgrounds. To be included

in this reference, the writer has to have written in English or have been an American citizen, and her work must be readily accessible.

Writers are categorized by literary genre, by region/subject matter/background/style, and by year of birth. Each category allows readers to narrow their search to specific writers who meet the requirements of their research topic.

Editor Carol Kort is a freelance writer and an editor of the online magazine *SocialAction.com*. She also co-authored *A to Z of American Women in the Visual Arts*. Her five-page introduction to the subject places women writers in their historic context in the United States and provides an overview of the particular challenges women writers have experienced.

Entries are arranged alphabetically by the subjects' last names, so readers can immediately see birth and death dates followed by the genres in which each woman wrote. Each entry begins with a sentence describing the subject's greatest accomplishment. After that, the writer's early childhood and education, development of oeuvre, awards, and significant career highlights are described. Information about the subject's personal life — partner, children, and residence — is often provided as well. The entry concludes with the subject's death — if she is deceased — or with information about a living writer's most recent publication, usually between 2001 and 2006.

For the most part, this work accomplishes its goals by providing information about a variety of women writ-

ing in different genres. Entries are inclusive of ethnic groups and geographic regions. However, one of the author's objectives was to represent a "panoply of socioeconomic backgrounds." Her categorization of immigrant experiences outlines writers with origins in that environment, yet does not clearly indicate which social class non-immigrants identified with.

The indexing is good. Major works are italicized, and users can easily identify a writer by her work if they do not know her identity. Writers are cross-indexed by ethnicity, geography, era, awards, genres, and occupation (for example, editor).

Although a comparable reference, *American Women Writers 1900–1945: A Bio-Bibliographical Critical Sourcebook* (Greenwood Press, 2000), boasts academic credentials from its contributors, complete bibliographies, and selected secondary sources for each entry, this edition of *A to Z* features twenty-four entries not included even in the latest supplement to the Greenwood work. *A to Z of American Women Writers, Revised Edition*, is suitable for ready reference and should fulfill most preliminary research needs of its users.

[Rebecca Tolley-Stokes is an associate professor and librarian at East Tennessee State University. She reviews for CHOICE, Library Journal, and other journals.]

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

MAKE/SHIFT: FEMINISMS IN MOTION. 2007–. Editorial & publishing collective: Stephanie Abraham, Jessica Hoffmann, & Daria Yudacufski. P.O. Box 2697, Venice, CA 90294; email: info@makeshiftmag.com; website: www.makeshiftmag.com. Frequency: 2/yr (March, September). ISSN: 1095-7370. Subscriptions for individuals: 4 issues for \$20 (in U.S.), \$25 (in Canada), \$40 (other international). Subscriptions for institutions: 4 issues for \$30 (in U.S.), \$35 (in Canada), \$60 (other international). Single issue: \$5.95 (in U.S.), \$7.95 (in Canada), \$12.95 (other international). (Issues examined: No.1 [Spring/Summer 2007]; No.2 [Fall/Winter 2007–2008].)

Mission: “*Make/shift* magazine creates and documents contemporary feminist culture and action by publishing journalism, critical analysis, and visual and text art. Made by an editorial collective committed to antiracist, transnational, and queer perspectives, *make/shift* embraces the multiple and shifting identities of feminist communities. We know there’s exciting work being done in various spaces and forms by people seriously and playfully resisting and creating alternatives to systematic oppression. *Make/shift* exists to represent, participate in, critique, provoke, and inspire more of that good work.”

Partial contents of the first two issues: “The Future of Gender Activism,” by Julia Serano; “Y Por Eso Ya Nos Pusimos Rebeldes” (“And That Is Why We Are Rebellious”), interviews with and photos of hotel workers in the U.S. “struggling for better working conditions,” by Irina Contreiras and Marissa Medina; “Reproductive Justice: Interview with Loretta J. Ross,” by Celina R. De Leon; “Letters from Beirut,” by Laura U. Marks; “What Is the Shape of Water?” by Kum-Kum Bhavnani & the editors; “Unraveling Violence: Interview with INCITE!’s Andrea J. Ritchie”; “Feminist Media and the ‘Every Woman,’” by brownfemipower; “Conversation: Trans Documentaries,” by Sam Feder & Dean Spade; “E-Symposium on Feminist Art (and Other Things),” by Many Minds.

VOICES-UNABRIDGED: THE E-MAGAZINE ON WOMEN AND HUMAN RIGHTS WORLDWIDE.

2003–. Publisher: Voices Unabridged, Inc., “an international news organization with a 501(c)(3) status [whose] purpose is to raise awareness about issues affecting women’s rights

around the world.” Online only: <http://www.voices-unabridged.org>. Frequency: Unclear (roughly 3–4 per year).

The complete contents of all fourteen issues (Numbers 0–13) of this e-magazine are available on the website. Articles in the “Winter 2007/2008” issue (No.13) are all dated July 2007; selected titles: “Child Soldiers: Democratic Republic of the Congo,” two pieces by Barry Malone; “From Sharmila, Freedom Icon of Manipur,” a profile by Anita Katyal; “Indra Nooyi, More than Just PepsiCo CEO,” a profile by Abigail Somma; “Small Steps, Big Impact,” a review by Isabelle Dupuis of the Phil Borges photography collection *Women Empowered: Inspiring Changes in the Emerging World*. The website includes up-to-date news releases about women and rights worldwide, in a section titled “It Is Happening!”

SPECIAL ISSUES OF PERIODICALS

BLACK MUSIC RESEARCH JOURNAL v.26, no.1

(Spring 2006): Special issue: “The Music of African-American Women: Secular and Sacred, Uplift and Self-Assertion.” Editor: Christopher Wilkinson. Publisher: Center for Black Music Research, Columbia College Chicago, in partnership with the University of Illinois Press. ISSN: 0276-3605.

Partial contents: “Western University at Quindaro, Kansas (1865–1943) and Its Legacy of Pioneering Musical Women,” by Helen Walker-Hill; “Debating Her Political Voice: The Lost Opera of Shirley Graham,” by Sarah Schmalenberger; “Work the Works: The Role of African-American Women in the Development of Contemporary Gospel,” by Tammy L. Kernodle; “‘You Sell Your Soul Like You Sell a Piece of Ass’: Rhythms of Black Female Sexuality and Subjectivity in Meshell Ndegeocello’s *Cookie: The Anthropological Mixtape*,” by Nghana Lewis.

ETHNIC AND RACIAL STUDIES v.30, no.2 (2007):

Special issue: “Feminism and Post-Colonialism: Knowledge/Politics.” Issue editor: Suki Ali. Publisher: Routledge. ISSN: 1466-4356 (online); 0141-9870 (print).

Partial contents: “Postcolonial Translations,” by Hazel V. Carby; “The Language of Diversity,” by Sara Ahmed; “Indignity,” by Ranjana Khanna; “Postcolonial Subjectivity: Masculinity, Shame, and Memory,” by Amal Treacher; “Black Beauty: Shade, Hair and Anti-Racist Aesthetics,” by Shirley Tate.

HARVARD THEOLOGICAL REVIEW v.99, no.4: Special issue honoring “the fiftieth anniversary of the admission of women to the [Harvard Divinity] school, and the twenty-fifth anniversary of the Women’s Studies in Religion Program.” Issue editor: Ann Braude. Publisher: Cambridge Journals (Cambridge University Press). ISSN: 1475-4517 (online); 0017-8160 (print).

Partial contents: “A Short Half-Century: Fifty Years of Women at Harvard Divinity School,” by Ann Braude; “Acute Melancholia,” by Amy Hollywood; “Ekklesial Work: Toward A Feminist Public Theology,” by Rosemary P. Carbine; “Encountering the ‘Other’ in a World of Difference and Danger,” by Letty M. Russell; “Women Th.D. and Ph.D. Graduates of Harvard University” (twelve-page listing, with dissertation titles).

JOURNAL OF AFFECTIVE DISORDERS v.102, nos.1–3: Special section: “Depression and Anxiety in Women Across Cultures.” Guest editor: Uriel Halbreich. Publisher: Elsevier. ISSN: 0165-0327. Available online to licensed users via ScienceDirect.

Partial contents: “Culturally-Sensitive Complaints of Depressions and Anxieties in Women,” by Uriel Halbreich et al.; “Women’s Mental Health in the Muslim World: Cultural, Religious, and Social Issues,” by S. Douki et al.; “Mental Health of Moroccan Women, a Sexual Perspective,” by N. Kadri et al.; “The Explanatory Models of Depression in Low-Income Countries: Listening to Women in India,” by Bernadette Pereira et al.; “Depression Among Women in the South-Asian Region: The Underlying Issues,” by J.K. Trivedi, Manisha Mishra, & Arvind Kendurkar; “What does Chilean research tell us about postpartum depression (PPD)?” by E. Jadresic, D.N. Nguyen, & U. Halbreich; “Patterns of alcohol use between genders: A cross-cultural evaluation,” by Florence Kerr-Corrêa et al.

JOURNAL OF AFRICAN AMERICAN HISTORY v.92, no.1 (Winter 2007): Special issue: “Women, Slavery, and Historical Research.” Issue editor: Brenda E. Stevenson. Publisher: Association for the Study of African American Life and History, Howard University, CB Powell Building, 525 Bryant Street, Suite C-142, Washington, DC 20059; phone: (202) 865-0053; email: executivedirector@asalh.net; website: www.asalh.org. ISSN: 1548-1867.

Partial contents: “‘Matter out of Place’: Ar’n’t I a Woman? Black Female Scholars and the Academy,” by Deborah Gray White; “Ar’n’t I a Woman? Female Slaves in the Plantation South — Twenty Years After,” by Darlene Clark Hine; “‘In Pressing Need of Cash’: Gender, Skill, and Family Persistence in the Domestic Slave Trade,” by Daina Remy

Berry; “‘Mad’ Enough To Kill: Enslaved Women, Murder, and Southern Courts,” by Wilma King; “‘From Motives of Delicacy’: Sexuality and Morality in the Narratives of Sojourner Truth and Harriet Jacobs,” by Margaret Washington; “The Question of Slave Female Community and Culture in the American South: Methodological and Ideological Approaches,” by Brenda E. Stevenson.

JOURNAL OF ARCHAEOLOGICAL METHOD AND THEORY v.14, no.3 (September 2007): Special issue: “Doing Archaeology as a Feminist.” Issue editor: Alison Wylie. Publisher: Springer. ISSN: 1573-7764 (online), 1072-5369 (print).

Partial contents: “Much More than Gender,” by Ericka Engelstad; “On Disciplinary Culture: Archaeology as Fieldwork and Its Gendered Associations,” by Stephanie Moser; “Mapping a Future: Archaeology, Feminism, and Scientific Practice,” by Silvia Tomášková; “Questioning Theory: Is There a Gender of Theory in Archaeology?” by Margaret W. Conkey; “Honoring Ambiguity/Problematizing Certitude,” by Joan M. Gero; “Feminist Adventures in Hypertext,” by Rosemary A. Joyce & Ruth E. Tringham.

JOURNAL OF DEVELOPING SOCIETIES v.23, nos.1–2 (January 2007): Special issue: “Women and Globalization.” Issue editors: Ligaya Lindio-McGovern and Erica G. Polakoff. Publisher: Sage Journals (Sage Publications). ISSN: 1745-2546 (online); 0169-796X (print).

Partial contents: “Neo-Liberal Globalization in the Philippines: Its Impact on Filipino Women and Their Forms of Resistance,” by Ligaya Lindio-McGovern; “‘There is No Work in My Village’: The Employment Decisions of Female Garment Workers in Sri Lanka’s Export Processing Zones,” by Judith Shaw; “A Place to Speak Our Minds: Locating Women’s Activism Where North Meets South,” by Mary E. Frederickson; “The Feminization and Racialization of Labour in the Colombian Fresh-cut Flower Industry,” by Olga Sanmiguel-Valderrama; “Choques of Reproduction and Transnationality in the Yakima Valley,” by Serena Maurer; “Women’s Rights in a Global Context,” by Margaret A. McLaren; “The Feminization of Poverty in Post-Apartheid South Africa: A Story Told by the Women of Bayview, Chatsworth,” by Saranel Benjamin; “Urban Poverty Reborn: A Gender and Generational Analysis,” by Jeanine Anderson.

MANAGEMENT REVUE v.17, no.2 (2006): Special issue: “Women in Management, Academia, and Other Professions: Stagnation or Progress?” Issue editors: Marianne A. Ferber,

Elke Holst, & Wenzel Matiaske. Publisher: Rainer Hampp Verlag, Am Marktplatz 5, D-86415 Mering, Germany; web-site: <http://www.management-revue.org>. ISSN: 0935-9915.

Partial contents: "The Gendered Stereotype of the 'Good Manager': Sex Role Expectations Towards Male and Female Managers," by Markus Gmür; "Women in Managerial Positions in Europe: Focus on Germany," by Elke Holst; "Do Women Want to Break the Glass Ceiling? A Study of their Career Orientations and Gender Identity in the Netherlands," by Sandra G. L. Schruijer; "The Status of Female Faculty in the U.S.: Thirty-five Years with Equal Opportunity Legislation," by Jane W. Loeb; "Work Styles, Attitudes, and Productivity of Scientists in the Netherlands and the United Kingdom: A Comparison by Gender," by Dara L. Woerdeman & Yana van der Meulen Rodgers.

PARLIAMENTARY AFFAIRS v.60, no.3 (July 2007): Special half-issue: "Gender, Citizenship and Participation." Issue editors: Lisa Harrison & Jamie Munn. Publisher: Oxford Journals (Oxford University Press) for the Hansard Society. ISSN: 1460-2482 (online); 0031-2290 (print).

Partial contents: "Gendered (Non)participants? What Constructions of Citizenship Tell Us about Democratic Governance in the Twenty-first Century," by Lisa Harrison and Jamie Munn; "Babies, Bodies and Entitlement: Gendered Aspects of Access to Citizenship in the Republic of Ireland," by Steve Garner; "Women's Political Agency and Welfare Reform: Engendering the Adult Worker Model," by Claire Annesley; "Refugee Women and La République: Participation in the French Public Sphere," by Leah Bassel.

PAST AND PRESENT v.1, supp.1 (2006): "The Art of Survival: Gender and History in Europe, 1450–2000," a special volume "celebrat[ing] the achievements of Dame Olwen Hufton, who has done more to shape how the history of ordinary people is written than any individual now living in Britain" (p.1, Introduction). Volume editors: Ruth Harris & Lyndal Roper. Publisher: Oxford Journals (Oxford University Press). ISSN: 1477-464X (online); 0031-2746 (print).

Partial contents: "His and Hers: Gender, Consumption and Household Accounting in Eighteenth-Century England," by Amanda Vickery; "Gender and Welfare in Modern Europe," by Jane Lewis; "Rooms to Share: Convent Cells and Social Relations in Early Modern Italy," by Silvia Evangelisti; "Concubinage and the Church in Early Modern Münster," by Simone Laqua; "A Confessor and His Spiritual Child: François de Sales, Jeanne de Chantal, and the Foundation of the Order of the Visitation," by Ruth Manning; "Letters to Lucie: Spirituality, Friendship, and Politics During the Dreyfus Affair," by Ruth Harris; "Witchcraft, Nos-

talgia, and the Rural Idyll in Eighteenth-Century Germany," by Lyndal Roper.

STUDIES IN AMERICAN INDIAN LITERATURES v.18, no.4 (Winter 2006): Special section: "Indigenous Women's Rhetoric." Issue editor: Amanda J. Cobb. Publisher: University of Nebraska Press, 1111 Lincoln Mall, Lincoln, NE 68588-0630; phone: 800-755-1105 (U.S. & Canada), 402-472-3581 (other countries); website: www.nebraskapress.unl.edu. ISSN: 0730-3238.

Partial contents: "Translation Moves: Zitkala-Ša's Bilingual Indian Legends," by Ruth Spack; "Powerful Medicine: The Rhetoric of Comanche Activist LaDonna Harris," by Amanda J. Cobb; "'I Give You Back': Indigenous Women Writing to Survive," by Elizabeth Archuleta.

THEATRE RESEARCH INTERNATIONAL v.32, no.2 (July 2007): Special issue: "Feminism and Gender in Theatre and Performance." Issue editor: Kristina Hagström Ståhl. Publisher: Cambridge Journals (Cambridge University Press). ISSN: 1474-0672 (online); 0307-8833 (print).

Partial contents: "Women in Greek Tragedy Today: A Reappraisal," by Steve Wilmer; "The Masked Activist: Greek Strategies for the Streets," by Sue-Ellen Case; "A Critical Step to the Side: Performing the Loss of the Mother," by Elaine Aston; "Unveiling: Persepolis as Embodied Performance," by Jennifer Worth.

TRAUMA, VIOLENCE, AND ABUSE v.8, no.2 (April 2007) and v. 8, no.3 (July 2007): Two-part special issue: "The Health Implications of Violence Against Women: Untangling the Complexities of Acute and Chronic Effects." Issue editor: Carol E. Jordan. Publisher: Sage Journals (Sage Publications). ISSN: 1552-8324 (online); 1524-8380 (print).

Partial contents, no.2 (April 2007): "Health Disparities and Violence Against Women: Why and How Cultural and Societal Influences Matter," by Tricia B. Bent-Goodley; "Inflammation, Cardiovascular Disease, and Metabolic Syndrome as Sequelae of Violence Against Women: The Role of Depression, Hostility, and Sleep Disturbance," by Kathleen A. Kendall-Tackett; "Pregnancy Following Partner Rape: What We Know and What We Need To Know," by Judith McFarlane; "Does Physical Intimate Partner Violence Affect Sexual Health?: A Systematic Review," by Ann L. Coker; "HIV/AIDS and Intimate Partner Violence: Intersecting Women's Health Issues in the United States," by Andrea Carlson Gielen et al.

Partial contents, no.3 (July 2007): "Defining Patterns of Genital Injury From Sexual Assault: A Review," by Marilyn Sawyer Sommers; "Acute Injury Patterns of Intimate Partner

Violence Victims," by Daniel J. Sheridan & Katherine R. Nash; "Overlooked But Critical: Traumatic Brain Injury as a Consequence of Interpersonal Violence," by Martha E. Banks; "Violence Against Women and the Perinatal Period: The Impact of Lifetime Violence and Abuse on Pregnancy, Postpartum, and Breastfeeding," by Kathleen A. Kendall-Tackett.

TRANSITIONS

FEMINIST COLLECTIONS: A QUARTERLY OF WOMEN'S STUDIES RESOURCES and its sister journals, **FEMINIST PERIODICALS: A CURRENT LISTING OF CONTENTS** and **NEW BOOKS ON WOMEN AND FEMINISM**, are going through some changes. The covers of all three periodicals from the Office of the Women's Studies Librarian have been redesigned by graphic artist Daniel Joe and are being "rolled out" with each journal's first 2008 issue (including this one!). *New Books* has added "gender" to its subject categories and title; it is now **NEW BOOKS ON**

WOMEN, GENDER, AND FEMINISM. And *Feminist Periodicals* has become an online-only publication — again, beginning with the first issue of 2008. More information, including subscription rates, is at <http://womenst.library.wisc.edu/publications>

The **WISCONSIN WOMEN'S LAW JOURNAL**, was founded by UW Law School students in the mid-1980s to "provide a forum where students, professionals and legal scholars could explore the ways that being gendered female affects a person's experience under the law." Beginning with Volume 23 (2008), the journal is being published under the new name **WISCONSIN JOURNAL OF LAW, GENDER & SOCIETY**.

"The discussions and the decision to change the name were not taken lightly," writes the senior editorial board in the Fall 2007 issue. "The board felt that the ideas explored in the *Journal* simply outgrew the name. The new name better represents the fundamental mission of the *Journal* — to explore the ways that gender and the law interact."

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BOOKS RECEIVED

- 2008 DIRECTORY OF WOMEN'S MEDIA. Allen, Martha Leslie, ed. Women's Institute for Freedom of the Press, 2008.
- A TO Z OF ANCIENT GREEK AND ROMAN WOMEN. Lightman, Marjorie and Lightman, Benjamin. Facts on File, 2008. rev. ed.
- ABORTION: A DOCUMENTARY AND REFERENCE GUIDE. Rose, Melody. Greenwood, 2008.
- ABORTION IN THE UNITED STATES: A REFERENCE HANDBOOK. McBride, Dorothy. ABC-CLIO, 2008.
- ALVA MYRDAL: THE PASSIONATE MIND. Hirdman, Yvonne. Schenck, Linda, trans. Indiana University Press, 2008.
- THE BIG BOOK OF WOMEN'S TRIVIA. Alvarez, Alicia. Barrett, Erin, fwd. Conari/Red Wheel/Weiser, 2008.
- BLAZE: DISCOURSE ON ART, WOMEN AND FEMINISM. Frostig, Karen and Halamka, Kathy A., eds. Cambridge Scholars, 2007.
- BRIDGING RACE DIVIDES: BLACK NATIONALISM, FEMINISM, AND INTEGRATION IN THE UNITED STATES, 1896–1935. Dossett, Kate. University Press of Florida, 2007.
- DAPHNE. Picardie, Justine. Bloomsbury, 2008.
- DATE RAPE. Hamilton, Jill, ed. Greenhaven/Thomson Gale, 2008.
- EMPOWERMENT OF NORTH AMERICAN INDIAN GIRLS: RITUAL EXPRESSIONS AT PUBERTY. Markstrom, Carol A. University of Nebraska Press, 2008.
- ENCYCLOPEDIA OF GAY AND LESBIAN POPULAR CULTURE. Prono, Luca. Greenwood, 2008.
- ENCYCLOPEDIA OF TITLE IX AND SPORTS. Mitchell, Nicole and Ennis, Lisa A. Greenwood, 2007.
- ENCYCLOPEDIA OF WOMEN AND AMERICAN POLITICS. Ford, Lynne E. Facts on File, 2008.
- FEMINIST NARRATIVE AND THE SUPERNATURAL: THE FUNCTION OF FANTASTIC DEVICES IN SEVEN RECENT NOVELS. Weese, Katherine J. and others, series eds. McFarland, 2008.
- FEMINIST PHILOSOPHY AND SCIENCE FICTION: UTOPIAS AND DYSTOPIAS. Little, Judith A., ed. Prometheus, 2007.
- FEMINISTS SAY THE DARNDDEST THINGS: A POLITICALLY INCORRECT PROFESSOR CONFRONTS "WOMYN" ON CAMPUS. Adams, Mike. Penguin, 2007.
- GENDER, POLITICS, AND DEMOCRACY: WOMEN'S SUFFRAGE IN CHINA. Edwards, Louise. Stanford University Press, 2007.
- GENDERED INNOVATIONS IN SCIENCE AND ENGINEERING. Schiebinger, Londa, ed. Stanford University Press, 2008.
- GETTING PLAYED: AFRICAN AMERICAN GIRLS, URBAN INEQUALITY, AND GENDERED VIOLENCE. Miller, Jody. New York University Press, 2008.
- GIRLS GONE SKANK: THE SEXUALIZATION OF GIRLS IN AMERICAN CULTURE. Oppliger, Patrice A. McFarland, 2008.
- GLOBAL FEMINIST ETHICS: FEMINIST ETHICS AND SOCIAL THEORY. Whisnant, Rebecca and DesAutels, Peggy, eds. Rowman and Littlefield, 2008.
- HANDBOOK OF SEXUAL AND GENDER IDENTITY DISORDERS. Rowland, David L. and Incrocci, Luca, eds. John Wiley, 2008.
- HIGH DEFINITION: AN A TO Z GUIDE TO PERSONAL TECHNOLOGY. Pickett, Joseph P. and others, eds. Houghton Mifflin, 2006.
- IN THE NAME OF FRIENDSHIP: A NOVEL. French, Marilyn. Feminist Press at the City University of New York, 2008.
- INDIAN TRAINS. Wurth, Erika T. West End, 2007.
- INSCRIBING SOUTH ASIAN MUSLIM WOMEN: AN ANNOTATED BIBLIOGRAPHY AND RESEARCH GUIDE. Aftab, Tahera. Brill, 2008.
- JESUS WAS A FEMINIST: WHAT THE GOSPELS REVEAL ABOUT HIS REVOLUTIONARY PERSPECTIVE. Swidler, Leonard. Sheed & Ward/Rowman & Littlefield; distr. National Book Network, 2007.
- THE LADIES OF LONDONDERRY: WOMEN AND POLITICAL PATRONAGE. Urquhart, Diane. I.B. Tauris, 2007.
- THE LOVED ONES. Mamdouh, Alia. American University in Cairo Press, 2006.
- MAD, BAD, AND SAD: WOMEN AND THE MIND DOCTORS. Appignanesi, Lisa. W.W. Norton, 2008.
- MADWOMEN: THE "LOCAS MUJERES" POEMS OF GABRIELA MISTRAL. Mistral, Gabriela. Couch, Randall, ed. and trans. University of Chicago Press, 2008.
- MAKING CAMP: RHETORICS OF TRANSGRESSION IN U.S. POPULAR CULTURE. Shugart, Helene A. and Waggoner, Catherine Egley. University of Alabama Press, 2008.

- MARGARET FULLER, WANDERING PILGRIM. Murray, Meg McGavran. University of Georgia Press, 2008.
- THE MASCULINE MYSTIQUE: FROM FEUDALISM TO THE FRENCH REVOLUTION. French, Marilyn. Atwood, Margaret, fwd. The Feminist Press at the City University of New York, 2008.
- MISTRESS OF HERSELF: SPEECHES AND LETTERS OF ERNESTINE L. ROSE, EARLY WOMEN'S RIGHTS LEADER. Rose, Ernestine L. Doress-Worters, Paula, ed. Feminist Press at the City University of New York, 2008.
- MOTHERS, MONSTERS, WHORES: WOMEN'S VIOLENCE IN GLOBAL POLITICS. Sjoberg, Laura and Gentry, Caron E. Zed, 2008.
- ORIGINS: FROM PREHISTORY TO THE FIRST MILLENNIUM. French, Marilyn. Atwood, Margaret, fwd. Feminist Press at the City University of New York, 2008.
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- PSYCHOLOGY OF WOMEN: A HANDBOOK OF ISSUES AND THEORIES. Denmark, Florence L. and Paludi, Michele A., eds. Greenwood/Praeger, 2008. 2nd ed.
- THE REPRODUCTIVE RIGHTS READER: LAW, MEDICINE, AND THE CONSTRUCTION OF MOTHERHOOD. Ehrenreich, Nancy, ed. New York University Press, 2008.
- RHYMES: OF A SINCPATED [sic] LIBERATED BROAD. Forelle, Helen. Tesseract, 2006.
- ROAD OF FIVE CHURCHES. Dickinson, Stephanie. Rain Mountain, 2007.
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- "TELL IT TO US EASY" AND OTHER STORIES: A COMPLETE SHORT FICTION ANTHOLOGY OF AFRICAN AMERICAN WOMEN WRITERS IN OPPORTUNITY MAGAZINE (1923–1948). Musser, Judith, ed. McFarland, 2008.
- THEORIZING EMPOWERMENT: CANADIAN PERSPECTIVES ON BLACK FEMINIST THOUGHT. Massaquoi, Notisha and Wane, Njoki Nathani, eds. Inanna, 2007.
- THE VIRGIN MARY IN THE PERCEPTIONS OF WOMEN: MOTHER, PROTECTOR, AND QUEEN SINCE THE MIDDLE AGES. Mellon, Joelle. McFarland, 2008.
- WARM: A FEMINIST ART COLLECTIVE IN MINNESOTA. Inglot, Joanna. University of Minnesota, 2007.
- THE WEALTH OF WIVES: WOMEN, LAW, AND ECONOMY IN LATE MEDIEVAL LONDON. Hanawalt, Barbara A. Oxford University Press, 2007.
- WHY WOMEN WEAR WHAT THEY WEAR. Woodward, Sophie. Berg, 2007.
- WOMEN ADVENTURERS, 1750–1900: A BIOGRAPHICAL DICTIONARY, WITH EXCERPTS FROM SELECT TRAVEL WRITINGS. McVicker, Mary F. McFarland, 2008.
- WOMEN AND CAPITAL PUNISHMENT IN AMERICA, 1840–1899: DEATH SENTENCES AND EXECUTIONS IN THE UNITED STATES AND CANADA. Segrave, Kerry. McFarland, 2008.
- WOMEN AND ISLAM IN EARLY MODERN ENGLISH LITERATURE. Andrea, Bernadette. Cambridge University Press, 2007.
- WOMEN'S RIGHTS. Thomsen, Natasha. Facts on File/Infobase, 2007.
- WOMEN'S RIGHTS. Karr, Justin, ed. Greenhaven/Thomson Gale, 2008.
- THE WOMEN'S WARRIOR SOCIETY. Beardslee, Lois. University of Arizona Press, 2008.
- WOMEN'S WORK AND WORDS ALTERING WORLD ORDER: ALTERNATIVES TO SPIN AND INHUMANITY OF MEN. Bennett, Carolyn LaDelle. iUniverse, 2008.
- WORKING WOMEN. Fisanick, Christina, ed. Greenhaven/Thomson Gale, 2008.



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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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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