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Feminist Collections

A Quarterly of Women's Studies Resources

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Volume 30, Number 4, Fall 2009

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FROM THE EDITORS

January 14, 2010. I had a lot of time to think while driving this morning, having had to make two round trips of the seven-mile, cross-town route to my goddaughter's school. The first leg wasn't so conducive to contemplation, partly because I was not yet very awake and partly because the 11-year-old who was in the passenger seat is compelled to talk at all hours of the day, under all circumstances (including a groggy, grouchy godmother at the wheel), and even above the music on the car stereo (which she had requested). The talk was of traffic lights and train crossings and other spur-of-the-moment observations. It wasn't until I dropped her off and she was gathering her enormous backpack and her violin from the back seat that she asked, "Where's my lunch?" This would be the lunch I had placed by the front door between her violin and her boots — and yes, she was wearing the boots.



Miriam Greenwald

On the remaining, solo, three legs of my drive — after discharging some negative energy about forgetful 11-year-olds — I relaxed into some Bach keyboard music and my own thoughts, which, I'll admit, are not always about matters of cosmic importance either. For instance, I'm still mentally reliving yesterday morning's long car ride, by means of which my partner and I relocated a very pesky squirrel from the eaves of our garden shed to a nice wooded area some miles away.

Alongside and even intertwined with my mundane reflections this week are thoughts of Haiti and the horrible devastation unleashed by the January 12th earthquake. In fact, I probably lapse into the mundane specifically to escape the overwhelm that comes with reading or hearing about those horrors, while realizing that the ease with which I can make that escape speaks loudly of my distance and my privilege in relation to the events and people there. I consciously try to bring my thoughts back, again and again, to Haiti's reality, but I want to do so in a way that does not render me useless at best in helping to alleviate it. Donating money, of course, is something we who are privileged can do immediately, and there are organizations and projects already there "on the ground" that can use the money to save lives and help to rebuild homes and hospitals.

As seems to be the case with most natural disasters, the current one in Haiti is compounded by all sorts of other disastrous circumstances and historical events that have to do with humans and governments and

economies and power. My interest in Haiti — particularly in why it is "the poorest country in the Americas" (<http://en.wikipedia.org/wiki/Haiti#Economy>) and why it has suffered so much political instability in its history — predates this week's earthquake, but I haven't worked very hard at learning about that history, trying to answer those questions for myself, or finding out what is going on in the country itself, in efforts led by Haitian citizens themselves, to counter and transform their disastrous realities.

Maybe this would be a good time. Maybe, beyond giving money and feeling overwhelmed when I imagine people killed, injured, or trapped in the earthquake's aftermath, I can learn more in the months to come. There are plenty of places to start, including good old Wikipedia but not stopping there. At this year's NWSA conference, I attended the screening and critique of a film called *Poto Mitan: Haitian Women, Pillars of the Global Economy*, which has been described by one Haitian-American scholar as offering "a rare glimpse into how Haitian women in the struggle understand their complex conditions and what they are doing for themselves." One could use the website for this film (which was made by Tèt Ansanm Productions, with narration by Edwidge Danticat) as another starting point: <http://potomitan.net/>. I'm also hoping we can review *Poto Mitan* and other resources on women in Haiti in a future issue of *Feminist Collections*. I urge other resource producers, as well as potential reviewers, to get in touch.

○ J.L.

Book Reviews

WOMEN AND LEGISLATIVE REPRESENTATION: OPPORTUNITIES AND OBSTACLES AROUND THE GLOBE

by Julie Moreau and Melanee Thomas

Mona Lena Krook, **QUOTAS FOR WOMEN IN POLITICS: GENDER AND CANDIDATE SELECTION REFORM WORLDWIDE**. New York: Oxford University Press, 2009. 290p. bibl. index. \$49.95, ISBN 978-0195375671.

Manon Tremblay, ed., **WOMEN AND LEGISLATIVE REPRESENTATION: ELECTORAL SYSTEMS, POLITICAL PARTIES, AND SEX QUOTAS**. New York: Palgrave Macmillan, 2008. 278p. bibl. index. \$90.00, ISBN 978-0230603783.

Beth Reingold, ed., **LEGISLATIVE WOMEN: GETTING ELECTED, GETTING AHEAD**. Boulder, CO: Lynne Rienner Publishers, 2008. 275p. bibl. index. pap., \$24.50, ISBN 978-1588265678.

It started with New Zealand — the first democracy to extend voting rights to women — in 1893, although women's right to stand for election there did not follow until 1919. Women in most established democracies have now had the right to vote and to be elected to legislatures for at least half a century. Yet women's actual election to governing bodies has been slow to catch on. Very few women appeared in any elected legislature until the 1970s, and even though their numbers have been steadily increasing since then, women accounted for a mere eighteen percent of elected representatives worldwide in June 2009.¹

Manon Tremblay, in her introduction to *Women and Legislative Representation*, notes that women make up fifty-two percent of the population in most countries, yet are not proportionately represented in democratic institutions. All of the books under review here acknowledge this: that in spite of the empirical reality of women's increasing political representation worldwide, and in spite of a global surge in gender-based quota adoption

in both established and new democracies, women's electoral progress has been slower than anticipated in many parts of the world, particularly in post-industrial democracies.

Increased representation by women specifically because of legislative quotas is the subject of Mona Lena Krook's *Quotas for Women in Politics: Gender and Candidate Selection Reform Worldwide*. In Krook's view, current explanations of quota adoption fail to appreciate the global nature of the quota phenomenon, and thus do not adequately recognize patterns in its emergence. Krook develops an ambitious general framework to explain both the adoption of quotas and the extent and effectiveness of their implementation. She looks at country pairs — Pakistan and India, Sweden and the United Kingdom, and Argentina and France — that, despite their diversity, all share a history of multiple attempts at quota reform. Each pairing contains “one country [that] has witnessed dramatic shifts following the implementation of quota policies, while the other has seen little change or even stagnation in the numbers of women elected” (p.15).

For her first outcome of interest, the adoption of gender quotas, Krook disaggregates four causal narratives prevalent in the literature into three types of actors and seven motivations for reform.² To explain the degree of effectiveness in quota implementation, her framework builds on previous work in “neo-institutionalism,” particularly in her adoption of a broad understanding of the term “institution” and her focus on the effects of institutional interaction (pp.43–44). Krook argues that all forms of quotas alter the processes of candidate selection, and she theorizes that each type of quota reforms a particular aspect of political institutions. For example, reserved seats alter the formal aspects of the political system (systemic institutions); party quotas alter both the formal and informal practices of political elites (practical institutions); and legislative quotas reframe the norms and principles that shape the means and ends of politics (normative institutions) (pp.47–48). A quota's success or failure depends on whether the quota leads to “harmonizing” or “disjointed” reform sequences. In harmonizing sequences, “actions

are taken that lead the three categories of institutions to fit together increasingly over time" (p.52); in disjointed sequences, "actors pursue strategies that cause the three types of institutions to clash with one another, producing conflicts and tensions that undermine efforts to produce change" (p.53). In brief, quota success is about getting institutions to "fit together" over time.

Krook's work stands out on two counts: first, it is part of political science's "qualitative renaissance"³; second, it represents an important contribution to theory both on quotas specifically and on institutions and gender more broadly. In terms of her theory, the neo-institutionalist perspective is satisfying in that it allows for the impact of informal institutions (norms) and for the agency of political actors, two factors institutional analyses often discount. The institutional framework is also broad and flexible enough to accommodate the particulars of each case and multiple causal pathways to a similar outcome.

Krook's work is methodologically sophisticated, and the narratives she employs are both detailed and well-argued, leading to a convincing presentation of the process that contributed to successful quota implementation in some cases and an understanding of why, in other cases, quota campaigns failed. Each pairing also offers unique insights into other dimensions of quota reform. The comparison of Pakistan and India leads to the provocative claim that quotas can be both adopted and effective under military rule. The comparison of Sweden and the United Kingdom reveals that party quotas, the most common type of quota reform, have the least predictable impact

on women's election to legislatures. The comparison of Argentina and France demonstrates that less ambitious quota legislation generated a more positive outcome for women's representation in Argentina than more stringent legislation did in France. This work makes valuable contributions and will no doubt frame the discussion of quotas for some time.

"The overarching objective," according to Manon Tremblay in *Women and Legislative Representation: Electoral Systems, Political Parties, and Sex Quotas*, "is to examine the effects of voting systems on the proportion of women in national parliaments, while also taking into account the roles of other variables (cultural, socioeconomic, and political)" (p.1). Like Krook, Tremblay examines a "global dynamic" influencing the proportion of women in national parliaments (p.14). Students of representation and electoral systems will find much of the theoretical background of the book familiar, as the authors draw on Pitkin's (1967) well-established theoretical precepts.

The volume's major contribution is to evaluate the key assumption in the literature that proportional representation (PR) is "good" for women's political representation. It concludes that PR is neither a necessary nor a sufficient condition for increasing women's num-

bers in elected positions. This thesis is explored through an impressive array of case studies, fifteen in all, "chosen to illustrate the dynamics of the full range of electoral systems across all continents and in both developing and long established democracies" (p.xvii). To this end, the case studies are divided into three families of electoral systems: plurality/majority systems, PR systems, and mixed systems. Each chapter follows the general framework set out by Tremblay in the introduction of examining the electoral system alongside cultural, social, and economic factors.

The chapters can be roughly divided into those arguing that the electoral system is the key to understanding the status of women's representation and those citing other

Quotas for Women in Politics

Gender and Candidate Selection Reform Worldwide



MONA LENA KROOK

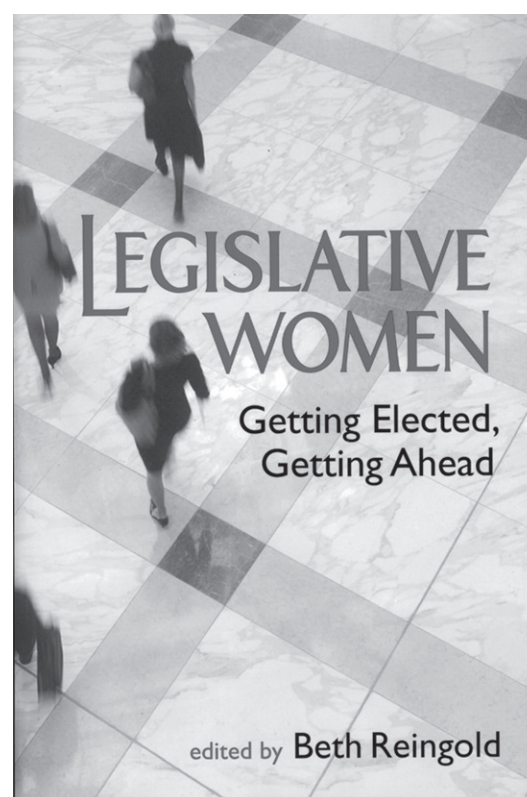
factors. Chapters arguing that the electoral system drives levels of women's representation include those examining Uganda, the United States, France, Belgium, Ireland, Peru, Mexico, and Japan. Most of these chapters cite secondary effects of electoral systems, such as district magnitude and party magnitude, as the factors that drive levels of women's representation.

Other authors privilege factors other than the electoral system: Childs, Campbell, and Lovenduski argue that, despite a favorable socioeconomic climate, it was not until equality measures were established within political parties that women in the United Kingdom enjoyed greater levels of representation. Valiente makes a similar argument for the Spanish case, claiming that quotas are the most important factor contributing to Spain's relatively high proportion of women in parlia-

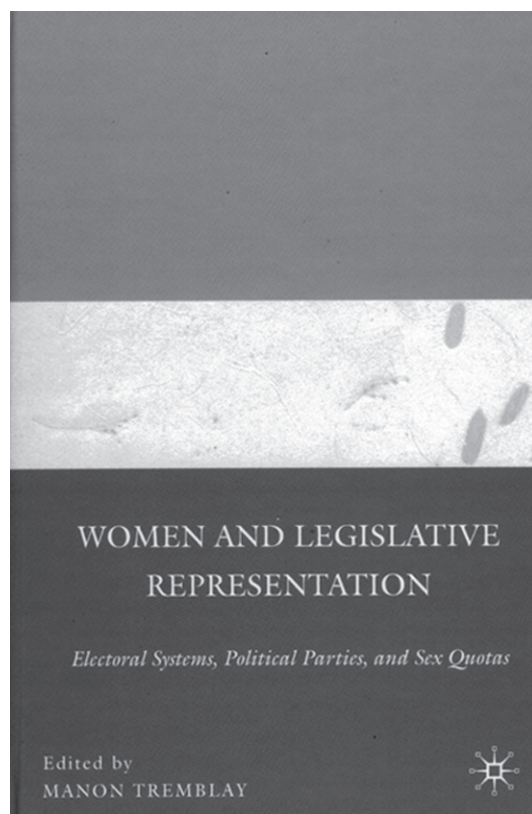
ment. For Fleschenberg, it is not the electoral system that curbs women's representation, but "Afghan-style classic patriarchy and patriarchal bargains" (p.77). McAllister argues that Australian women's representation has been influenced by numerous factors that have changed in importance over time, including an egalitarian political culture and women's advocacy organizations. According to Britton, in South Africa, affirmative action in political parties and the timing of the transition to democracy outweighed the electoral system in terms of women's progress. Curtin argues that the reticence of right-wing parties to increase the proportion of women candidates has muted

the effects of proportionality in New Zealand, and Ilonszki claims that political parties remain the most important obstacle to increasing women's representation in Hungary.

Overall, the breadth of the work makes *Women and Legislative Representation* an interesting read, and the volume is remarkably coherent, especially considering the number of cases that are presented. The case studies, while brief, provide an excellent touchstone for students. Most important, the conclusion about PR systems is a significant contribution to the literature on women and representation.



Beth Reingold and her colleagues examine the current status of women in American legislative politics, and how these women fared in the lead-up to the 2008 elections, in *Legislative Women: Getting Elected, Getting Ahead*. Reingold asks in her introduction, "Are women truly 'in' politics now?" (p.1). This question not only refers to electoral politics, but also is reflexive in asking how well we as researchers integrate gender as an analytical concept into our work. What have we learned since 1992 and the "Year of the Woman"? Part I of the book, "Getting Elected," tackles the distinctive institutional challenges women face as candidates, such as primaries (Lawless and Pearson) and campaign finance and political parties (Burrell), and how these institutions can contrib-



The heart of the issue, for academics and activists alike, is to determine how best to increase women's political representation to levels that are comparable to their demographic weight in the population.

ute to women's low levels of political representation. It also deals with issues of female stereotypes and their influence on campaign communication (Bystrom), symbolic representation (Dolan), and women's political engagement (Stokes-Brown and Neal). Part II, "Getting Ahead," addresses important issues that face female politicians at the state and national level, including gender differences (or lack thereof) in support for national security policies and the difficult challenge of establishing a reputation in this area (Swers). Carroll examines committee assignments and whether they reflect female politicians' preferences or gender stereotyping.

Other authors tackle the intersectionality of gender and race: Fraga, Martinez-Ebers, Lopez, and Ramirez look at whether Latinas elected to state legislatures are more effective advocates, relative to their co-ethnic counterparts, for working-class communities of color. Smooth provides insight into the conditions under which African American women are able to exert influence in state legislatures. Rosenthal stresses the importance of gendering studies of the U.S. Congress. Finally, O'Connor's concluding chapter provides an excellent synthesis of the contributions of each author and potential avenues for further study. *Legislative Women* not only advances our understanding of the outlying American case,

but also provides opportunity for greater understanding of women's political representation and legislative behavior. Overall, we find the theoretical orientation of the second part of the volume to be particularly strong.

Although each of the volumes under review presents compelling arguments and fine empirical work, none is nearly as prescriptive as we would like. We recognize, along with Krook, that there are limits to the extent that prescription is possible with respect to quota policy, and with respect to social science more generally. However, the heart of the issue, for academics and activists alike, is to determine how best to increase women's political representation to levels that are comparable to their demographic weight in the population. Tremblay's volume opens with a more prescriptive tone, but changes direction in its concluding chapter. For us, the Reingold volume could have spent more time and effort than it did identifying ameliorative strategies to combat persistent roadblocks to women's political representation in the United States, because, for us, gendering a research agenda would include such prescriptions.

While we appreciate Krook's keen attention to historical detail, at times it is possible to lose the main theoretical argument while working through the narratives of each country. This is more apparent with her framework on quota adoption, although she does a good job of returning to theory in the conclusion of each chapter. We also appreciate an institutional theory that focuses on actors and their motivations, but we question whether the increased analytical purchase of elaborating seven motivations for political actors really advances Krook's argument, when her distinction be-

tween the principled and the pragmatic already encapsulates the main divide nicely. In future work, we would be thrilled to see her expand the case selection to include countries such as Germany or New Zealand to complement the Sweden-United Kingdom pairing, as well as an African case or pairing. Such additions will go a long way toward silencing those who may critique Krook for selecting on the dependent variable.

Although Tremblay's *Women and Legislative Representation* has many excellent attributes, some readers might feel that the expectations set up by the introductory chapter were not entirely met by the rest of the book. The analytical framework highlighted in the introduction is applied with varying success in the case study chapters, and each chapter seems more like an island than a comprehensive piece of work. We wonder why the framework was not taken up more in the concluding chapter; returning to this framework would have made an already strong contribution to the field even stronger.

Given that Reingold's *Legislative Women* claims to be a "treasure trove" (p.223) of ideas for interested scholars, we think more could have been made of the potential theoretical contributions that could be drawn from such empirical insights. This book represents a vast amount of empirical work that will certainly reap theoretical fruit; thus, the introductory chapter could have taken a more theoretical rather than empirical tone. One of the main contributions of the volume is Karen O'Connor's confirmation of the conventional wisdom that women "have to be 'better' than men in order to fare equally well" (pp.224-25) in politics. Many have suspected this for

some time, and it is important to have this suspicion confirmed. We want to know more, though, about why this remains the case and what can be done to change it. To be fair, the second section of *Legislative Women* confronts this and other realities of women in politics far better than the first, and we feel that O'Connor's concluding chapter does a remarkable job of connecting the volume's empirical findings to the theoretical considerations required to advance future study.

These books aim to include gender as a meaningful analytical concept and variable, and to integrate women into mainstream political analysis. Each admirably accomplishes these goals. Including gender as an analytical lynchpin is particularly important in the volumes edited by Tremblay

and Reingold, because although these texts are certainly useful for researchers, we also anticipate that they will be assigned, and appropriately so, in senior undergraduate classes. Including gender as an analytical component of political science pedagogy is, in our opinion, key to moving the field forward.

Notes

1. Inter-Parliamentary Union, "Women in National Parliaments: Situation as of 31 July 2009," <http://www.ipu.org/wmn-e/world.htm>. Accessed: August 3, 2009.

2. According to Krook, "[a]ctors may be located in civil society, the state, or the international and transnational spheres" (p. 29). The motivations for quota adoption include "principled stands, electoral considerations, empty gestures, promotion of other politi-

cal ends, extension of representational guarantees, international pressure, and transnational learning" (p. 30).

3. David Collier & James Mahoney, "Insights and Pitfalls: Selection Bias in Qualitative Research," *World Politics*, v. 49, no. 1 (October 1996), pp. 56–91.

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Miriam Greenwald

FEMINIST ETHICS: FROM LOCAL TO GLOBAL

by Andrea C. Westlund

Barbara S. Andrew, Jean Keller, & Lisa H. Schwartzman, eds., *FEMINIST INTERVENTIONS IN ETHICS AND POLITICS*. Lanham, MD: Rowman & Littlefield, 2005. 245p. bibl. index. pap., \$34.95, ISBN 978-0742542693.

Rebecca Whisnant & Peggy DesAutels, eds., *GLOBAL FEMINIST ETHICS*. Lanham, MD: Rowman & Littlefield, 2008. 285p. bibl. index. \$75.00, ISBN 978-0742559103.

Virginia Held, *THE ETHICS OF CARE: PERSONAL, POLITICAL, AND GLOBAL*. New York: Oxford Univ. Press, 2006, 2007. 211p. bibl. index. \$75.00, ISBN 978-0195325904; pap., \$45.00, ISBN 978-0195180992.

Feminist ethics and social theory are by now well-established philosophical subfields, characterized by an impressive variety of approaches and themes that are united in the conviction that *gender matters*. That is, gender (however we are to understand that vexed category) matters to our construction of moral problems, our understanding of moral agency, our assessment of moral theories and practices, our articulation of central moral concepts, and much more besides. This trio of books, the first two of which are recent installments in the *Feminist Constructions* series edited by Hilde Lindemann, Sara Ruddick, and Margaret Urban Walker, provide an excellent snapshot of the current state of scholarship in these fields. Anyone wishing to orient herself within current feminist ethics and social thought would do well to start with these volumes, which have much to offer both newcomers and seasoned participants in the debates around which they are structured.

Though their emphases differ, the three books share overlapping themes. Among the most prominent foci of attention are justice-related concepts such as rights and equality, care-related concepts such as compassion and responsiveness to need, and, final-

ly, the global dimensions and potential of these concepts for feminist theory and practice. *Feminist Interventions in Ethics and Politics* (henceforth *Feminist Interventions*) is primarily theoretical in its orientation, while *Global Feminist Ethics* contains more applied ethics. Virginia Held's book, as its title suggests, provides a sustained treatment of the branch of feminist ethics that has come to be known as the ethics of care, tracing out its philosophical lineage as well as suggesting how it might be applied to moral and social problems at the national and international levels.

Feminist Interventions is a good place to start, in part because it has the earliest publication date, but more significantly because it begins with a set of refreshing new essays on the concepts of gender and sex themselves. As the editors of this volume note, feminist scholars began treating gender as a significant category of analysis more than thirty years ago. In doing so they generated important lines of critique of traditional theories, as well as fresh new approaches to a range of moral, political, and social problems. Indeed, some of those problems were hard even to recognize as problems without the conceptual tools made available by gender analysis. It has become increasingly clear, however,

that the category of gender cannot be taken for granted. In recent years many feminist theorists (some influenced by multicultural and global perspectives, others by varieties of post-modern and post-structural theory) have questioned the usefulness of the category, fearing that any attempt to define women will be problematically essentialist and exclusionary. At the same time, many have stressed the reality and urgency of women's oppression, wondering how feminist theory and practice can be coherent and effective without some understanding of what or who women are.

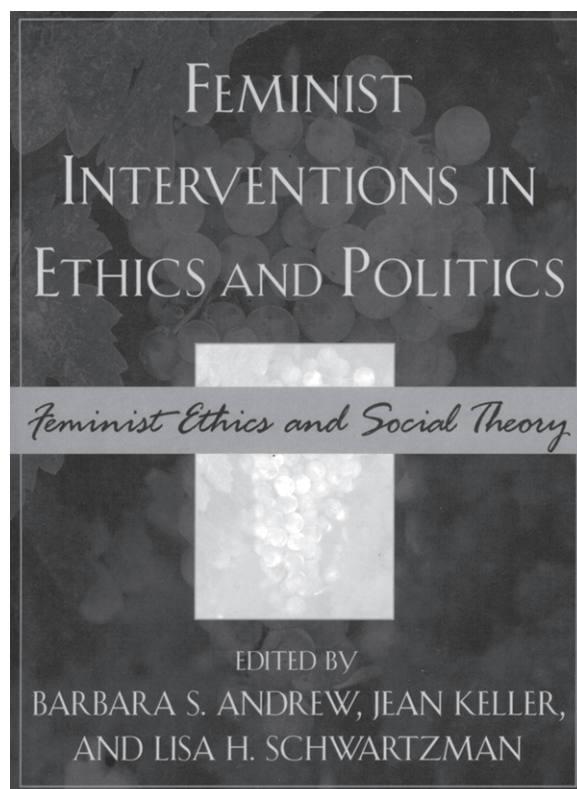
The three chapters grouped in Part I of *Feminist Interventions* are among the most careful and constructive treatments of these issues I have read in a long time. All seek to transcend the current impasse in the debates over gender and its relation to sex. Linda Martin Alcoff and Marilyn Frye both argue that it is possible to acknowledge some biological underpinnings of gender categories without treating members of those categories as homogeneous or as biologically determined to fill particular social roles. Interestingly, Frye argues that the essentialism debates have been driven by a mistaken view about what biological and social categories are and how they work. While I do not have space to

outline the details of her argument, it is both creative and careful and, in my view, succeeds in shedding new light on a persistent problem. Ann Ferguson's contribution rounds out the section, arguing that we should not reject the sex–gender distinction “just because both ‘sex’ and ‘gender’ have been socially and historically constructed” (p.59). Ferguson defends a “social energy” theory of gender identity and sexual orientation on which one's sense of self is multiple, layered, and constantly changing.

I have spent some time on the essays in Part I (which are more directly about metaphysics than ethics) because they raise and tackle difficult conceptual issues that have lurked in the background — and have sometimes emerged in the foreground — of the very project of developing a specifically feminist ethics. The remainder of the chapters in *Feminist Interventions* (and those in its companion volume, *Global Feminist Ethics*) are a testament to the great variety of approaches that have grown out of this project, and to the sophistication that many of these approaches have achieved.

Part II of *Feminist Interventions* focuses on virtues and their costs. Lisa Tessman examines the psychological burdens associated with virtues — such as intense and unyielding anger — that might be needed for effective resistance to oppression, and challenges the idea that virtues always benefit or lead to the flourishing of their bearers. Laura Cannon offers a critique of and response to Martha Nussbaum's conception of compassion, and Sarah Clark Miller defends the refreshingly unorthodox thesis that an ethics of care might be best developed from

Kantian starting points in the duty of beneficence. (It is interesting to juxtapose Miller's chapter with Held's book, described below, which takes the more conventional tack of pitting the ethics of care squarely against both Kantianism and utilitarianism.)



Part III includes new challenges to particular forms of feminism, including liberal feminism, ecofeminism, and so-called victim feminism. Liberal feminism has, of course, been challenged from multiple directions for several decades, but its contemporary defenders (including such prominent feminist philosophers as Martha Nussbaum, Susan Okin, and others) are far more sophisticated in their arguments and less vulnerable to standard objections than were some of their predecessors. But Lisa Schwartzman makes a compelling case that, even if liberal feminism has the tools to address

women's oppression once that oppression is well recognized, the methods of radical feminism are more effective in identifying women's oppression in the first place. Alison Kafer argues that ecofeminists have failed to examine disability oppression and suggests

ways in which the ecofeminist and disability rights movements might productively interact by focusing on issues such as green design, environmental health issues, and health care policy. Michele Moody-Adams responds to critics, such as Christina Hoff Sommers, who claim that feminism has lost sight of the ideal of equality and has become fixated on women's (alleged) status as victims. While Moody-Adams acknowledges that not all such critiques have been fair or accurate, she thinks they contain a kernel of truth: even multiply oppressed women are never pure victims, she argues, and even if women's preferences are partly shaped by oppressive conditions, women must nonetheless be recognized and treated as agents capable of critical reflection and social change.

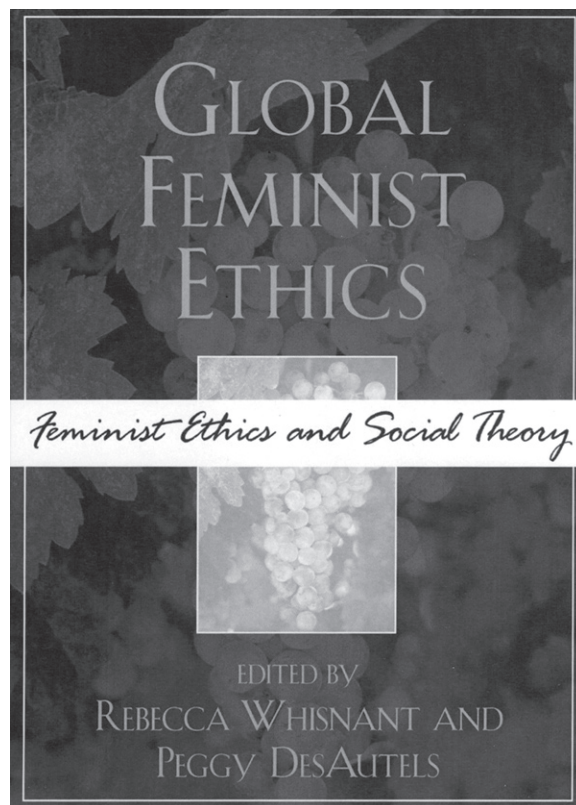
Part IV turns to global issues in feminist ethics and political theory, including Bat-Ami Bar On's reflections on just war theory and Shelly Wilcox's illuminating gender analysis of American immigration policy. In an essay that is sure to become widely cited and widely assigned, Alison Jaggar raises a core question for global feminism: How can feminist philosophers in the global North respond to practices in the global South that appear to be oppressive to women, without adopting a colonializing stance? Jaggar argues that non-intervention has not been a genu-

ine option for a very long time, since the fates of the global North and South are already intertwined in many ways. Northern feminists must not abdicate responsibility for the plight of women elsewhere, but Jaggar suggests that we may do the most good by attending to and addressing the ways in which Northern economic policies and political principles are implicated in injustices to women in the global South.

The themes of this final section of *Feminist Interventions* are picked up and further developed in *Global Feminist Ethics*. In fact, coeditor Peggy DesAutels uses Jaggar's contribution to the earlier book in her introduction to frame the themes of the newer volume and to suggest ways in which constructive dialogue between feminists across the globe might be shaped. As DesAutels puts it, "Just as we need to bring feminist perspectives to global issues, we need to bring global perspectives to feminist issues" (p.x). *Global Feminist Ethics* does a beautiful job of both. It brings together a set of gripping, original essays on issues ranging from cross-cultural childbirth practices to poverty to bodily and national sovereignty. As in the more theoretical *Feminist Interventions*, concerns with rights and needs, or justice and care, surface in many of the chapters and provide a framework for philosophical debate.

Part I of *Global Feminist Ethics* centers on forms of activity and work that either are unique to or have been assigned to women in both Western and non-Western cultures. James L. Nelson examines models of childbirth, Sabrina Hom discusses social networking and organizing practices among

domestic workers, and Virginia Held considers how an ethics of care might contribute to the erosion of the distinction between men's and women's work. I found Nelson's contribution, "Exporting Childbirth," particularly interesting. The experience of childbirth is often cited as significant by contempo-



rary feminist philosophers, but is relatively rarely discussed in detail. Nelson examines radically different but equally entrenched childbirth practices in the Netherlands and the United States, arguing that both models ("natural" versus "highly medicalized") reflect high degrees of social control of pregnant women. He argues that in "exporting" models of birthing to developing countries (and in rethinking our own models), we should be open to hybridized practices that respect women's legitimate interests without forcing them into prepackaged, mutually exclusive sets of options.

The chapters in Part II address global problems of hunger and poverty from a feminist perspective. Marilyn Fischer draws a parallel between contemporary ethics of care and Jane Addams's pragmatic approach to mobilizing women against hunger in Europe after World War I. Victoria Davion develops a feminist perspective on issues of trust, choice, and the construction of "knowledge" in the global controversy over the safety of genetically modified foods. Peter Higgins, Audra King, and April Shaw collaborate to develop a new definition of poverty, understood as "the deprivation of certain human capabilities" (p.96).

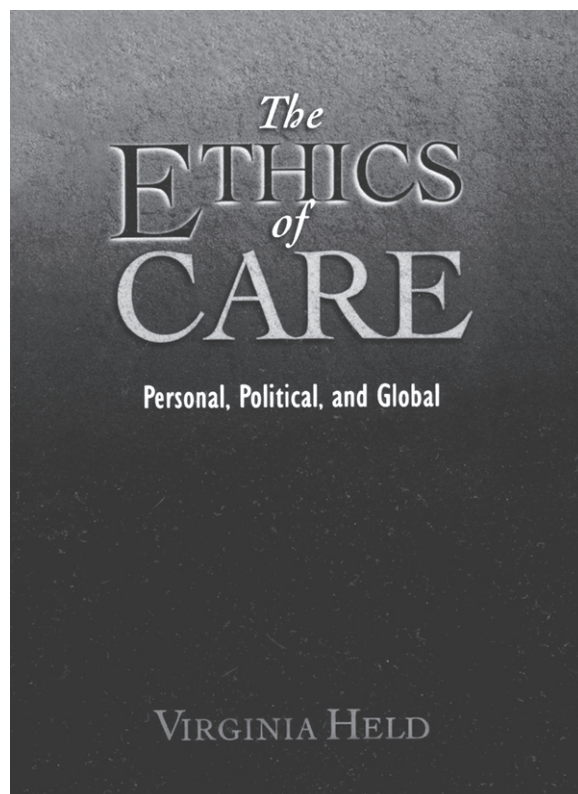
While more limited in their aims, Higgins, King, and Shaw share a certain amount of conceptual terrain with Martha Nussbaum, who has developed a "capabilities" approach to understanding the human good and social justice. In the first chapter of Part III, Alyssa R. Bernstein argues that the conception of human rights presented in Nussbaum's *Frontiers of Justice* is more compatible with that developed in John Rawls's *Law of Peoples* than many have recognized.

Other chapters in Part 3 also deal with human rights, with a particular focus on violations of women's bodily integrity. Serena Parekh tries to explain why many gender-specific violations of women fail to be conceptualized as violations of human rights, while Rebecca Whisnant argues that (contrary to some feminist arguments) the concept of sovereignty — including both of bodies and of states — continues to be of liberatory importance. Whisnant warns that her contribution contains graphic descriptions of pornographic images, and I confess that I found it

to be the single most difficult piece to read in all three of these books. Even though I have not looked at them myself, the images she describes are now irreversibly lodged in my imagination, darkening my sense of the social/sexual reality faced by our daughters (and sons). Unpleasant as this is, I think Whisnant does an important service in confronting us with the harsh realities of the Internet porn industry. Pornography has obviously been a controversial issue for feminists. But one cannot responsibly take a stand on the issue without knowing what's out there, and we need to be aware of how prevalent and easily accessible the more violent, degrading, and humiliating images really are.

The final section of the book, Part IV, focuses on responses to political and religious conflict, including the emotions, practices, and virtues (or vices) that play a role in those responses. Joan Tronto endorses a shift from the "right to intervene" to the "responsibility to protect" in peacekeeping discourse, and draws on the ethics of care to elaborate the latter. In a response to Hegel's view of the relationship between terror and identity, Bat-Ami Bar On suggests that embodied courage, rather than terror itself, may be a significant avenue to freedom. Finally, Lynne S. Arnault analyzes moralized disgust, explaining both its power and its limitations in political discourse. Expressions of disgust are powerful (and dangerously so), she contends, because of their conversation-stopping invocation of moral certitude. In resisting oppression, dialogue between different perspectives is precisely what needs to be kept open, not shut down.

Global Feminist Ethics as a whole, along with its companion *Feminist Interventions*, does an admirable job of advancing such dialogue. Not all of the collected authors would agree on how to frame or resolve issues of central feminist import, but the juxtaposition of their voices in these volumes is productive and stimulating. Both volumes are suitable sources of assigned readings in middle- to upper-level courses (including graduate courses) in feminist ethics and social thought.



The third book under discussion here is unlike the others in that it is a single-author treatment of one moral theory, along with its application to global social and political problems. In *The Ethics of Care*, Virginia Held extends the framework she began to develop in her previous book, *Feminist Morality: Transforming Culture, Society, and Politics*, and responds to her crit-

ics. Held argues that the ethics of care, while still very new compared to its major philosophical alternatives (Kantianism, utilitarianism, and Aristotelian virtue ethics), nonetheless offers a viable alternative to all of them. That is, the ethics of care should be understood to be a full, alternative moral framework — not just a supplement — that corrects certain defects shared by its competitors.

Central among these defects, as Held sees it, is a tendency to regard individual persons, or motives of individual persons, as the primary unit of ethical analysis. Ethics of care is unique, in her view, in treating caring *relationships* between people as central. Held argues that care is both a practice and a value, or, perhaps more accurately, a practice with certain constitutive values centered on responsiveness to need. Care is not just a motive or an emotion, in her view, but also (if I understand her correctly) a kind of standard that we can use to evaluate relationships.

I am not always sure that I do understand the details of Held's view, since in this book she tends to err in the direction of breadth over depth. Held is incredibly widely read, and she feels at home in many different corners of a complicated body of literature. It is hard to think of an ethicist or political theorist with any relevance to her project that she has not discussed. I find, however, that she leaves a bit too much to the reader's imagination: we are repeatedly told, for example, that newer versions of ethics of care are not vulnerable to the objections raised against older versions, but she tends to defend this important claim in broad strokes rather than through painstaking argument. For

example, she claims that most ethicists of care now believe that justice and care are *both* important values, and that the challenge is to figure out how they are related within a comprehensive moral theory. One of her most central and intriguing theses is that care is the more fundamental value, and that it provides the wider context within which we can carve out space for the concepts and practices of justice. I, for one, would love to see a more detailed development of this thesis, but we only get its broadest outlines here.

Likewise, in the last section of the book, Held suggests that the ethics of care contains lessons of global and public, not just local and private, importance. She identifies several pressing problems of global import (the reach of markets, the role and nature of rights, the reach of the law) and indicates how she thinks the ethics of care could transform our thinking about these issues. But she tends to give us a snapshot of end products (telling us what kinds of policies a care-ethicist would endorse) rather than explaining exactly how care-ethics generates those results. Again, I take this to be an example of favoring breadth over depth.

Of course, breadth over depth can be a virtue in some contexts: individual chapters of this book could be very useful in introducing students (or other curious readers) to the central features of the ethics of care (Chapter 1) and the many different versions of the view that have been developed in recent years (Chapter 2). Other chapters (3–6) give a good sense of the relation of the ethics of care to competing ethical theories, while still others raise important issues about the scope of the view (Chapters 7–10). I would not recommend assigning the whole book in any given class, since there is a certain amount of repetition between the chapters. (The vast majority of them are revised versions of self-standing papers previously published elsewhere.) But individual chapters could be fruitfully combined with other, related materials in classes on ethics or feminist theory. While it is not obvious that all the criticisms Held makes of traditional moral theories hit their mark (for an alternative view, see Miller's provocative discussion of Kant and care in *Feminist Interventions*), it is indisputable that human dependencies and caring relationships have remained at the periphery of most moral theories. Held is surely right that there is something important to learn from these relations, and she does us a great service in putting them front and center where they demand our full attention.

It is difficult to sum up a review of three different books that contain so many different arguments on so many different topics. Reading them back to back, I am left feeling impressed and invigorated by the fruitfulness, diversity, and dynamism of contemporary feminist ethics. I have gained new ideas and energy for my own research and teaching, and I feel confident that many others will, too. Perhaps that in itself is the best recommendation I can give.

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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, BLOGS, DIRECTORIES, PORTALS...

The U.S. government’s **ARCHIVES LIBRARY INFORMATION CENTER** (ALIC) offers “a listing of historical websites relevant to women in the United States” at <http://archives.gov/research/alic/reference/womens-history.html>. Current categories are “Bibliographies,” “African-American Women,” “Biographies,” “Politics and Women,” “Women’s Suffrage,” “Women in the Military,” and “Other Resources on the Web,” including an archive of speeches made by influential women around the world, Duke University’s archive on Civil War women, and the website of our own Women’s Studies Librarian’s Office.

Everything’s coming up Google... Sure, you knew that, but did you know that you can do targeted searches for resources on gender issues in **GOOGLE DIRECTORY**, where categories are edited by real people? Start at <http://directory.google.com/>; pick “Society” and then “People” from the categories that show up on the screen. From here, you’ve got choices that include “Gay, Lesbian, and Bisexual,” “Men,” “Transgendered,” and “Women,” and each of those sub-sub-categories is searchable. (For more about the “edited by live humans” Open Directory Project, see <http://www.dmoz.org/about.html>.)

Launched on International Women’s Day 2009, the “interactive network portal” **GRASSROOTS FEMINISM: TRANSNATIONAL ARCHIVES, RESOURCES AND COMMUNITIES** at <http://www.grassrootsfeminism.net> was described in a press release as “a new and unique feminist meeting point.” The site is maintained by activists in Austria, England, and Sweden; anyone can join the community and post to its blogs.

The **HERSTORY SCRAPBOOK** links to 900 archived pieces in *The New York Times* covering the final four years of the women’s suffrage battle (leading up to the 1920 presidential election): <http://www.herstoryscrapbook.com>. Unfortunately, you can’t read the actual archived articles unless you are a paying *NYT* subscriber or are willing to purchase individual pieces. Even so, there’s useful material on the scrapbook site, including the current “HerStory 360° Challenge”: for the first 90 days of 2010, a new story will be posted every day about a key woman in the suffrage campaign: “90 stories about 90 women over 90 days to commemorate the 90th anniversary of the Nineteenth Amendment.”

The thirty-six employees profiled so far on the **LATINA WOMEN OF NASA** website are engineers of all stripes, information technology specialists, program analysts, electronics designers, executives, and researchers. They include a microbiologist, a secretary, and, yes, an astronaut (Dr. Ellen Ochoa). Read about them at <http://oeop.larc.nasa.gov/hep/lwon/>.

“Welcome to the **SISTERSPACE**,” writes Kimberly Seals Allers, editorial director of the Black Maternal Health project at Women’s eNews, and “prepare yourself for a groundbreaking conversation about our health and our lives as black women and mothers.” Allers has been posting to her new blog at <http://womensenews.org/sisterspace> since October 2009, commenting on such topics as breastfeeding, parenting an infant, domestic violence during pregnancy, pregnancy while single, pregnancy and the flu, foremothers who were slaves, and a mother’s anxieties about giving birth to a son in a society where the odds are stacked against young black males.

The first thing you’re likely to encounter on **WOMENSLAW**’s resource for women experiencing domestic violence (<http://www.womenslaw.org>) is a comprehensive and highly understandable guide to Internet security, or, more to the point here, how to keep your abuser from monitoring your computer use or reading or interfering with your email. Sobering, yes, but essential and practical for anyone in danger — as is everything on this site, which presents straightforward help in seven main categories: “Staying Safe” (including safety while visiting [womenslaw.org](http://www.womenslaw.org)!), “Know the Laws,” “Preparing for Court,”

"Learn About Abuse," "Where To Find Help," "Helping Others," and "Legal Statutes."

The **WOMEN'S REVIEW OF BOOKS** now has a blog at <http://www.wcwonline.org/wrbblog>, called **WOMEN = BOOKS**. The bloggers are selected reviewers and authors from the print publication, and comments are moderated, "making [the blog] a safe place for discussion of controversial topics." One of those topics has been the feminist ethics of adoption; another, the ignorance of most of us in the West of "the bloody facts" of the Burmese regime. Some posts are more personal; Rebecca Meacham's September 2009 reflections on "middle-aged spread" are elegant.

EXHIBITION IN CYBERSPACE

ECONOMICA: WOMEN AND THE GLOBAL ECONOMY is now showing at the e-location of the International Museum of Women: <http://www.imow.org/economica>. Offerings include nine audio slideshows (for example: "Womb Economics: Are women paying for China's economic prosperity with their bodies?" and "The Business of Women: What do leadership and power look like? Arab businesswomen are redefining roles in the Middle East"); thirteen podcasts (first on the list is a 75-minute conversation with Nicholas Kristof about the oppression of women around the world); forum conversations; and other resources, including films and books.

FREE DATABASES

Headed by five principal investigators at three universities, the **WOMAN STATS PROJECT** (<http://www.womanstats.org>) claims to be "the most comprehensive compilation of information on the status of women in the world." The project's "data extractors" — graduate and undergraduate students — "comb the extant literature and conduct expert interviews to find qualitative and quantitative information on over 294 indicators of women's status in 174 countries." Users must register to use the database, but there is no charge.

Gerri Gribi has donated her **WOMEN'S CENTER DATABASE**, which she and her mother, Marian Gribi, started developing back in the 1980s, to the National Women's Studies Association, on the condition that it will always be available for free online. The database can now be found at <http://www.nwsa.org/research/centerguide>.

TEXTS TO DOWNLOAD

Amy Caiazza, ***CALLED TO SPEAK: SIX STRATEGIES THAT ENCOURAGE WOMEN'S POLITICAL ACTIVISM: LESSONS FROM INTERFAITH COMMUNITY ORGANIZING***. Washington, DC: Institute for Women's Policy Research, 2006. Order or download in full as PDF from http://www.iwpr.org/Politics_Religion_PublicVision/pubs.htm. Also by Caiazza and from the IWPR: ***I KNEW I COULD DO THIS WORK: SEVEN STRATEGIES THAT PROMOTE WOMEN'S ACTIVISM AND LEADERSHIP IN UNIONS***; select the report from the "Democracy & Society" list at <http://www.iwpr.org/Publications/pdf.htm>.

And more recently from the Institute for Women's Policy Research: Avis Jones-DeWeever, ***BLACK GIRLS IN NEW YORK CITY: UNTOLD STRENGTH AND RESILIENCE***; Lynette Osborne, Kevin Miller, & Robin Farabee-Siers, ***PEDAGOGICAL METHODS FOR IMPROVING WOMEN'S PARTICIPATION AND SUCCESS IN ENGINEERING EDUCATION: A REVIEW OF RECENT LITERATURE***; Heidi Hartmann, ***TESTIMONY BEFORE THE JOINT ECONOMIC COMMITTEE: THE IMPACT OF THE CURRENT ECONOMIC DOWN-TURN ON WOMEN***; Avis Jones-DeWeever, ***WOMEN IN THE WAKE OF THE STORM: EXAMINING THE POST-KATRINA REALITIES OF THE WOMEN OF NEW ORLEANS AND THE GULF COAST***; Kevin Miller, Allison Suppan Helmuth, & Robin Farabee-Siers, ***THE NEED FOR PAID PARENTAL LEAVE FOR FEDERAL EMPLOYEES: ADAPTING TO A CHANGING WORK-FORCE***. All available at <http://www.iwpr.org/Publications/pdf.htm>.

Department of Reproductive Health and Research, World Health Organization, ***MENTAL HEALTH ASPECTS OF WOMEN'S REPRODUCTIVE HEALTH: A GLOBAL REVIEW OF THE LITERATURE***. World Health Organization & United Nations Population Fund, 2009. 181p. Order or download PDF from <http://www.who.int/reproductivehealth/publications/general/9789241563567/en/index.html>. Chapter titles include "Pregnancy, childbirth and the postpartum period," "Psychosocial aspects of fertility regulation," "Spontaneous pregnancy loss," "Menopause," "Gynaecological conditions," "Women's mental health in the context of HIV/AIDS," "Infertility and assisted reproduction," and "Female genital mutilation."

Savitri Goonesekere, *HARMFUL TRADITIONAL PRACTICES IN THREE COUNTRIES OF SOUTH ASIA: CULTURE, HUMAN RIGHTS AND VIOLENCE AGAINST WOMEN*. Social Development Division, United Nations Economic and Social Commission for Asia and the Pacific (ESCAP), 2009. 95p. <http://www.unescap.org/ESID/GAD/Publication/DiscussionPapers/DiscussionPaper21.pdf>

New in 2009 from GENDERACTION: *GENDER TOOLKIT FOR INTERNATIONAL FINANCE WATCHERS; DOUBLING THE DAMAGE: WORLD BANK CLIMATE INVESTMENT FUNDS UNDERMINE CLIMATE AND GENDER JUSTICE; THE GENDER DIMENSIONS OF POST-CONFLICT RECONSTRUCTION: THE CHALLENGES IN DEVELOPMENT AID*. Get these and others, in PDF, at <http://www.genderaction.org/publications.html>.

Ellen Galinsky, Kerstin Aumann, & James T. Bond, *TIMES ARE CHANGING: GENDER AND GENERATION AT WORK AND AT HOME*. New York: Families and Work Institute, 2009. 24p. Free at http://familiesandwork.org/site/research/reports/Times_Are_Changing.pdf.

Focusing on “decent work in Latin America and the Caribbean”: *WORK AND FAMILY: TOWARDS NEW FORMS OF RECONCILIATION WITH SOCIAL CO-RESPONSIBILITY*. Santiago, Chile: International Labour Organization and United Nations Development Programme, 2009. 148p. English version: http://www.undp.org/publications/pdf/undp_ilo.pdf.

The World Economic Forum has published its *GLOBAL GENDER GAP REPORT* for 2009: from <http://www.weforum.org/en/communities>, choose “Women Leaders

and Gender Parity” from the menu on the left, then “Gender Gap Report.” From this page, you can download the full report or parts of it and watch a YouTube interview with report co-author Saadia Zahidi.

More on the gender gap: “Why aren’t there more women in science?” Take a look at Scott E. Carrell, Marianne E. Page, & James E. West’s *SEX AND SCIENCE: HOW PROFESSOR GENDER PERPETUATES THE GENDER GAP*. 2009. 41p. <http://www.econ.ucdavis.edu/faculty/scarrell/gender.pdf>

National Endowment for the Arts, *WOMEN ARTISTS: 1990 TO 2005*. NEA Research Note #96, December 2008. 17p. <http://www.nea.gov/research/Notes/96.pdf>. Includes “patterns in the female composition of various artist jobs and in the earnings discrepancies between men and women.”

THE SISTER FUND (TSF) (<http://www.sisterfund.org>) is “a private foundation that supports and gives voice to women working for justice from a religious framework. We call these women the Healers of Our Time, because we believe that the healing work of progressive religious women plays a crucial role in the development of a society in which all people can be socially, economically, politically and spiritually empowered.” TSF, which believes that “women can transform faith, and faith can transform feminism,” has published the results of a study, conducted by the Institute for Women’s Policy Research and supplemented by Women in Theology and Ministry (Candler School of Theology, Emory University), called *HEALERS OF OUR TIME: WOMEN, FAITH, AND JUSTICE*, that “examines the intersection of women and religion in activism, academia, and pop culture.” Download the 80-page report from <http://www.sisterfund.org/sites/default/files/TSF-Mapping-Report.pdf>.

○ Compiled by JoAnne Lehman

NEW REFERENCE WORKS IN WOMEN'S STUDIES

ABORTION

Sage-femme Collective, *NATURAL LIBERTY: REDISCOVERING SELF-INDUCED ABORTION METHODS*. Sage-femme, 2008. 453p. pap., \$34.00, ISBN 978-0964592001.

Reviewed by Melissa A. Young

The title alone, *Natural Liberty: Rediscovering Self-Induced Abortion Methods*, makes a bold statement about women's reproductive rights. The wealth of knowledge that the work promises by advertising such a compelling title is indeed exactly what one finds. An anonymous ensemble of researchers, herbalists, and reproductive rights advocates known as the Sage-femme Collective has gathered both historical and scientific documentation on natural abortion in order to provide women with accurate and contemporary facts, especially when professional services are not provided. They reason that without access to legal clinical or medical abortion, women often turn to self-induced methods that can be extremely unsafe and even fatal. Thousands of women die every year from attempting to perform them, and for women who are not educated about the risks associated with natural methods or given the choice to use the safest forms of abortion, the risk of injury or death increases. By encouraging discussion on this significant and ongoing chapter in women's history, the Sage-femme Collective endeavors to be an enlightening and protective resource that women can draw upon to make informed decisions.

Reminiscent of an academic medical text, complete with helpful

illustrations, the work is broken up into four main parts that walk the reader through her decision-making process all the way to her post-abortion care procedures. Part I discusses the basics of abortion by answering why a woman might choose or not choose to have one, what methods are used, how to care for oneself before, during, and after, and how to recognize if something has gone wrong. Part II examines modern medical abortion methods and menstrual extraction as safe and effective methods that, when available, should be chosen over self-induced methods. Part III relates the pros and cons of alternative methods: herbs, homeopathy, acupuncture, yoga, massage therapy, hyperthermia, and psychologically induced abortion. For each method, the authors describe the explicit active chemical working on the woman's body and the historical use of the method, and provide preparation and dosage instructions, a chart of reputed effectiveness (ranging from 0% to 99%), and information about hormonal/physiological effects and reported deaths. Part IV focuses on post-abortion care, including such topics as do's and do not's, when to call a doctor, bimanual examinations, and a brief section on contraception. This logical organization flows rather smoothly, with one exception: a two-page section on how to sterilize equipment, which appears oddly grouped with post-abortion care rather than pre-abortion care. However, this does not by any means overshadow its ultimate usefulness. The book also provides a list of helpful adoption agencies, abortion hotlines, contraception providers, online resources for sex education, options for transportation to safe and legal abortions, and safety guidelines for ordering abortion pills online.

Among the most interesting alternative methods — described in a section that will probably forever change your view of everyday household fruits and vegetables — is the use of herbal abortifacients, such as aloe vera, avocado, garlic, juniper, mugwort, parsley, and pineapple — to name a few. However, with the exception of papaya, cotton, and stoneseed, which range from 50% to 74% in reputed effectiveness, most are effective only 0% to 49% of the time. In fact, of all the methods discussed, the only two techniques that have effectiveness rates of 75% to 99% are menstrual extraction and medical abortion.

What remains striking is the often-forgotten truth, underlying the entirety of this work, about the thousands of years of trial and error that came before contemporary clinical care. How paradoxical that, even now when medicine can provide safe and effective abortion for women, some must still resort to unsafe and ineffective methods. By educating women on (rather than advocating) self-induced abortions methods, *Natural Liberty* seeks to remind women and men alike that it does not have to be this way, nor has it always been this way, and that abortion is an inherent right of women. The Sage-femme Collective has indeed created a useful and new kind of resource for women that will certainly generate discussion and bring further attention to this paradox.

[An undergraduate at the University of Wisconsin–Madison, Melissa A. Young is double-majoring in psychology and French while working part-time as a student office assistant for the Women's Studies Librarian.]

ART

Robert Henkes, *LATIN AMERICAN WOMEN ARTISTS OF THE UNITED STATES: THE WORKS OF 33 TWENTIETH-CENTURY WOMEN*. Jefferson, NC: McFarland, 1999 (reprinted 2009). 245p. bibl. index. pap., \$45.00, ISBN 978-0786440566.

Reviewed by Gabrielle M. Toth

What makes an artist “American”? What makes an artist’s work worthy of mention on the national or international art scene? Author Robert Henkes, an artist and teacher who has also written on Native America and Black American women artists, believed that Latin American women artists in the United States should be part of those scenes.

Henkes’ goal in writing this book was to identify and promote Latin American women artists in the United States so that their work might be exposed to a wider audience, gain the same recognition as their male counterparts and break into the mainstream art world. In encyclopedia-like entries, he considers thirty-three artists — painters, sculptors, muralists and installation and architectural artists among them — each of whom has lived or worked in the United States or is a U.S. citizen by birth. Each entry opens with a brief essay delineating the artist’s works, influences and techniques, and critiques. A career highlights section follows, with birth, geographic, career, and educational information, a listing of exhibitions, and a listing of permanent collections and works. Henkes evidently solicited statements from some of the artists themselves, and those are included. Although the entries do not include citations, Henke does include a bibliography of sixty-one works at the end of the volume, after a page of brief concluding remarks.

What Henkes does right is to present Latin American women artists from the United States — few books do so — and to include artists from all over the country: Louisiana, Michigan, Missouri, Pennsylvania, and Washington, D.C., are represented here along with the usual California, New York, and Florida. Each entry is a succinct exploration of the aesthetic and psychological aspects of each artist’s work, and reproductions of that work are plentiful. But it’s a shame that the reproductions are not in color throughout — the vast majority of the artworks are rendered in black and white, with only eight pages of color plates (featuring eleven works) in the center of the book.

Geography poses another problem. It is not clear what a Latin American woman artist in the United States is — is she a Latina? At least two of the artists were born outside of the United States, and there is no indication of where they are living or working now. One likely use of this book would be to look up Latina artists by state or region, but since these geographic identities are neither mentioned explicitly in the entries nor indexed, that is not easily done. One must guess at artists’ geographic locations from their birth, education, or career information, if it is provided.

Another problem is that the author’s introductory musings on the nature of Latin American art and American art are neither clear nor necessary — the artists’ entries speak for themselves. Nor do they seem to correspond with the rest of the book. Henke suggests that Latin American art is all religious imagery, guilt, and atonement, and that Latin American women have been leaders in the use of saintly images and symbolic religious objects. Yet the works of the artists documented here deal with motherhood, race, sexism, prejudice, and sexuality as well as religion.

The biggest problem, however, is that this is a reprinting of a ten-year-old book, not a revised and updated edition. Much has changed since 1999 in the Latina art world and in the lives and work of the artists considered here. Nonetheless, as one of the very few works that provides access to Latina women artists, this book would make a useful addition to larger public libraries and any academic library.

[*Gabrielle M. Toth is the government documents coordinator at Chicago State University.*]

FAMILY STUDIES

Sally A. Lloyd, April L. Few, & Katherine R. Allen, eds., *HANDBOOK OF FEMINIST FAMILY STUDIES*. Thousand Oaks, CA: Sage, 2009. 403p. \$125.00, ISBN 978-1412960823.

Reviewed by Madelyn R. Homuth

Family studies, as a research field, has historically focused on a narrow concentration of nuclear, heterosexual, two-parent, Caucasian, middle-class families, seeming to regard all variations from this mold as dysfunctional by definition. Beginning in the 1970s, however, feminists broke into the field and helped to rupture its strict confines and assumptions. The *Handbook of Feminist Family Studies* clearly details this transition and its impact through a four-part structure in which distinct perspectives on these changes are presented.

Part I examines feminism’s impact on family studies through a large-scale analysis of how feminism brought multiple perspectives into the research and its overall effects. Part II delves into the relationship between privileges, inequities, and differences as they af-

fect families individually, as well as in their greater context. Part III interprets feminist theory as it is applied to family studies, and Part IV both critiques the incorporation of feminism into family studies and comments on its achievements.

The essays in this collection focus on a wide array of relevant scholarship. The editors strove to include work from researchers of a variety of backgrounds and experiences domestic and abroad, including men as well as women as contributors; the overall effect is very positive, as each essay presents a unique aspect or application for this hybrid field of research. Feminism's influence on family studies has been well noted, both in its successes and failures.

Perhaps the most notable contributions to the *Handbook of Feminist Family Studies* are "(Re)Visioning Family Ties to Communities and Contexts," by Lynet Uttal, and "Keeping the Feminist in Our Teaching," by Katherine R. Allen, each of which, as a singular and concise essay, manages to highlight the purpose and main themes of the entire collection.

This handbook successfully provides reference samples for a variety of applied topics in an accessible and carefully organized volume, with a detailed subject index. It would be highly useful in a variety of academic or practical areas of study ranging from social work to psychology to family, gender, and cultural studies. Its thought-provoking and well-presented examples could also serve to increase personal awareness.

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HISTORY

Martha May, *WOMEN'S ROLES IN TWENTIETH-CENTURY AMERICA*. Westport, CT: Greenwood Press (Women's Roles in American History), 2009. 233p. bibl. index. \$59.95, ISBN 978-0313340154; e-book, ISBN 978-0313087721.

Reviewed by Lilith R. Kunkel

This new title in Greenwood's *Women's Roles in American History* series traces the changing roles of American women from the Progressive Era into the twenty-first century.

In theme-based chapters, Martha May (History, Western Connecticut State University) provides a chronological narrative of women's changing roles, discussing these changes in the context of social, economic, and technological change, the crises of the Depression, and two world wars. May pays special attention to the diversity of American women and to the factors differentiating women's experiences: race, ethnicity, religion, class, and region. The story she tells is one of great transformations offset by persistent inequalities and by continuing debates about women's proper role.

The first chapter focuses on expanding opportunities for work outside the home as the economy shifted from manufacturing to consumer goods and services; the second looks at women's roles in the family and the changing dynamics of family life. May explores women's roles as creators and subjects in both popular culture and the arts in the third chapter, and, in the fourth, she traces changes in women's education from the growth of public education and the creation of public universities and private colleges in the nineteenth century through the end of the twentieth century. The fifth chapter considers women and government from nineteenth-century discussions of

voting rights and citizenship through the activism of the Progressive Era, the winning of the vote, government work, and political office holding. The sixth chapter addresses women's legal rights, describing new limitations imposed on women in the early part of the twentieth century by protective labor legislation and restrictive definitions of citizenship, as well as new possibilities opened up after 1970 by the efforts to pass the Equal Rights Amendment, the Pregnancy Disability Act, the Equal Pay Act, and Title IX. The final chapter, on women and religion, traces the persistence of traditional religious values and provides an overview of women's religious participation in all its diversity.

The historical introduction, timeline, and historical photographs, as well as the bibliographic references at the end of each chapter, add to the usefulness of this resource. The volume would have been further enhanced by statistical charts or graphs to illustrate women's increased workforce participation, occupational changes, and educational gains.

The book lacks a strong conclusion. It is readable, but at times repetitious as the impact of the Great Depression and the two world wars is revisited chapter by chapter. The author's lengthy attention to the nineteenth-century history of education is helpful, if somewhat out of place.

Women's Roles in Twentieth-Century America is a nuanced account of women's changing roles. Nothing is oversimplified; the diversity of American women and the complex interaction of factors shaping women's lives are recognized. I recommend this resource for high school, undergraduate, and public libraries.

[*Lilith R. Kunkel is an associate professor and the director of the library at Kent State University, Salem Regional Campus.*]

LITERATURE

Angelyn Mitchell & Danille K. Taylor, eds., *THE CAMBRIDGE COMPANION TO AFRICAN AMERICAN WOMEN'S LITERATURE*. New York: Cambridge University Press, 2009. 306p. bibl. \$90.00, ISBN 978-0521858885; pap., \$28.99, ISBN 978-0521675826.

Reviewed by Jeanne Armstrong

This reference provides concise yet indepth coverage of African American women's literature from the nineteenth century to the present. One in a series of "companions" on topics such as the African American novel and the Harlem Renaissance, this volume follows a format similar to that of other works in the series, with a chronology, a section on historical context, and a section on genres.

Each of the two main sections covers several broad areas of the literature. Part I, "History, Contexts, and Criticism," includes chapters on four historical periods of the literature: the early years of African American women's literature, primarily the nineteenth century; the Harlem Renaissance, the Black Arts Movement of the 1960s and 1970s; and the contemporary period, with one chapter on contemporary writers and another on African American feminist theories and literary criticism. Part II, "Genre, Gender, and Race," discusses specific genres — the "slave" or "emancipatory" narrative, autobiography, novels, poetry, performing arts, children's and young adult literature, essays, the short story, and, finally, popular fiction — exploring the characteristics of each and the relevance of African American women's writings in each to the ongoing struggles of resistance to and liberation from racial and gender oppressions. Some authors, such as Maya Angelou, Toni Morrison,

and Ntozake Shange, to mention just a few, are discussed in both the historical and the genre sections.

Editors Angelyn Mitchell, associate professor of English and African American Studies at Georgetown University and founder of its African American Studies Program, and Danille K. Taylor, dean of humanities and professor of English at Dillard University, state that *The Cambridge Companion to African American Women's Literature* "chronicles, interprets, and maps the African American woman's literary tradition and its critical tradition" (p.6). They did not intend this resource to be a comprehensive history of African American women's literature, but "rather...to offer guidance in reading and studying African American women's writing...and [to] reveal the plurality and multiplicity of this writing" (p.7). Despite this disclaimer, however, the comprehensiveness of this resource is impressive. The fifteen contributors were obviously selected because of their expertise and breadth of knowledge. Madhu Dubey, for example, who wrote the chapter on novels, is the author of *Black Women Novelists and the Nationalist Aesthetic*, and Cheryl Wall, who wrote the chapter on the Harlem Renaissance, is the author of *Women of the Harlem Renaissance*.

Part I carefully probes the social, political, and cultural contexts of various historical periods and the challenges the authors faced by being positioned at the intersection of race and gender discrimination. These historical chapters also provide detailed coverage of less-known and better-known authors of each period. Similarly, the chapters about literary genres discuss the complex cultural and political factors that influenced women to write in a particular genre or challenged their access to the genre. Contributors frequently

mention the project of recovering works by less-known or forgotten African American women authors.

The editors acknowledge the recovery work of *The Schomburg Library of Nineteenth-Century Black Women Writers*, edited by Henry Louis Gates Jr., and *Afro-American Women Writers 1746–1933*, edited by Ann Allen Shockley. They also reference the groundbreaking work of early critical studies such as Barbara Christian's *Black Women Novelists: The Development of Tradition 1892–1976* and *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies*, edited by Gloria Hull, Patricia Bell Schott, and Barbara Smith. Their mention of these foundational resources grants credibility to the thoroughness of this *Companion*.

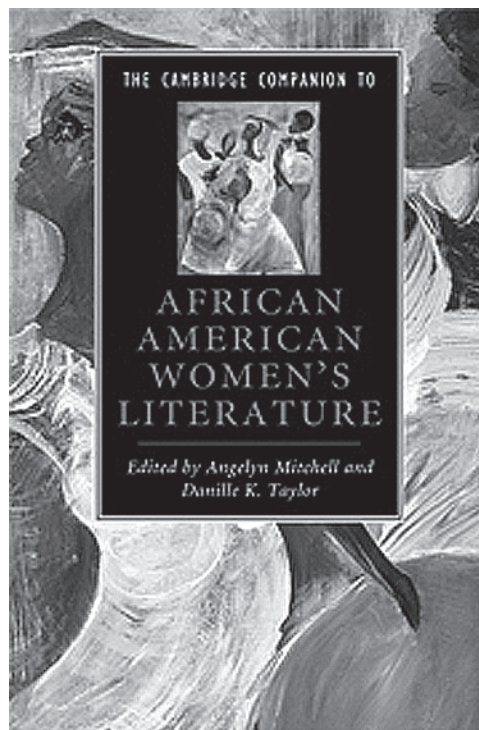
Frances Smith Foster and Larose Davis's chapter on early literature identifies the "earliest known work by an identifiable woman of African descent" as "'Bars Fight,' a ballad that chronicles the people and events of a 1746 battle between settlers and Native Americans" (pp.15–16). The chapter continues with a discussion of Phillis Wheatley, a slave who not only was able to write poetry, but also managed to find a publisher. This was so unusual in the eighteenth century that her owner provided a biographical preface and eighteen "prominent men" signed a statement attesting that indeed the poems were written by "a young Negro Girl" (p.17). This chapter details how these early African American women writers were denied literacy, agency, and access to publication and shows the ongoing efforts of recovering lost or contested narratives, such as *Our Nig*, by Harriet Wilson (discovered by Henry Louis Gates, Jr.), as well as *Behind the Scenes, or, Thirty Years a Slave and Four Years in the White House*, Elizabeth Keckley's contested memoir.

As would be expected, Cheryl Wall's chapter on the Harlem Renaissance discusses such well-known writers as Jessie Fauset, Nella Larsen, and Zora Neale Hurston, mentioning Fauset's connection with Du Bois and *The Crisis*, Larsen's literary focus on biculturalism and "passing," and Hurston's grounding in folklore and the "linguistic richness of black culture," which was considered "heretical" in that era (p.44). Several less-known authors of the Harlem Renaissance, such as poets Anne Spencer and Helene Johnson, are also briefly mentioned.

Eleanor Traylor describes the influences of James Baldwin, Ishmael Reed, Amiri Baraka ("foremost theorist of the Black Arts movement," p.60), and Stokely Carmichael (leader of the Student Nonviolent Coordinating Committee) on the Black Arts Movement, a period of Black political and cultural activism from the 1960s to the 1970s. Traylor then discusses the women involved in the movement, including Barbara Ann Teer (founder of the National Black Theatre), Ntozake Shange ("poet, linguist and novelist," p.61), singer Nina Simone, and poets Sonia Sanchez, Nikki Giovanni, June Jordan, and Alice Walker.

Dana Williams traces the development of Black women writers who still identify with Black culture and community, but have begun to critique Black communities from within "for their perpetuation of western beliefs and ideals which stunted the development of black people in general and black women in particular" (p.72). Toni Morrison's *The Bluest Eye* is mentioned as possibly the best example of this "critical celebratory dichotomy" (p.72). Williams also discusses Maya Angelou's awareness of the tension between community bonds and a Black woman's freedom to develop. She describes the novels *Corregidora*, by Gayl Jones, *Kindred*, by Octavia Butler,

Dessa Rose, by Sherley Anne Williams, and *Beloved*, by Morrison, which all "invoke the slave past and interrogate its role in the construction of the female self" (p.75); as well as Gloria Naylor's *The Women of Brewster Place*, Walker's *The Color Purple*, and Paule Marshall's *Praisesong for the Widow*, which "explore strategies for healing" (p.76) without explicitly invoking the wounds of slavery.



Robert J. Patterson provides extraordinarily complex coverage of African American feminist theories and literary criticism in his consideration of the "relationship black feminist literary criticism has to black feminist political theory, how black feminist literary theory has redefined its foci and responsibilities...and finally what tasks continue to lie ahead for black feminist political and literary theory" (p.89). He gives an overview of how Black feminism predated the 1970s with authors such as Sojourner Truth, Harriet Wilson, Nella Larsen, Zora Neale Hurston, Gwendolyn Brooks, and others. He

points to novels by Toni Morrison and Alice Walker that begin to critique the Black Nationalist movement's "masculinist norms" (p.92), which maintained Black women's oppression. Patterson cites some of the key Black feminist theorists such as Barbara Smith, Deborah McDowell, Gloria Hull, Hazel Carby, Hortense Spiller, and Sherley Anne Williams, whose political and literary theories explored the intersections of racism and sexism.

Jocelyn Moody mentions the earliest work by an African American woman in the genre of the slave/emancipatory narrative: a 1782 "petition to the state of Massachusetts for reparations for her compulsory, unpaid labor" (p.112), and describes notable examples of these narratives, such as Harriet Jacobs's *Incidents in the Life of a Slave Girl, Written by Herself*. Moody identifies special characteristics of this genre, which was intended both to describe the evils of slavery and to proclaim the ability of slaves to persevere and assert their human dignity through the vehicle of their narratives. For female slaves especially, the genre "enabled the inscription of a distinct black female self: the slave narrative by enslaved and ex-slave women differs from its counterpart by enslaved or ex-slave men in that it emphasizes gender differences in the experiences and treatment of men and women slaves" (p.118). Since female slaves were often sexually violated and treated brutally in other ways as well, the narrative was a crucial opportunity for vindicating the virtue and moral reputation of African American female slaves. These slave narratives also demonstrated female slaves' resistance through practicing contraception and abortion and making verbal retorts, identified as "sass" (p.123).

Joanne Braxton references these slave narratives as the foundation for

subsequent autobiographies by African American women, early examples of which were often spiritual in tone or hybrids of history and spiritual memoir, describing the progression from slavery to freedom as being guided by religious inspiration. More contemporary notable autobiographies by accomplished Black women from a variety of professions are discussed, including Ida B. Wells's *Crusade for Justice: The Autobiography of Ida B. Wells*, Ethel Waters' *His Eye Is on the Sparrow*, Nina Simone's *I Put a Spell On You*, Katherine Dunham's *A Touch of Innocence*, and Maya Angelou's popular *I Know Why the Caged Bird Sings*.

Madhu Dubey, in her chapter on novelists, "Even Some Fiction Might Be Useful," emphasizes the "life-saving power of fiction...as a recurrent motif in African American women's novels published from the mid-nineteenth to the early twenty-first century" (p.150). Early novelists often focused on romance or on racial struggle and uplift. Some later ones wrote about "passing" or about the failure of upward mobility due to ongoing segregation and racist discrimination. The African American women's novel evolved as cultural and historical progress toward increased civil rights and upward mobility provided increased freedom or opportunity for African American women. Yet novels by authors like Toni Morrison, Gayl Jones, and Octavia Butler have continued to explore the haunting presence of slave ancestry and a complex quest for identity that interrogates the relationship of the modern Black woman with "ancestral tradition" (p.163). Recent novelists are exploring a variety of new directions, including contemporary "slave" narratives that represent welfare mothers or illegal immigrants as the enslaved.

The chapters on the genres of poetry, performing arts/theater, essays and the short story provide similar histori-

cal overviews of the African American women authors in each genre, with background on the impact of changing cultural and political contexts on the authors. The significance of each genre is highlighted. For example, Keith Leonard proposes that poetry is an important genre for African American women both because of its empowering association with the aspects of the personality, such as emotions and intuition, that patriarchal societies have devalued and because "this act of speaking, of naming one's own reality, has been an act of self assertion as important as protests, lawsuits, and marches" (p.169).

African American women who were involved in anti-lynching and anti-racist movements are considered foremothers to the women who later participated in performing arts, which Olga Barrios considers the genre most suited to highlighting "elements of the African American oral tradition" (p.190). And according to Marilyn Sanders Mobley, the essay allows authors to express themselves without using the language and structure required by more formal genres such as poetry or the novel. Similarly, Crystal Lucky describes the short story as more accessible to some authors simply because a story is shorter than a novel and because it allows for more innovation and experimentation with form and language.

Dianne Johnson quotes the manifesto of Black Creators for Children to emphasize the importance of literature for African American children and adolescents, which can help an African American child "establish a positive sense of self as an individual who participates responsibly in the building and maintaining of his immediate family and community and of [the] African American community as a whole" (pp.211-12). Johnston discusses significant contributions to the

genre and identifies resources, such as the Coretta Scott King Award, that can help identify the best African American literature for children and young adults.

The final chapter in this *Cambridge Companion* proclaims the advantages of popular fiction in blurring the boundaries of the canon, thus encouraging a more complete process of revising the canon. Herman Beavers suggests that popular fiction can serve a transgressive purpose by combining realism and fantasy in speculations on the "shape the future will assume" (p.274). He concludes by suggesting that there is no certainty about when and whether a work of popular fiction will be considered a classic.

Useful features of this resource include a very comprehensive chronology of African American culture and literature, beginning with 1526, the date the first Africans were brought to North America, and ending with the 2006 deaths of Octavia Butler and Coretta Scott King and publication of Alice Walker's *We Are The Ones We Have Been Waiting For*. The chronology includes historical events in the emancipation, Civil Rights, and Black Power movements; dates for the first African American woman to receive a college degree, for slave rebellions and legislation, and African American female authors' lives and publications. The extensive twenty-three page bibliography lists numerous fiction and non-fiction works by African American women; anthologies of their works; and books and articles on the history and criticism of African American women's literature. The index primarily lists authors, topics, and the titles of some works.

Overall, *The Cambridge Companion to African American Women's Literature* is an incredibly comprehensive and in-depth discussion of African American Women's literature that can

provide background on women authors in particular periods and genres for professors and students in colleges and universities through the graduate level. The contributors do not pretend to appear neutral in their historical discussions of African American women's oppression and the resistance to this oppression as expressed in the literature written by African American women who have long been positioned at the intersection of racism and sexism.

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Marianne Berger Woods, *The NEW WOMAN IN PRINT AND PICTURES: AN ANNOTATED BIBLIOGRAPHY*. Jefferson, NC: McFarland, 2009. 192p. index. pap., \$49.95, ISBN 978-0786436248.

Reviewed by Yvonne Schofer

The literary figure of the New Woman has generated much critical appraisal since the late 1970s, when pioneering books such as Elaine Showalter's *A Literature of Their Own* and a flurry of reprints of novels by Virago Press placed it squarely within the context of feminist studies. The New Woman emerged in the late 1880s, chiefly in Britain, and to a lesser extent in the United States and other European and English-speaking countries, during the first decades of the twentieth century. The term described a social and literary type challenging the traditional representation of women as largely subservient to men and excluded from the public sphere. Outward manifestations of emancipation included dress reform, smoking, drinking and riding bicycles,¹ all easy to criticize

and caricaturize. In fact, the New Woman was a complex creature, often ambivalent or conservative in matters of marriage, motherhood, suffrage, and professionalism. Nevertheless, the term served to identify a growing feminist movement and to galvanize its opponents.

The New Woman in Print and Pictures presents an overview of primary sources followed by a list of recent secondary works. An introduction provides historical context for the subject and describes how it captured the interest and imagination of contemporaries. Numbered entries in Part I, arranged alphabetically by year, list primary texts: novels and plays published between 1894 and 1938, original articles dealing with the New Woman, selected poems, satirical cartoons from newspapers and periodicals, advertisements, and artwork. Part II is a substantial compilation of critical articles from 1962 through 2008, also numbered, dealing with the primary texts. However, Marianne Berger Woods, having turned up a huge amount of material and been forced to narrow her selection to a manageable size, has somewhat misguidedly chosen to eliminate all contemporary criticism of the novels. This decision is understandable, but deprives readers of the opportunity of setting current views of the books against those that greeted them upon publication. Instead of listing, as originally intended, "every book and article including 'New Woman' in its text, without regard for date," she has made exclusions for reasons of expediency — for instance, choosing a debate between pro- and anti-feminists in 1894 as the first official appearance of the term, and leaving out such essential works as Olive Schreiner's *The Story of an African Farm* (1883) and Sarah Grand's *The Heavenly Twins* (1893), which are generally considered by scholars to be the first examples of

New Woman fiction. This diminishes the usefulness of the bibliography for undergraduate courses where those novels would be included in a syllabus. Also eliminated are "blatantly antifeminist works, despite their New Woman titles," trimming the list of much valuable intellectual context: the New Woman is viewed as a phenomenon rather than as a developing feminist ideology. Berger Woods further states that "all the novels with a New Woman protagonist and all articles with the New Woman as subject" are listed. This claim is perplexing, since the novels and the primary articles together make up only 363 entries; by contrast, the monumental 1982 compilation *Toward a Feminist Tradition: An Annotated Bibliography By Women, 1891–1920*² — a work of which the author appears to be unaware — includes more than 3,400 annotated entries, covering Britain, the United States, and other English-speaking countries in a shorter chronological span. She does not provide information on any frequently used reference sources or bibliographical tools; her approach is simply to combine already known titles with the results of her search of ProQuest databases for "New Woman." She acknowledges the help she received from colleagues and librarians in the United Kingdom, who selected and read rare novels unavailable to her and provided annotations, a collaboration that sometimes makes for a lack of consistency in the entries.

For the annotated secondary materials, the author's exclusive reliance on ProQuest to identify critical texts and studies published after 1962 has worked better, and I found no obvious omissions, although there is possibly more material in retrospective databases such as JSTOR. As it stands now, the list of secondary sources could be useful to upper undergraduates and graduate students. But a scholar embarking on more extensive research

about this vast topic would require a wider contextual range of feminist fiction, along with the responses of contemporary critics.

Notes

1. The figure of the New Woman, suitably attired for riding a bicycle, appears frequently in *Punch* and other satirical magazines. But the compiler has missed Frances Willard's delightful book, *A Wheel Within a Wheel: How I Learned to Ride the Bicycle, With Some Reflections by the Way* (Chicago: Woman's Temperance Publishing Association, 1895).

2. Diva Daims & Janet Grimes, *A Feminist Tradition: An Annotated Bibliography of Novels in English by Women, 1891–1920* (New York: Garland, 1982).

[Yvonne Schofer is Bibliographer Emerita for Humanities–English, Memorial Library, UW–Madison.]

Rebecca Vnuk, **WOMEN'S FICTION AUTHORS: A RESEARCH GUIDE**. Santa Barbara, CA: Libraries Unlimited, 2009. 163p. pap., \$40.00, ISBN 978-1591586425.

Reviewed by Elzbieta Beck

In her contribution to Libraries Unlimited's Author Research Series, Rebecca Vnuk seems to be attempting to carve out a place in literary research and criticism for the oft-overlooked popular women's fiction authors, but the series and book titles are perplexing, and indeed downright misleading once the reader makes it into the text itself.

The book might be better described as a *reader's* guide: while each

author entry includes a short bio, websites, and other sources for additional information, most of the print is dedicated to providing publishing history and suggestions for further reading. It operates more like the recommendation bar on Amazon or LibraryThing.com than the familiar Cambridge Companions dedicated to female literary greats like Austen and the Brontë sisters. The cover also fails to convey the "who" and the "when" of the subject, with no hint that most authors publishing before the 1980s will be excluded, along with the likes of Margaret Atwood and Toni Morrison, as well as short fiction. I can't help but think that a title change to something along the lines of *A Reader's Guide to Contemporary Popular Novels by Women for Women* would save a lot of confusion and disappointment in the long run.

The introduction does relatively little to clear up this confusion, especially in its attempt to explain its scattered, broad idea of the women's fiction genre as "novels exploring the lives of female protagonists, with a focus on their relationships with family, friends, and lovers" (p.ix). Vnuk seems to divide the category into two groups: the chick lit epitomized by *Bridget Jones' Diary* and the darker, "issue-driven" fiction often featured in Oprah's Book Club; at the same time, she tries unsuccessfully to differentiate women's fiction from romance. But perhaps the most bewildering element of Vnuk's definition is her sidestepping of the tricky question of why all fiction written by women doesn't fit into her idea of "women's fiction," and what, exactly, makes up a work of fiction aimed at an exclusively female audience.

The definition she does give is a little disconcerting: "I would argue the point that when readers are looking for women's fiction as a category, they

are not looking to read the book for its language, description, or seriousness; instead they are looking for more of an escape, a good story, or relatable characters" (pp.xii–xiii). That these two goals should be considered mutually exclusive in literature aimed at the contemporary female reader might be construed as mildly offensive, not to mention potentially misleading to a coming generation of leisure readers.

The included timeline of both events in women's literary history and world events only befuddles the reader further: why include the publishing milestones of Austen, Elliot, and Wharton if they don't figure into the rest of the book? And the history timeline beginning at 1800 and focused on Europe seems more than a little out of place in a guide dedicated primarily to the last thirty years of American fiction.

As a literature student with an interest in popular fiction, which is looked down on by so many as "not literature," I had great hopes that this volume would give students a resource for a whole new category of research into women's fiction. Although the book doesn't live up to the hopes the cover inspires, it is certainly a resource for those readers looking for more stories by familiar authors and for the librarians who might aid them.

[Elzbieta Beck is an undergraduate literature and history student at the University of Wisconsin–Madison, where she is putting off graduation and grad school applications as long as humanly possible. She remains happily ensconced as a student office assistant to the Women's Studies Librarian.]

LGBTQ STUDIES

John C. Hawley, ed., *LGBTQ AMERICA TODAY: AN ENCYCLOPEDIA*. Westport, CT: Greenwood Press, 2009. 3 vols. 1383p. bibl. index. illus. \$349.95, ISBN 978-0313339905.

Reviewed by Chimene Tucker

One definition of *encyclopedia* is “[a]n elaborate and exhaustive repository of information on all the branches of some particular art or department of knowledge; esp. one arranged in alphabetical order.”¹ *LGBTQ America Today* is consistent with this definition, and is much more.

The scope of this reference work is unique, with entries covering many of the major people, topics, and historical events of the past sixty years in the United States. This three-volume “interdisciplinary record of lesbian, gay, bisexual, transgendered, and queer life” (p.xxiv) is not comprehensive or all-inclusive; however, it does provide an accurate record of many notable people, organizations, institutions and events in American LGBTQ culture.

The contributors of the 600-some entries in *LGBTQ America Today* are scholars, professors, physicians, attorneys, performers, artistic directors, and Ph.D. candidates. Some topics are predictable — for example, the gay movement, activism, literature, religion, sexualities, history, and terms and concepts specific to LGBTQ experience and culture. There are also entries for more recent occurrences and movements, such as “sex over cyberspace” and “the Down Low,” or DL: “The DL is often used by men of color who *only* have sex with men, as an alternative to such terms as gay, same-gender loving, queer and so on” (p.311). Each entry cites at least one source for further reading. Some of the entries are more in-depth; nevertheless, even the briefer

ones provide a complete synopsis of the person or event. Some but not all entries include black-and-white photographs.

Volume 1 has an alphabetical list of entries and a guide to related topics, with some cross-referencing. Volume 3 includes a general bibliography for additional reading on such topics as gender law, bisexuality, coming out, same-sex marriage, health, and history, to note a few.

LGBTQ America Today is a great resource for secondary-school and academic libraries because of its interdisciplinary focus and cross-references. With its focus on the past sixty years in the United States, it is an ideal reference work on popular LGBTQ culture as well as on historical events and movements.

Note

1. *Oxford English Dictionary*, 2nd ed., online at <http://www.oed.com/>.

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POLITICS

Michaeline Della Fera, *WOMEN AT THE TABLE: 40 INTIMATE PROFILES OF POLITICAL WOMEN OF THE NORTHEAST*. Spring, TX: L & L Dreamspell, 2008. 420p. pap., \$21.95, ISBN 978-1603180962.

Reviewed by Madelyn R. Homuth

Political success stories have historically focused more often on men than on women, but *Women at the Table* tells the stories of forty of the Northeast’s accomplished female representatives. Topics discussed range from

accommodating families while maintaining a political lifestyle to changing parties, pieces of legislation the representatives are particularly proud of or concerned about, and overcoming the adversities of their backgrounds and the traditional roles of women. Many women mention feeling undervalued and underrepresented as women and mothers as having motivated them to fight for their right to be heard by claiming their seat at the table. These women continually stress that they have tried to open “the doors of opportunity for other women” (p.238).

Profiles are grouped by state and are prefaced by a brief history of women and state politics; each biographical chapter includes a brief summary of achievements and positions held, highlighting current positions, in a reference guide at the beginning of each woman’s section. A section called “Barrier Breakers” profiles women who delved into politics and untraditional roles years ago, paving the way for women today.

While *Women at the Table* does include an unprecedented wealth of information directly from elected officials about how they got to where they are today and how they manage their lives on top of their demanding schedules, the number of errors typographically, chronologically, numerically, and in usage disrupts continuity and is distracting from the valuable content. The overall impression is that the author and editor spent much less effort than the work deserved. The format used for each brief biography was in some instances so perfectly parallel, it was difficult to tell whether a unique paragraph was written or blanks had merely been filled in. Fortunately, the women’s personal accounts of standing up against lobbyists and back-room deals, struggling to be taken seriously in a traditionally male dominated role, and reconciling personal beliefs to the

wishes of constituents are extremely compelling. The content overwhelmingly trumps its presentation.

A noticeable pattern among the political women profiled is the common path many took to their current positions, using their local school board as a springboard and conducting door-to-door campaigns. Knowing this formula for electoral success could certainly be helpful for readers interested in entering local and regional politics themselves. Della Fera has also provided detailed insight and interview excerpts about these Northeastern political women for anyone looking to learn more about their representatives in a non-partisan way.

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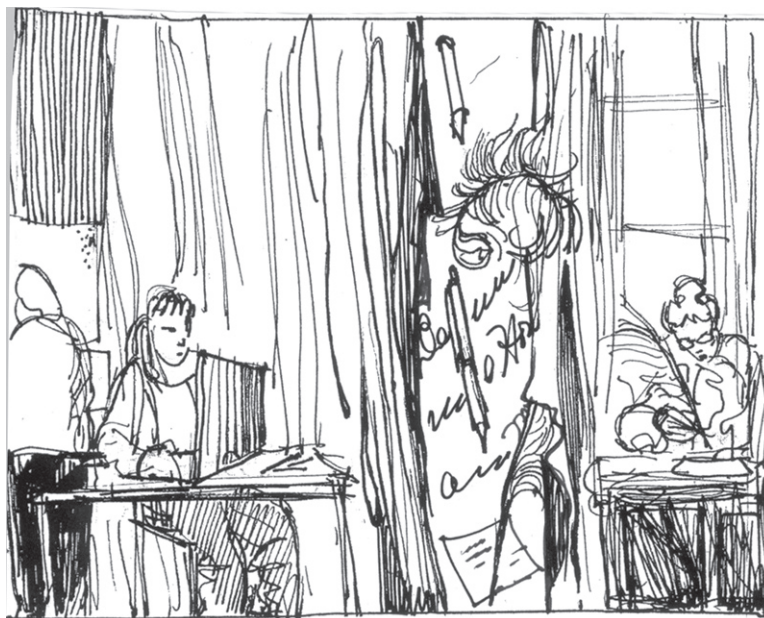
BRIEFLY MENTIONED

by Phyllis Holman Weisbard

World Bank Development Data Group, ***THE LITTLE DATA BOOK ON GENDER 09***. Washington, DC: World Bank. 230p. pap., \$15.00, ISBN 978-0821378724.

This pocket guide presents gender-disaggregated data on a country-by-country basis for topics in demography, education, family planning and maternal health, labor force and employment, and women's political participation. Figures are provided for 1990 and 2007, wherever available. The guide also includes regional tables and international information by level of income based on gross national income per capita. For example, one can compare the 2007 adult literacy

rate in low-income countries (72% of males, but only 55% of females) to that in high-income locales (99% for both men and women.) The discrepancy is not as pronounced when comparing seats in national parliaments: low-income countries had 17% of their parliamentary seats held by women, compared to 22% in high-income countries; way too few in both cases. The gender-related statistics are distilled from *World Development Indicators 2009*, a product available as a book, on CD, or through *WDI Online*, a subscription database. Given its low price, this would be a handy purchase for graduate students and others conducting cross-cultural feminist research involving any of the topics covered — and the libraries that serve them.



Miriam Greenwald

PERIODICAL NOTES

NEW OR NEWLY NOTICED PERIODICALS: ALL ONLINE

EMPOWERMENT4WOMEN: THE ONLINE MAGAZINE, at <http://empowerment4women.com>, is “dedicated to bringing the basic tenets of feminism to women and men of all ages and backgrounds.” The magazine’s mission is “to present feminist-hearted material without the shock factor. Rather, we present that which is reality, and then let our readership sit back and develop their own conclusions. After all, an empowered woman is, above all things, a woman who knows how to think for herself.” Established in 2001; Carly Hope Finseth is the managing editor and publisher.

Content includes poetry, photography, advice from psychotherapists, commentary on emotional abuse as modeled on the TV show “The Honeymooners,” a rant about Medicare’s coverage of penis enlargement pumps vs. insurance companies that won’t cover contraception, a review of the film *The Greatest Silence of All: Rape in the Congo*, and information about the “Facing Feminism” project, a campaign to reclaim “the F-word.”

The site structure is unclear for a supposed periodical; many articles are undated, what’s currently on the home page is marked as “Issue #30” but has no date, and there’s no apparent way to find anything else by issue or date. The links along the side to “Latest Feminist News” are all to **Feministing.com**, but there’s no mention of the relationship between this magazine and that blog — and, to make things just a bit more confusing, **Empowerment4Women** also has a blog (in which entries *are* dated: the latest was posted on January 23, 2009).

INTERNATIONAL JOURNAL OF FEMINIST TECHNOSCIENCE. 2007–. ISSN: 1654-6792. Editors: Peter Giger, Rebecka Molin, & Lena Trojer, all at Sweden’s Blekinge Institute of Technology. Editorial board draws from Sweden, Norway, Germany, Uganda. Peer-reviewed (“open peer review”). Free; online only. Frequency unclear (issue labeled “current” is dated 2008, but more articles were posted in 2009).

If you’re conversant with or curious about cyborg feminism, the meaning of meaninglessness, or the work of Jean Baudrillard, you may want to follow this new journal, or even contribute to or review for it. Access couldn’t be easier, as the journal is free to all at [http://](http://feministtechnoscience.se)

feministtechnoscience.se. Understanding the text might be challenging (it certainly is for this newbie), especially given possible typos and the vagaries of Swedish-to-English translation, as in “This theme wish to put loci on how we can employ Baudrillard’s thoughts on the real and the virtual so to more fully, or unintelligibly, understand our situatedness in technology based contexts.”

A sampling of articles online (as downloadable PDFs) at the **IJFT**: “Meaninglessness in the Desert of the Real: Arguing for a Form of Meaning and Unpretentious Objects,” by Rebecka Molin; “Performing Gender and Ethnicity in Socio-Technological Networks: Entangling Feminist Technoscience and Post-Colonial Theory,” by Koen Leurs; “Feminist Thought and Science Fiction: From Deconstruction to Affirmation,” by Elektra Paschali; “Follow the Phlegm: Tracing the Infinitesimal in Male Networks of Power,” by Karl Palmås; “Techno-Activism and Free Software: Tools for the Renovation of Political Action,” by Blanca Callén et al.

Calling all European feminist exegetes...and interested others, of course: **LECTIO DIFFICILIOR: EUROPEAN ELECTRONIC JOURNAL FOR FEMINIST EXEGESIS**, a peer-reviewed, free, and online periodical, began publishing in 2000; all issues — two per year — are online in full text (some articles only in German or French; many in English), through 2009, at http://www.lectio.unibe.ch/e/index_e.html. ISSN: 1661-3317. Editors: Silvia Schroer, Tal Ilan. *Lectio Difficilior*’s information page explains that “feminist exegesis is an internationally recognised approach in biblical studies,” that the journal’s scope includes “feminist exegesis, hermeneutics and related disciplines (classical philology, archeology, egyptology, studies of the ancient Near Middle East, ancient history, history of art, social sciences, psychology, [etc.]),” and that it is “cross-confessional,” offering Catholic, Protestant, Orthodox, Jewish, Muslim, and other viewpoints.

A small sampling of the many articles available in English: “‘Three Partners in a Person’: The Genesis and Development of Embryological Theory in Biblical and Rabbinic Judaism,” by Reuven Kiperwasser; “The Monstrous-Feminine in the Book of Jeremiah,” by Amy Kalmanofsky; “Gender and Iconography from the Viewpoint of a Feminist Biblical Scholar,” by Silvia Schroer; “Jesus Asks the Samaritan Woman for a Drink: A Dalit Feminist Reading of John 4,” by Surekha Nelavala.

WICKED ALICE, “a women-centered poetry journal, dedicated to publishing quality work, by both sexes, depicting and exploring the female experience,” is published online by Kristy Bowen at <http://www.sundress.net/wickedalice>. The “guidelines” page states that new issues are released quarterly, but the site shows only three, beginning with Spring 2008. Twenty-five poets and an artist are featured in the latest, very full issue (Fall 2009).

SPECIAL ISSUES OF PERIODICALS

BELGEO (BELGIAN JOURNAL OF GEOGRAPHY)

v.3, 2007: Special issue: “Feminist Geographies Around the World.” Publisher: La Société Royale Belge de Géographie (SRBG), <http://www.srbg.be>. ISSN: 1377-2368.

Contents: “Gender and Geography: World Views and Practices,” by M. D. Garcia-Ramon & J. Monk; “Challenging Contexts: Gender Studies and Geography in Anglophone African Countries,” by M. Awumbila; “From Migration der Frau aus Berggebieten to Gender and Sustainable Development: Dynamics in the Field of Gender and Geography in Switzerland and in the German-speaking Context,” by E. Buehler & K. Baechli; “Recent Feminist Research in U.S. Geography,” by J. Cravey; “Gender Issues in French Geography,” by D. Creton; “Engendering Spanish Geography,” by F. Diaz-Cortés, M. D. Garcia-Ramon, & A. Ortiz-Guitart; “Gender and Geography: Developments in the United Kingdom, 1980–2006,” by J. Little; “Gender Studies in the Gender-Blind Post-Socialist Geographies of East-Central Europe,” by J. Timár; “Geography and Gender Studies: The Situation in Brazil and Argentina,” by S. Veleda da Silva & D. Lan; “Placing ‘Gender’ in ‘Geography’ Across Southeast Asia,” by B. S.A. Yeoh & S. Huang.

CURRENT SOCIOLOGY v.57, no.2, March 2009: Special issue: “New Connections: Towards a Gender-Inclusive Approach to Women’s and Men’s Health.” Issue editors: Ellen Annandale & Elianne Riska. Publisher: Sage, for the International Sociological Association. ISSN: 0011-3921 (print), 1461-7064 (electronic). Available electronically to licensed users through Sage Journals Online.

Partial contents: “From Women’s Health to Gender Mainstreaming and Back Again: Linking Feminist Agendas and New Governance in Healthcare,” by Ellen Kuhlmann; “Men, Masculinities and Heart Disease: A Systematic Review of the Qualitative Literature,” by Carol Emslie & Kate Hunt; “Gender, Sexuality and Embodiment: Access to and Experience of Healthcare by Same-Sex Attracted

Women in Australia,” by Jane Edwards & Helen van Roekel; “Men Who Have Sex with Men and Partner Notification in Ireland: Beyond Binary Dualisms of Gender and Healthcare,” by Claire Coleman & Maria Lohan; “The Male Involvement Programme and Men’s Sexual and Reproductive Health in Northern Namibia,” by Pempelani Mufune; “Constructing Relatedness: Ethnicity, Gender and Third Party Assisted Conception in the UK,” by Lorraine Culley & Nicky Hudson; “Private and Public Ageing in the UK: The Transition through the Menopause,” by Karen D. Ballard, Mary Ann Elston, & Jonathan Gabe; “Finnish Commercial Web-Based Information on Male Menopause and Male Hormone Therapy,” by Kirsi J. Vainionpää.

INTERNATIONAL SMALL BUSINESS JOURNAL v.27, no.2 (April 2009): Special issue: “Exploring the Impact of Gender Upon Women’s Business Ownership.” Issue editors: Susan Marlow, Colette Henry, & Sara Carter. Publisher: Sage. ISSN: 0266-2426. Available electronically to licensed users through Wilson Web.

Partial contents: “Perceived Financial Barriers and the Start-up Decision: An Econometric Analysis of Gender Differences Using GEM Data [Global Entrepreneurship Monitor],” by Stephen Roper & Jonathan M. Scott; “Women Entrepreneurs: Jumping the Corporate Ship and Gaining New Wings,” by Nicola Patterson & Sharon Mavin; “Female Entrepreneurial Networks and Networking Activity in Technology-based Ventures: An Exploratory Study,” by Alison Hampton, Sarah Cooper, & Pauric McGowan; “Managing Maternity Fairly and Productively: Support for Small Employers,” by Julia Rouse & Natalie Sappleton; “Women and Home-based Entrepreneurship: Evidence from the United Kingdom,” by Piers Thompson, Dylan Jones-Evans, & Caleb Kwong.

JOURNAL OF THE EARLY REPUBLIC v.28, no.1, Spring 2008: Special section: “Women and Civil Society.” Section editor: Caroline Winterer. Publisher: University of Pennsylvania Press for the Society for Historians of the Early American Republic. ISSN: 1776–1861 (print), 0275–1275 (electronic). Available electronically to licensed users through EBSCOHost, JSTOR, and other vendors.

Contents of special section: “Women and Civil Society: Introduction,” by Caroline Winterer; “Civil Society and the Public Woman,” by Philip Gould; “Civilizing Selves: Public Structures and Private Lives in Mary Kelley’s *Learning to Stand and Speak*,” by Jeanne Boydston; “Politics and Civil Society: A Discussion of Mary Kelley’s *Learning to Stand and Speak*,” by Rosemarie Zagarri.

JOURNAL OF PREVENTION & INTERVENTION IN THE COMMUNITY v.35, no.2, 2008: Special issue: "Women, Depression, and the Struggle for Control over the Evaluation of Self-Worth." Issue editor: Peter Horvath. Publisher: Routledge. ISSN: 1085-2352 (print); 1540-7330 (electronic). Available electronically to licensed users through EBSCOHost or InformaWorld.

Partial contents: "Self-Silencing, Anger and Depressive Symptoms in Women: Implications for Prevention and Intervention," by Josephine Tan & Brooke Carfagnini; "Motivational Orientation, Expectancies, and Vulnerability for Depression in Women," by Peter Horvath et al.; "Exploring Perceptions of Alcohol Use as Self-Medication for Depression Among Women Receiving Community-Based Treatment for Alcohol Problems," by Catrina G. Brown & Sherry H. Stewart; "Depressive Symptoms, Gender, and Sexual Risk Behavior Among African-American Adolescents: Implications for Prevention and Intervention," by Keisha Carr Paxton & W. LaVome Robinson; "The Needs of Depressed Women: Perspectives of Family Physicians," by Janet M. Stoppard et al.; "Community Service Providers' Conceptualizations of the Needs and Services of Depressed Rural Women," by Mandy York & Peter Horvath.

SOCIAL AGENDA MAGAZINE no.18, 2008: "Women in Political Decision-Making." Publisher: European Commission on Employment, Social Affairs and Equal Opportunities, <http://ec.europa.eu/social/main.jsp?catId=737&langId=en>. PDF of issue at <http://ec.europa.eu/social/BlobServlet?docId=2051&langId=en>. Feature article: "Where are the Women in Politics? Despite huge progress in the area of gender equality, men still call the shots in the political world."

TRANSITIONS

The former **WOMEN & POLITICS** (Haworth Press) was reborn as the **JOURNAL OF WOMEN, POLITICS & POLICY** in 2005 (published by Routledge, with ISBNs 1554-477X for the print version and 1554-4788 for digital), but has maintained its original volume-numbering system; thus, volume 30 was published in 2009. The current journal editors are Carol Hardy-Fanta and Heidi Hartmann. Find subscription and publishing information online at <http://www.tandf.co.uk/journals/WWAP>.

A special double issue (v.30, nos.2-3, 2009) was themed "Women in the Retirement Years: New Sources of Diversity" and edited by Heidi Hartmann, Sunhwa Lee, and Ashley English. Partial contents: "Racial and Ethnic Differences in Women's Retirement Security," by Sunhwa Lee; "Economic Security in Retirement: How Changes in Employment and Marriage Have Altered Retirement-Related Economic Risks for Women," by Karen C. Holden & Angela Fontes; "Making Do and Getting By: Non-Market Work and Elderly Women's Standards of Living in the United States," by Nancy Folbre, Cordelia Reimers, & Jayoung Koon; "Health Coverage and Expenses: Impact on Older Women's Economic Well-Being," by Alina Salganicoff et al.; "Income, Assets, and Poverty: Older Women in Comparative Perspective," by Janet C. Gornick et al.; "Women, Public Pensions, and Poverty: What Can the United States Learn from Other Countries?" by Pamela Herd.

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BOOKS AND VIDEOS RECEIVED

THE A TO Z OF FEMINIST PHILOSOPHY. Gardner, Catherine Villanueva. Scarecrow, 2009.

THE A TO Z OF HOMOSEXUALITY. Pickett, Brent L. Scarecrow, 2009.

THE AMERICAN WOMEN'S RIGHTS MOVEMENT: A CHRONOLOGY OF EVENTS AND OPPORTUNITIES FROM 1600 TO 2008. Buchanan, Paul. Branden, 2009.

ANGELS OF ANARCHY: WOMEN ARTISTS AND SURREALISM. Allmer, Patricia, ed. Prestel, 2009.

DEATH AT SOLSTICE: A GLORIA DAMASCO MYSTERY. Corpi, Lucha. Arte Público, 2009.

A DIFFERENT SHADE OF BLUE: HOW WOMEN CHANGED THE FACE OF POLICE WORK. Eisenberg, Adam. Behler, 2009.

EMPATHY AND RAGE: FEMALE GENITAL MUTILATION IN AFRICAN LITERATURE. Levin, Tobe and Asaah, Augustine H., eds. Ayebia Clarke; distr. Lynne Rienner, 2009.

ENCYCLOPEDIA OF AFRICAN AMERICAN ACTRESSES IN FILM AND TELEVISION. McCann, Bob. McFarland, 2010.

ENCYCLOPEDIA OF AFRICAN-AMERICAN WRITING: FIVE CENTURIES OF CONTRIBUTION: TRIALS & TRIUMPHS OF WRITERS, POETS, PUBLICATIONS AND ORGANIZATIONS. Hatch, Shari Dorantes, ed. Grey House, 2009.

FEMINISMS REDUX: AN ANTHOLOGY OF LITERARY THEORY AND CRITICISM. Warhol-Down, Robyn and Herndl, Diane Price, eds. Rutgers University Press, 2009. 3rd ed.

GAY AND LESBIAN RIGHTS. Newton, David E. ABC-CLIO, 2009. 2nd ed.

GENDER AND INTERNATIONAL AID IN AFGHANISTAN: THE POLITICS AND EFFECTS OF INTERVENTION. Abirafeh, Lina. McFarland, 2009.

GIRL ZINES: MAKING MEDIA, DOING FEMINISM. Piepmeier, Alison. New York University Press, 2009.

HILLARY CLINTON'S RACE FOR THE WHITE HOUSE: GENDER POLITICS AND THE MEDIA ON THE CAMPAIGN TRAIL. Lawrence, Regina G. and Rose, Melody. Lynne Rienner, 2010.

LEADING THE WAY: YOUNG WOMEN'S ACTIVISM FOR SOCIAL CHANGE. Trigg, Mary K., ed. Rutgers University Press, 2010.

LIVING IDEAS: A MEMOIR OF THE TUMULTUOUS FOUNDING OF BERKELEY WOMEN'S STUDIES. Bowles, Gloria. Thomson-Shore, 2009.

MAKING AMENDS: ATONEMENT IN MORALITY, LAW, AND POLITICS. Radzik, Linda. Oxford University Press, 2009.

MEET ME UNDER THE CEIBA. Sirias, Silvio. Arte Público, 2009.

ODALISQUE IN PIECES. Giménez Smith, Carmen. University of Arizona Press, 2009.

OUT OF THE QUESTION: WOMEN, MEDIA, AND THE ART OF INQUIRY (VIDEO). Simonson, Peter, producer; McCormack, Naomi, director. University of Pennsylvania, Annenberg School for Communication, 2009.

PLAYS BY WOMEN ABOUT WOMEN PLAY WRITERS: HOW WOMEN CREATE MYTHS ABOUT THEMSELVES. Uçar-Özbirinci, Pürnur. Edwin Mellen, 2009.

POST-MANIFESTO POLYGAMY: THE 1899–1904 CORRESPONDENCE OF HELEN, OWEN, AND AVERY WOODRUFF. Snyder, Lu Ann Faylor and Snyder, Phillip A., eds. Utah State University Press, 2009.

SAPPHISTRIES: A GLOBAL HISTORY OF LOVE BETWEEN WOMEN. Rupp, Leila J. New York University Press, 2009.

SEX AND SOCIETY. Marshall Cavendish. 2010.

SOCIETIES OF PEACE: MATRIARCHIES PAST, PRESENT AND FUTURE. Goettner-Abendroth, Heide, ed. Inanna, 2009.

VIOLENCE IN FRANCOPHONE AFRICAN & CARIBBEAN WOMEN'S LITERATURE. Kalisa, Chantal. University of Nebraska Press, 2009.

WOMEN AND JUDAISM: NEW INSIGHTS AND SCHOLARSHIP. Greenspahn, Frederick E., ed. New York University Press, 2009.

WOMEN IN INDIA: A SOCIAL AND CULTURAL HISTORY. Raman, Sita Anantha. Praeger/ABC-CLIO, 2009.

WOMEN OF COLOR AND FEMINISM. Rojas, Maythee. Seal, 2009.

WOMEN OF YUCATÁN: THIRTY WHO DARE TO CHANGE THEIR WORLD. Huck, George Ann and Freed, Jann E. McFarland, 2010.

WOMEN'S RIGHTS: PEOPLE AND PERSPECTIVES. DeLuzio, Crista, ed. ABC-CLIO, 2010.

WOMEN'S ROLES IN TWENTIETH-CENTURY AMERICA. May, Martha. Greenwood, 2009.

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- "Do You YouTube? Using Online Video in Women's Studies Courses" [video review], by Deb Hoskins, vol.30, no.2, Spring 2009, pp.15–17.
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