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A QUARTERLY OF WOMEN'S STUDIES RESOURCES



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Feminist Collections

A Quarterly of Women's Studies Resources

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Numerous research guides, bibliographies and other informational files are available on the Women's Studies Librarian's website, <http://womenst.library.wisc.edu>. You'll find information about the office, tables of contents and selected full-text articles from recent issues of *Feminist Collections*, tutorials, WAVE: Women's Audiovisuals in English, a link to the Women's Studies Core Books Database, full issues of *Feminist Periodicals: A Current Listing of Contents*, and links to hundreds of other selected websites and databases on women and gender.

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A Quarterly of Women's Studies Resources

Volume 32, Number 1, Winter 2011

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FROM THE EDITORS

April 29, 2011. I can't believe they're leaving us already.

A year ago in this space, I wrote of our student assistants, "what awesome talent emerges from the creative young women who work in this office!" At the time we were especially impressed with the collage installation that two of them put together for display in Memorial Library for Women's History Month. We were also delighted to report that "our current, fabulous student team will stay together for at least one more semester."

So why does it stun me that, an entire *year* later, Bess, Madelyn, and Melissa are moving on? Melissa graduated a year ago — having her stick around through her first year of law school has been an unexpected piece of luck



Elzbieta (Bess) Beck

for us; it's no surprise that she's off to do something related to her chosen profession this summer. We were lucky as well that Bess chose to continue taking courses beyond a point when she might have graduated, and also to keep working here while she did it; surely it shouldn't be a shock that she has decided to accept her diploma at last? And Madelyn — can we fault her for completing her undergraduate work and choosing a top-notch graduate school that just happens to be in another state?

I realize it says something about my age — the other side of 50, let's say

— that I feel the time these women have been here (three years for Bess and Melissa, two for Madelyn) has sped by at an astonishing pace. But it says a lot about *them* and their good work and strong, creative minds and compassionate spirits that I don't feel ready to say goodbye.

It helps that our next three assistants have already been hired and begun working a few hours a week to learn the ropes before the others depart. I'm sure we'll become attached to Beth, Kelsey, and Michelle — now



Madelyn Homuth



2011 Edible Book Festival Entry
"Little Women on the Verge of
a Nervous Bake-Down"

first- and second-year undergrads — as well, and that before long I'll be writing about my surprise that they have graduated and gone on with their lives elsewhere!

We can thank our departing group of students — particularly Madelyn, whose ideas and cake-decorating expertise drove the effort — for involving us in an amusing and very enjoyable project a few weeks ago: a group entry in the UW–Madison Libraries'

Edible Book Festival. "Little Women on the Verge of a Nervous Bake-Down" tied for a prize in the group-entry division and

was featured in the local paper! Thank you — for everything — and farewell, and our very best wishes.

This issue of *Feminist Collections* is packed with reviews of many kinds of resources on many topics: books about the founding of women's studies, about Latin American women writers, and about critical library instruction; films about abortion choices; an interactive archive about Black feminism; tools for tracking journal citations; and periodicals and reference works. It also features our fourth "round-up" of reports about using social media and other "e-tools" in women's studies. By the way, our student assistants write reference reviews for this journal, in addition to all the other ways they help keep everything going around here; see page 38 for one by Madelyn Homuth.



Melissa A. Young

○ J.L.

BOOK REVIEWS

THE PERSONAL IS POLITICAL AND ACADEMIC: MEMOIRS OF WOMEN'S STUDIES PIONEERS

by Helen M. Bannan

Wendy Robbins, Meg Luxton, Margrit Eichler, & Francine Descarries, eds., ***MINDS OF OUR OWN: INVENTING FEMINIST SCHOLARSHIP AND WOMEN'S STUDIES IN CANADA AND QUEBEC, 1966–76***. Waterloo, Ontario: Wilfrid Laurier University Press, 2008. 414p. pap., \$44.95, ISBN 978-1554580378.

Gerda Lerner, ***LIVING WITH HISTORY/MAKING SOCIAL CHANGE***. Chapel Hill, NC: University of North Carolina Press, 2009. 248p. \$32.00, ISBN 978-0807832936.

Gloria Bowles, ***LIVING IDEAS: A MEMOIR OF THE TUMULTUOUS FOUNDING OF BERKELEY WOMEN'S STUDIES***. Gloria Bowles (www.gloriabowles.net), 2009. 309p. pap., \$20.00, ISBN 978-0615321462.

Bonnie J. Morris, ***REVENGE OF THE WOMEN'S STUDIES PROFESSOR***. Bloomington, IN: University of Indiana Press, 2009. 184p. pap., \$19.95, ISBN 978-0253220622.

In the late 1960s and early 1970s, feminists in academia began to apply their newly raised consciousness to their experience of the university, both its curricular content and their interactions within and outside its classrooms. Understanding that the personal was political, they insisted that it was also academic, resulting in independent inventions of women's studies courses on campuses throughout North America. Most of us who participated in this process would probably agree with Gerda Lerner, who stated in *Living With History/Making Social Change*, "It has been my great privilege to be part of the most exciting intellectual movement of the twentieth century" (p. 37). Since this was a revolution led mostly by those on the lower rungs of the academic ladder (graduate students, adjuncts, and untenured assistant professors), many women's studies founders continued to teach throughout the rest of the twentieth century, but have now retired, and the institutional histories living in their memories can no

longer be easily tapped by successors staffing the programs they started. It is important to the continuity of the discipline to record their accounts of the prodigious effort it took to make women a permanent part of the university curriculum.

As aware as suffragists had been of the significance of their work and as eager to preserve its history, many pioneers of women's studies kept journals and saved flyers, correspondence, and syllabi.¹ When Florence Howe called upon several of them to interpret this critical episode in both their lives and women's history, they were ready. The book Howe edited from their responses appeared in 2000 as *The Politics of Women's Studies: Testimony from 30 Founding Mothers*.² Its contributors were more diverse than critics might expect; about a fourth were women of color, including five African Americans and two Latinas. Expressed commitments to inclusive curriculum abound,

including sexual orientation and class as well as racial differences among women. Some feminist innovators had earned significant activist credentials in civil rights, antiwar, new left, or student movements; some were faculty wives, permanently underemployed due to university anti-nepotism rules. More than half of the group was trained in literature (Howe was the first woman president of the Modern Language Association), and most of the others in history or social science. In loosely organized collectives, much at odds with hierarchical university culture, those few pioneers like Howe who already had tenure provided insights into the ways of the university to their less experienced colleagues, and somehow, hurdles were cleared and programs established. As historian Mari Jo Buhle wrote in her fine introduction, many of our founding mothers "became feminists through the process of teaching courses, organizing programs,

and developing the curriculum,” and they recalled teaching their first women’s studies course as “the most exciting and the most exhausting experience of their academic careers.”³

Women’s studies appeared simultaneously in Canada, generated by academics similarly inspired to curricular innovation by an active feminist movement, as detailed in *Minds of Our Own: Inventing Feminist Scholarship and Women’s Studies in Canada and Quebec, 1966–1976*, edited by four Canadian founders: Wendy Robbins, Meg Luxton, Margrit Eichler, and Francine Descarries — three social scientists and one English professor. Combining their separate feminist history projects, the editors issued a call for essays by those who had created feminist courses or programs during the decade bounded by the start of the Committee for the Equality of Women in Canada in 1966 and the end of the UN’s International Women’s Year, 1975. An excellent introduction sets the social and cultural context Canadian women faced in the mid-twentieth century, including both patriarchal generalities and Canadian specifics. The editors note that each of the forty contributors, predominantly social scientists and including two women of color and two men, was “inventing a ‘first,’” as, “struggling with few resources in the face of resistant institutions and sometimes fierce opposition,” each created a course or a research project, at a time when doing feminist research constituted “a concrete act of militancy” (pp. 1, 28). Later, they united to establish a field with its full academic infrastructure: programs, scholarly associations, and journals.

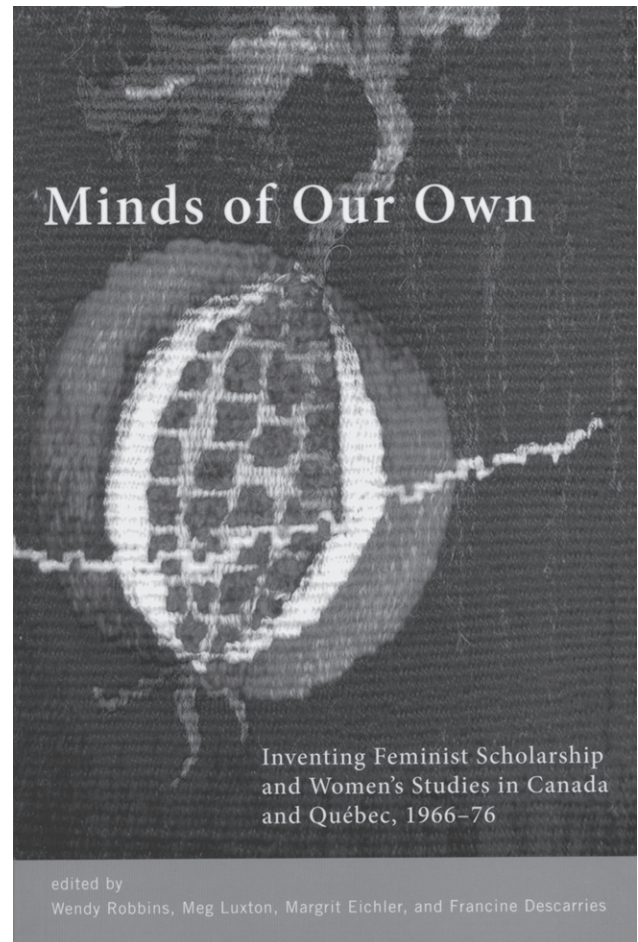
Each reader will treasure different insights from these generally clear and interesting essays. Dorothy E. Smith explained “just how radical the experience of the women’s movement was”

for pioneers who, like her born in the 1920s, “had lived and thought within the masculinist regime,” since “[f]or us, the struggle was as much within ourselves” (p. 69). She used a powerful metaphor of giving birth to explain how she experienced this change of consciousness. I also particularly enjoyed pieces by Pat Armstrong and Linda Briskin, because as students like me in the 1960s and 1970s, they echoed my own memories. Armstrong wrote, “While we faced enormous opposition, we were optimistic about our collective capacity to understand women’s conditions and our ability to make change.” (p. 252). Briskin evaluated this “exhilarating optimism” as “naïve — in fact, shockingly innocent” (p. 297), a self-criticism with which I concur. I was especially glad that Armstrong admitted what I most remember: “We also had fun” (p. 255).

The editors’ conclusion highlights key themes in the essays, emphasizing the blatant sexism in university culture and the emotional intensity generated by working with other women to change the system, often risking their careers. In this foundational period, both the lack of materials and the relatively small “difference in knowledge between professors and students” created an unusual moment in educational history, when students

were more apt to be “co-creators of knowledge” than its passive recipients (p. 335). Subsequent generations in women’s studies have sought to prolong this experience as a key ideal of feminist pedagogy. Although several essays allude to broken relationships as part of the high personal costs of being a women’s studies pioneer, the overwhelming consensus valued this “life changing” experience (p. 335).

This anthology provides a solid foundation for appreciating recent book-length works by two women’s studies pioneers, Gerda Lerner and Gloria Bowles, and one from the following generation, Bonnie Morris, the first women’s studies minor to graduate from her alma mater, who later earned a Ph.D. in women’s history, the degree specialization that Lerner initiated.



Tension between women's studies and the "interdiscipline" and feminist work within the disciplines has characterized the field from its inception, when some feminist scholars and university administrators feared women's "ghettoization" in an academic equivalent of the old-fashioned newspapers' "women's page." However, many early practitioners participated in both women's studies and their primary fields, as later institutionalized in joint faculty appointments.

Gerda Lerner is usually identified with her discipline of history, but she also founded a women's studies program, a process she explains in *Living With History, Making Social Change*, her collection of essays emphasizing her career as a feminist academic. Lerner condenses the stories of both her early resistance to and flight from Nazism

and her years as an immigrant and left-wing activist in the U.S., focusing on how her unusual life and her independent reading of Mary Beard's *Woman as Force in History* (1946)⁴ inspired her to resume her education at midlife, insisting that she would study women's history (pp. 30–31).

Completing her degrees in record time at Columbia, Lerner continued to fight to make her subject a legitimate field. Despite her outstanding scholarly productivity and teaching innovations, Lerner was denied early tenure at Sarah Lawrence College, which she ascribed to her efforts, beginning in 1969, to establish women's studies there. By 1972, when she finally was tenured, she was team-teaching a women's studies course and co-directing the women's studies program with Joan Kelly (pp.

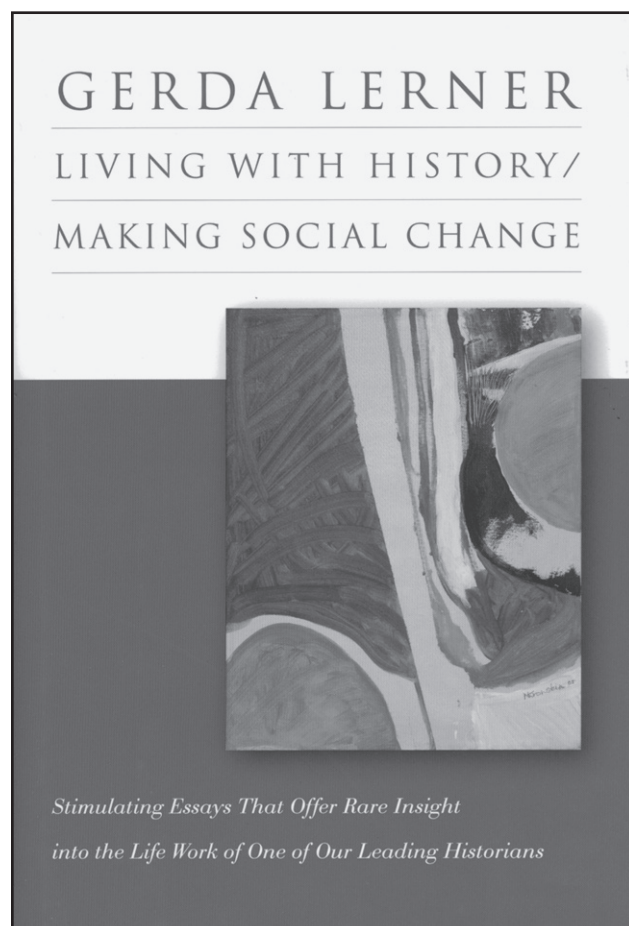
55–56). Echoing many Canadian founders, Lerner described her program as "underfunded and understaffed"; she and the faculty she recruited to teach in it faced "harassment, disapproval, lost merit increases, and constant overwork" (p. 63). But she, and they, prevailed.

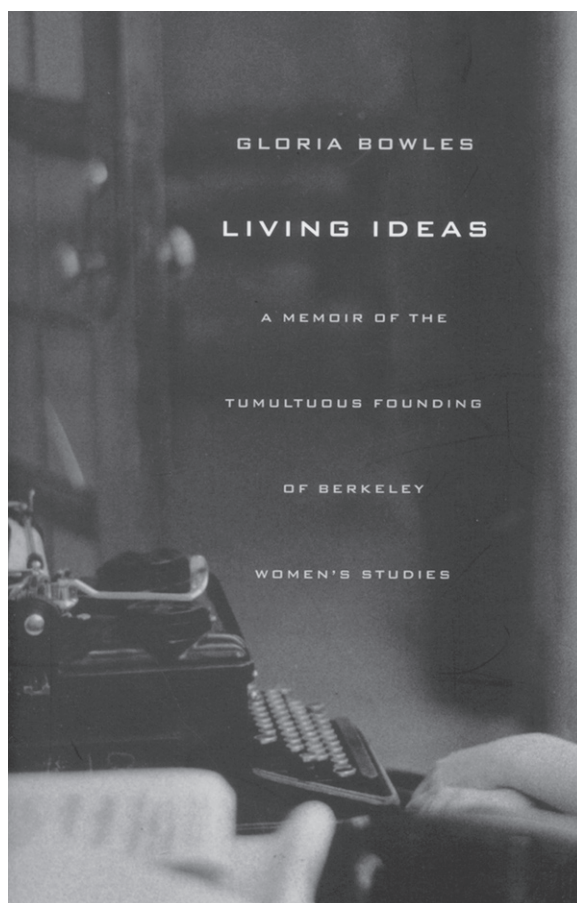
Lerner's disciplinary credentials were singularly stellar, as she had co-founded the Coordinating Committee of Women in the Historical Profession, built the M.A. in women's history at Sarah Lawrence and the Ph.D. program in women's history at the University

of Wisconsin–Madison, and served as president of the Organization of American Historians. But her interdisciplinary commitment was consistent, evidenced especially in the chapters titled "Transformational Feminism" and "Holistic History." She also demonstrates interactive feminist pedagogy and activism linked with scholarship in the chapter called "Workshop on the Construction of Deviant Out-Groups," complete with syllabi. To Lerner, the discipline/interdiscipline issue was not an either/or choice, but an example of, both/and complementarity, natural for someone who was a writer before she was a historian (p. 157) and who shows in these essays that she still excels at both.

Gloria Bowles, best known for an excellent early anthology, *Theories of Women's Studies* (1983),⁵ expanded the autobiographical essay included in Howe's collection into a self-published memoir, *Living Ideas: A Memoir of the Tumultuous Founding of Berkeley Women's Studies*, which she says had "befuddled university and trade presses alike for its evocation of both the academic and the personal" (acknowledgments, unpagged). Bowles introduces herself as a student of the 1960s, struggling in the context of a sexual revolution to answer the question "Could I be at once an intellectual and a woman?" (pp. 9–10). She describes her relationships in greater detail than I think necessary; I would prefer a more analytical approach to her complicated love life, as well to the economic and appearance privileges she admits far less effusively.

Bowles is much sharper in delineating the personal, political, and academic issues that surfaced in the founding of the University of California, Berkeley, women's studies program. In 1972, when she took her Ph.D. comps in comparative literature there, she read an enormous list of





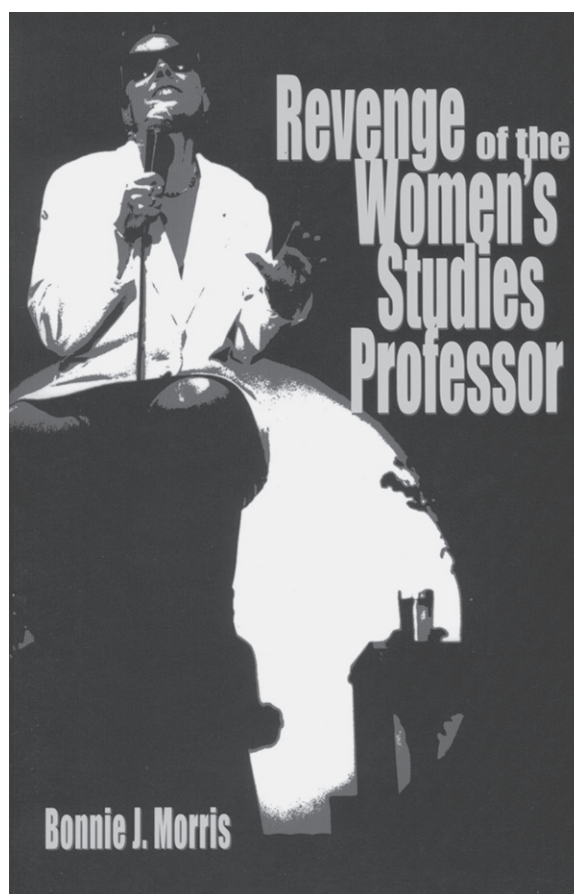
books, in four languages, that included no women authors. As she and her peers discovered women writers, they became political, successfully demanding that the department offer “women’s courses”; Bowles taught one of the first in 1973. When she and her students met in her apartment, “we felt special together, because we were doing something new” (p. 16). They truly were: “The fact is, students founded women’s studies at Berkeley,” she declares (p. 18); it was the initially all-student Women’s Studies Committee that decided in 1974 to push for a “group major” in women’s studies—“a grouping together of existing courses to create a major . . . [that] cost the university no money” (p. 40). The college curriculum committee rejected the students’ first proposal, but after Bowles recruited faculty and administrative support, the proposal passed in 1975. When Bowles

finished her dissertation in 1976, she was offered a half-time position as Berkeley’s first women’s studies coordinator.

Bowles’s subtitle accurately characterizes as “tumultuous” the political struggles endured by the new program and its coordinator in its first decade: teachers’ authority vs. democratic ideals; gay/straight tensions; and, most of all, faculty struggles over program governance complicated by personal jealousies, the university’s inherently hierarchical tendencies, and the particular pressures of a prominent research-focused institution with an entrenched departmental

structure. By 1985, faculty, including her dissertation chair, pushed Bowles out of the program she helped found. An inheritance has enabled her to live as an independent scholar, but her bitterness over her Berkeley years remains sharp. Robin Lakoff, an active faculty member in the Berkeley program since its beginning, writes, “Gloria’s vision was to make something completely different from the university in its very midst...It still seems shockingly, daringly revolutionary... And...it could not survive” (p. 300).

But women’s studies evolved and survived, there and elsewhere; its students learned and grew and continued to push beyond equality, for social change. As Gerda Lerner said, “Leadership is creating something that lives on without you,... that replaces and surpasses you, that has a life of its own” (p. 186). Perhaps Bonnie J. Morris, belonging to the first generation to enroll in the courses the founders had created and earn the degrees they had fought to establish, embodies the titular “revenge of the women’s studies professor[s]” who came before her! Morris regarded the “tall Berlin Wall between *women’s history* and *women’s studies*” [her italics] erected in her graduate school as “a waste as well as a deception” (p. 41); she chose to leap over it in her self-identification as well as in her teaching career. Because of a con-



tinually bad academic job market, she has repeated the founders' experience of being underpaid and overworked as an "academic nomad," applying to almost three hundred positions in five years (p. 92). Morris explains the structural problems that make tenure-track appointments in women's studies particularly scarce, but she is also frank about the challenges her life as an adjunct entails. She taught both at Harvard and at "Where Hell Freezes Over," an unnamed school that provided "rich material" to illustrate Bernice Sandler's "Chilly Classroom Climate" (p. 101), before finding more consistent employment at George Washington University.

Morris's performance skills enabled her to exact her own "revenge" in the one-woman show she has toured with nationally and internationally since 1993, using humor to explode audience stereotypes about women's studies. In the book Morris expands her script; each chapter or "scene" begins with an anecdote, illustrated with a photo of her performing or posing with dignitaries. Sections on teaching women's studies during a Semester at Sea and pushing President Clinton to appreciate women's basketball were especially interesting to me. Although Morris comes out as a lesbian on stage and in print (pp. 78–79), she does not provide any details about her relationships; she uses "the personal is political" as an analytical tool in presenting discussions with students about appearance anxiety and date rape, but doesn't apply it publicly to her own life.

Morris's book demonstrates that while today's students no longer demand women's studies courses as they did in the early years, they still need them. "Much to our chagrin, women's studies has succeeded in becoming just like any other class — except that...the focus, alas, has shifted from activism to self-interest" (p. 43). Morris quotes lib-

erally from her students, revealing that many still grow up accepting appalling stereotypes and profoundly disturbing levels of privilege and sexism. And, sadly, they seem more afraid of feminism than we were in the 1960s.

If I were still teaching, I would assign *Revenge of the Women's Studies Professor* to a senior seminar. I might recommend *Living Ideas* for a women's studies reading group, particularly if the participants were involved in an especially contentious university or program context. Selected essays from *Living with History* and *Minds of Our Own* would be useful both in the classroom and for faculty development work. In an essay in *Living with History*, "Autobiography, Biography, Memoir and the Truth," Lerner concludes that biographers — historians — can approximate "truth" better than personal narratives of self-disclosure, since historical research can fill in the blanks individuals create through repression and forgetfulness (p. 149). I think anyone intent on discovering the true origins of women's studies would do well to start by reading the works reviewed here. The many individual truths they contain collectively provide an excellent, multi-faceted view of an exciting era, when women worked together to understand how the personal was political and to make it academic, too.

Notes

1. I am aware of only one anthology of memoirs by Second Wave feminist academics published before Howe's interdisciplinary volume, and it focused, not surprisingly, on historians: Eileen Boris & Nupur Chaudhuri, eds, *Voices of Women Historians: The Personal, the Political, the Professional* (Bloomington: Indiana University Press, 1999). Gerda Lerner's essay, the first chapter in that book, is reproduced in Lerner's *Living*

with History/Making Social Change, one of the titles reviewed in this essay.

2. Florence Howe, ed., *The Politics of Women's Studies: Testimony from Thirty Founding Mothers* (New York: The Feminist Press, 2000).

3. Mary Jo Buhle, "Preface: Everyone a Heroine," in Howe, pp. xx, xxiii.

4. Mary Beard, *Woman as Force in History* (New York: Macmillan, 1946).

5. Gloria Bowles & Renate Duelli Klein, eds., *Theories of Women's Studies* (Boston: Routledge & Kegan Paul, 1983). I often assigned "Is Women's Studies an Academic Discipline?" (pp. 32–45), one of Bowles's essays in that book, in my senior seminar classes.

[Helen M. Bannan began teaching women's studies courses in 1976 at the University of New Mexico; later, she was the first director of women's studies at Florida Atlantic University and the second at West Virginia University. She retired in 2007 from her positions as director and associate professor of women's studies and history at the University of Wisconsin–Oshkosh. Currently she is writing a biography of Jessie Jack Hooper, suffragist, clubwoman, and world peace advocate from Oshkosh, whom she has been bringing to life in impersonations since 2008.]

Wisconsin readers are reminded that the history of women's studies in Wisconsin, including several personal reflections, can be found in the volumes digitized as "The History of Women in the University of Wisconsin" collection at <http://digital.library.wisc.edu/1711.dl/UW.UWWomen>

STRATEGIES OF OPPOSITION: EXPLORING LATIN AMERICAN LITERATURE BY WOMEN

by John H. Burns

Nancy LaGreca, *REWRITING WOMANHOOD: FEMINISM, SUBJECTIVITY, AND THE ANGEL OF THE HOUSE IN THE LATIN AMERICAN NOVEL, 1887–1903*. University Park, PA: Pennsylvania State University Press, 2009. 202p. \$65.00, ISBN 978-0271034386.

Anna Marie Sandoval, *TOWARD A LATINA FEMINISM OF THE AMERICAS: REPRESSION & RESISTANCE IN CHICANA & MEXICANA LITERATURE*. Austin, TX: University of Texas Press, 2009. 144p. pap., \$19.95, ISBN 978-0292721661.

Renée S. Scott, *WHAT IS EATING LATIN AMERICAN WOMEN WRITERS? FOOD, WEIGHT, AND EATING DISORDERS*. Amherst, NY: Cambria Press, 2009. 166p. \$99.99, ISBN 978-1604976403.

Helene Carol Weldt-Basson, *SUBVERSIVE SILENCES: NONVERBAL EXPRESSION AND IMPLICIT NARRATIVE STRATEGIES IN THE WORKS OF LATIN AMERICAN WOMEN WRITERS*. Cranbury, NJ: Associated University Presses, 2009. 277p. \$58.50, ISBN 978-0838641729.

Resistance is not futile. It is often very subtle, however, and it can take many forms, according to four recent works of criticism that explore strategies of opposition to male domination in contemporary literature by Latin American and Latina women writers. Of the four books reviewed here, two analyze lesser-discussed categories of representation in literature, namely silence and eating, and two look toward more varied and broad modes of literary resistance in writing. All four contribute greatly to an ongoing discussion of identity and representation in and around contemporary Latin American literature by women.

Helene Carol Weldt-Basson, in *Subversive Silences: Nonverbal Expression and Implicit Narrative Strategies in the Works of Latin American Women Writers*, considers silence as a method for negotiating power, as a seemingly paradoxical form of backtalk that can be wielded as an ironic or parodic weapon. Weldt-Basson's study encompasses major twentieth-century works

by Chilean, Mexican, Puerto Rican, and Chicana writers such as María Luisa Bombal, Rosario Castellanos, Laura Esquivel, Rosario Ferré, and Sandra Cisneros. Formulating definitions of silence that draw on sociolinguistics and critical theory, Weldt-Basson posits that "silence is a signifier that traditionally connotes male domination and female passivity, but has been appropriated by the texts in question precisely to subvert silence's patriarchal meaning and invest it with a combative dimension" (p. 11). Occasionally there is a sense that silence becomes equated with all non-linguistic acts, which is perhaps too wide a net to cast. One example of this comes when Weldt-Basson suggests that metaphor as a comparative trope is somehow intrinsically nonverbal and therefore falls into the category of silence: "In metaphors, one object symbolically represents another based on implicit similarity. Since this relationship is implicit, it can be seen as another nonverbal or silent form of discourse" (p. 87). Far more frequently, the definition of silence and its ironic

power are altogether convincing, such as in a reading of the character Clara's silence in Allende's *House of Spirits* after she is beaten by her husband, Esteban:

The way in which Clara fights back against Esteban's physical and verbal abuse is through an exaggerated silence, which no longer signifies traditional passive submission in patriarchal society but rather becomes an active weapon of retaliation in Allende's text. (p. 114)

The breadth and depth of Weldt-Basson's erudition and research are compelling, and this work should be lauded for its scope in terms of nations and time periods. There are some minor problems of interpretation, however, that may be the consequence of ambitiously employing such a broad view of Latin American literatures and cultures. At one point, Weldt-Basson interprets a section of Sandra Cisneros's story "Little Miracles, Kept Promises," wherein the protagonist insists on turn-

ing Saint Anthony's statue upside down to help herself get the man she wants. Anthony is a saint often appealed to for aid in the quest to marry, and in many Spanish-speaking cultures the practice of turning him on his head and saying a prayer to enlist his help is altogether common and entirely traditional. Weldt-Basson mistakenly interprets this turning of the saint on his head as a moment of feminist liberation. She writes, "Its inversion suggests a reversal of traditional gender roles and the newly found strength of women" (p. 207). These moments of misinterpretation are few and far between, however, and ultimately do not distract from the highly engaging thrust of the book's arguments.

Some academic readers might also question Weldt-Basson's intellectual ventures far afield from the critical-theory tools plied by most critics in the profession today, such as using popularizing texts like Cirlot's *Book of Symbols* and Joseph Campbell's hero model from *Hero With a Thousand Faces* to bolster her arguments, alongside more rigorous sources such as the work of Judith Butler or the sociolinguistic theories of Robin Lakoff, Deborah Tannen, or Dale Spender. Perhaps such a combination of references and ideas does justice to the highly varied combination of nations and authors included in the book. Despite its minor problems, *Subversive Silences* is delightfully heterogeneous and utterly convincing. Both experts and beginners in the discipline of Latin American literature will find it worthwhile.

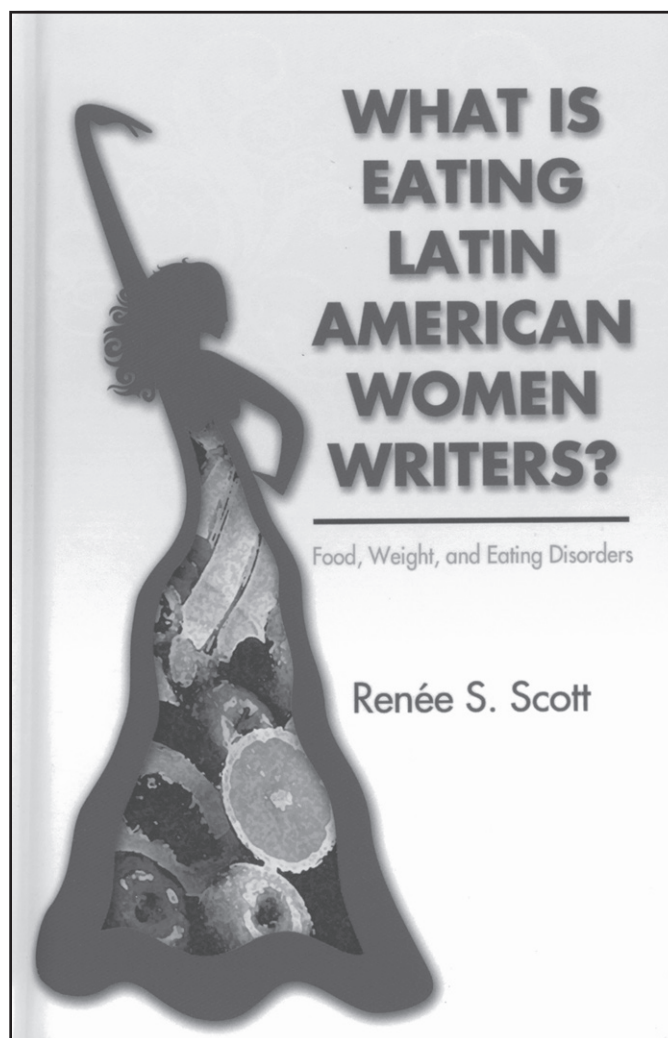
What is *Eating Latin American Women Writers? Food, Weight and Eating Disorders*, by Renee S. Scott, similarly considers works by contemporary writers from Chile, Puerto Rico, and Mexico and writers of Mexican heritage in the U.S., such as bestsellers Isabel Allende, Sandra Cisneros, and Laura Esquivel as well as lesser-known

lectual history of the critical attention paid to matters of weight and eating disorders. She demonstrates that many literary works attempt to contest dominant notions of feminine beauty and weight while at the same time appearing to uphold those very notions. For example, in a careful reading of Isabel Allende's *Afrodita*, an epicurean work on food and its aphrodisiac pleasures, she says that the piece "points toward a feminist cosmovision" and that its "main premise is that women need to pursue their own pleasures of the flesh" (p. 43). Scott demonstrates that even a text such as Allende's contains an embedded series of attitudes that treat the larger or older female body — the body outside social norms — as lesser body or unworthy of pleasure, for instance, when Allende suggests that she herself has reached an "age when it is no longer flattering to walk around the house" in the nude (p. 45).

On the whole, *What Is Eating Latin American Women Writers?* contains very measured arguments supported by a solid theoretical framework. Since Scott is working in a relatively unexplored field of literature, one may get the sense that she is improvising as she goes along. Rather than becoming a hindrance, this improvisation is refreshing to observe as it unfolds, as Scott often ballasts her arguments

about food and eating disorders with larger arguments about social class, ethnicity, and gender. For example, while interpreting the title of Sandra Cisneros's novel *Caramelo*, she moves seamlessly from "gastronomic refer-

writers such as Brenda Morales and Andrea Maturana. Scott begins with a review of anthropological approaches to the cultural relevance of food and eating, especially Levi-Strauss's seminal work *The Raw and the Cooked*, before going on to sketch out a broad intel-



ence" (p. 98) to the caramel-colored shawl that "becomes a symbol of the [protagonist's] family history as it tries to find a place for itself in the United States" (p. 98), and on to the implications of "social and racial prejudices in Mexican society" (p. 99) that the word entails as it refers to several characters' skin color in the novel.

Scott's work, like Weldt-Basson's, navigates a great geographical swath, and so it has much to offer beginners and specialists alike. This book might be of particular use to college instructors looking to design syllabi that include lesser-known Latin American voices who contribute much to ongoing debates of gender and identity.

Anna Marie Sandoval's *Toward a Latina Feminism of the Americas: Repression & Resistance in Chicana & Mexicana Literature*, as the title implies, makes no bones about advocating for a united vision of Latin American and Latina experience. Sandoval anchors this argument in a personal anecdote: as a Chicana studying abroad in Mexico City, she did not feel as physically other, as excluded or different, as she so often did in mainstream U.S. Anglo culture (pp. 1–3). While an analysis of how she most certainly *was* culturally other while studying in Mexico might have rounded out her argument a little more convincingly, Sandoval maintains the fairly straightforward line of reasoning that since there are shared historical parallels between Mexican women writers and Chicana writers, there ought to be a unifying theory as

to how to discuss their work. Her theory seems to be that since both groups of writers are currently viewed through a less favorable lens than are their male counterparts, they must engage in a sort of common subversive backtalk.

As exciting and potentially useful as this premise sounds, the book's lack

Feminist Criticism can be repeatedly detected in the background. Unfortunately, Sandoval does not take the same care that Castillo does, or for that matter that the other critics included in this review do, to parse out important matters of difference. In short, for a Chilean, Argentine, or Peruvian

feminist it would almost certainly not make sense that feminist literature by Mexicans and Chicanas should somehow stand in for a feminism for all of the Americas.

Of all the books included in this review, Sandoval's is probably the best for readers new to contemporary Latina and Latin American literature. While it is the weakest in its use of critical theory, often skipping over complex critical concepts without teasing out many of their implications, it raises important and interesting questions. For example, Sandoval expresses concern over what she perceives as the mainstream co-opting of writers such as Cisneros or Esquivel. She sees their work as engaging in a dialog with cultural symbols that can be used to perpetuate negative stereotypes. "Who becomes invested in these symbols," Sandoval asks, "and why?"

(p. 18). Unfortunately, she offers no real response to this question.

Employing a generally appealing personal tone that she inherits from Gloria Anzaldúa, among others, Sandoval's work here is, at its best, a fundamental and impassioned defense for the necessity of literature. "[P]assion for literature is what led me to the world of academia," she writes, "and

TOWARD A LATINA FEMINISM OF THE AMERICAS REPRESSION & RESISTANCE IN CHICANA & MEXICANA LITERATURE

ANNA MARIE SANDOVAL

of intellectual rigor keeps it from being fully developed. Perhaps most problematic in Sandoval's framework is the gesture, as the title implies, of applying this Latina feminism to the American continent as a whole. Obviously, Sandoval is paying homage to the critic Debra Castillo, whose 1992 work *Talking Back: Strategies for a Latin American*

that passion is what keeps me here” (p. 91). Her discussion of literature as a deeply personal and passionate commitment could certainly foster interesting discussions among undergraduate students.

Another work that is obviously passionately crafted and yet extremely solid and thoughtful is Nancy LaGreca’s *Rewriting Womanhood: Feminism, Subjectivity and the Angel of the House in the Latin American Novel, 1887–1903*. Focusing more strictly on Latin America, this text examines the work of nineteenth-century writers from Mexico, Peru, and Puerto Rico. It is a critical tour de force, methodically researched and referenced and, as if that weren’t enough, written in a thoroughly engaging style. For each of the three countries, one chapter explores the place of feminism in the general national context and at the level of politics and culture, and the next chapter zeroes in on a literary work produced in that national context. Within this cleverly simple design, LaGreca creates a work that is revelatory as it explores works that heretofore were virtually ignored by Latin Americanist scholars. It is also highly relevant, as it engages with some of the most pertinent critical works in gender studies and literary studies: How does a woman writer negotiate and represent womanhood when the system of circulating such ideas is tightly restricted? How does the literary establishment tolerate women writers and go through a process of change itself at the same time?

LaGreca does a commendable job of showing how the women writers she analyzes anticipated the disapproval their works would elicit and thus opted to “criticize obliquely” (p. 24). At the same time, she avoids the pitfalls of attempting to enunciate “a single, unified, coherent type of womanhood put forth by Spanish American women” (p. 25), by tempering all her analyses with very detailed accountings of the internal sociopolitical workings of each nation she looks at. Her careful reading of *La hija del bandido*, a fanciful novel written in the 1880s about a free and relatively empowered female Mexican highway bandit, is situated in an equally careful reading of Mexican politics and society of the period. Her consideration of the 1889 Peruvian novel *Blanca Sol* as a possible retelling of the Cinderella tale is balanced by a precisely researched accounting of the Cinderella story as seen in operas, plays, and books that an intellectual at the time and in that place would reasonably have had access to.

All four of these works share an international perspective that sheds light on tendencies in the Latin American region and contributes to ongoing discussions of representation and identity in and around Latin American literature. Three of the works — *Subversive Silences*, *What is Eating*, and *Toward a Latina Feminism* — go further

to include Hispanic writers in the U.S., and thus will be of great use to generalist scholars of contemporary Latin American literature, Latino studies, and, more particularly, Chicano studies. Furthermore, because they engage works by such Latin American writers as Laura Esquivel and Isabel Allende, these three are more geared toward a U.S. audience with a general interest in Latin America. LaGreca’s work might be more tailored to the specialist in late nineteenth- or early twentieth-century Latin American literature, with its engagement in the critical discourse surrounding that period, but her historical research is fascinating and convincing reading for any student or scholar looking for deeply rooted analyses of women’s status in very different cultures and moments. All four books, by offering close and detailed glimpses of cultural conflicts that can arise around the issue of gender, and by raising questions about the subtleties involved in these conflicts, will challenge readers to rethink their notions of resistance.

[John H. Burns is an assistant professor of Spanish at Rockford College in Rockford, Illinois.]

PROFESSIONAL READING

CRITICAL TEACHING IN THE LIBRARY

by Alycia Sellie

Maria Accardi, Emily Drabinski, & Alana Kumbier, *CRITICAL LIBRARY INSTRUCTION: THEORIES AND METHODS*. Duluth, MN: Library Juice Press, 2010. 358p. pap., \$35.00, ISBN 978-1936117017.

Although academic librarians constantly instruct the curious and the assignment-laden, most librarians are not formally taught to teach. Our training comes on the job, at our own inclination, and among colleagues who might feel as adrift as we do about pedagogy. I often have conversations with colleagues about how we desire to transform our teaching. We want to get beyond tutorializing, demonstrating, and showing students where to click on a webpage. We are interested in helping with more than finding the full text or exporting a citation — but often we are bound to these topics in our classrooms because students must know how to do these things (and somehow all of our websites, catalogs, and databases aren't easy enough to navigate and instruct on their own — yet).

"Information literacy" is the raft that we cling to in the uncertain waters of library instruction. It has become one of the most influential concepts in academic librarianship; it is now a staple in library classrooms and in the pedagogical assessment of library instructors. Yet even in this environment, where teaching is the bedrock of academic library work, we still struggle to define the concept of information literacy. Library scholars point out that definitions are vague (p. 151), that there remains a "definitional debate" within the field, and that a "rigorous and multifaceted understanding of the concept" still needs to be developed (p. 22).

The Association of College and Research Libraries (ACRL) defines information literacy as "a set of abilities requiring individuals to recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information."¹ ACRL has also set the standard within academic librarianship; its set of information literacy guidelines has been widely accepted as the best teaching tool for library educators.

Another, smaller group of library educators are likewise struggling with information literacy, but in a different manner. They are not agonizing over its definition, but assessing whether the current frameworks and ACRL standards are appropriate, or enough — as we teach within an increasingly politicized and commodified information landscape. These librarians worry that our underdeveloped concept of information literacy is not adequate for teaching students about issues that affect not only their homework, but also their daily lives. They feel that it is not sufficient to help students locate data; it is also their job to help students contextualize and critique information systems. These librarians are opposed to the "banking system" of education, in which students are viewed as empty vessels, waiting to be filled with information. They object to the notion that the instructor is the only authoritative source of useful information, and to the practice wherein students collect or

"bank" information from teachers only until it is time to pour it back out on a test. These librarians question the very possibility of assessing critical thinking, as well as the role of the academy in our work. They refuse to believe that a classroom can be entirely neutral, just as radical librarians have critiqued the idea of neutrality in collection development and cataloging. Striking out from library worlds, these librarians have become interested in the pedagogy of other fields, and they are particularly interested in social justice and critical teaching. They explore how critical pedagogical concepts can be taught in the library classroom. They want to invite the lived experiences of each student into their classrooms and urge each researcher to explore boundaries and areas of conflict.

Three such librarians recently edited and published *Critical Library Instruction: Theories and Methods*. Within this work, the goals that Maria T. Accardi, Emily Drabinski, and Alana Kumbier shared were to "get a group of librarians together to talk about the ideas that background critical practice in the classroom — from Freire's models of liberatory teaching to Kapitzke's criticisms of standards models to Elmborg's blending of literacy theory and library practice" (p. x).

Outside of librarianship, critical pedagogy has been described by leading scholar Ira Shor as "a social justice curriculum specifically designed to

question the status quo and promote democracy, peace, equality and ecology, at home and abroad.” Shor also stresses that questioning the status quo can mean many things (Tea Party members can be said to do it, for example); critical pedagogy is further distinguished by being “bottom-up, oppositional, insurgent, and counter-hegemonic.”² Shor studied with Paulo Freire, who is considered by many to be the founder of critical pedagogy and who is cited in many of the essays in this collection. Many other critical educators are referenced (Henry Giroux, James Elmborg, bell hooks, and Cushla Kapitzke are among the most popular), making the book’s collected bibliographies important starting points for librarians interested in further study of pedagogy.

“Ours is a profession that often splits working and thinking in two,” the editors write in their introduction to *Critical Library Instruction*; “theorizing goes on in LIS doctoral programs while front-line librarians concern themselves with ‘best practices’ at the service desk” (p. ix). It is clear that Accardi, Drabinski, and Kumbier had praxis in mind in this volume. Many of the entries detail the classroom experiences of practicing librarians, and some include sample assignments and rubrics that the writers have used in their teaching. The book offers not only applicable solutions for the teaching librarian, but also thought and theory for those who are interested in the underbelly of the pedagogy.

The book is grouped into five sections: “Conceptual Toolkit,” “Classroom Toolkit,” “Teaching in Context,” “Unconventional Texts,” and “Institutional Power.” In the first section, Jonathan Cope explores how library educators involve (or ignore) issues of social power in their scholarly work on the subject of teaching. Employing the work not only of Gramsci and Foucault but also of Pawley and Wiegand,

Cope grounds his examination of LIS literature within a larger theoretical framework of the study of power. This essay is illustrative of the whole of the volume: it is thoughtful, well-written, and broad in its bibliographic reach. Like Cope, many of the librarians in this volume look at work beyond library literature and acknowledge the political environment in which we teach.

Many of the essays speak out against patriarchy and hegemony in the classroom, and two directly discuss critical feminist pedagogy. Sharon Ladenson explores the tenets of feminist teaching in “Paradigm Shift: Utilizing Critical Feminist Pedagogy in Library Instruction,” arguing that feminists must “resist educational practices that promote and foster passive behavior” (p. 105). She points out that women’s studies classes are often the only places in the university where students are allowed to bring their daily life experiences into their studies and are expected to examine how their experiences are rooted in social positions based on class, gender, race, ethnicity, and sexual preference.

Ladenson’s goals in her library classroom are to invite collaboration among students and to foster active engagement and critical thinking. She describes teaching library sessions for a Michigan State University first-year undergraduate writing course in which students explore biographical information about women (which is sadly still a complex topic on which to find information). Through her employment of critical feminist pedagogy, not only are her students more engaged, but she becomes more involved when she uses her own interests in critical feminism to frame her teaching.

In the volume’s final essay, Cathy Eisenhower and Dolsy Smith take on critical pedagogy, asking important questions about their own work and

pointing to feminist criticism of critical pedagogy (which has been acknowledged by such scholars as bell hooks and Elizabeth Ellsworth). They ask,

How are librarians to work toward social justice in the library classroom, if when we hold our educational philosophies — and our very selves — up to meet our practices in the mirror, those practices are often not our own but those of the faculty with whom we collaborate? Is such social justice work even a reasonable desire given the particular ways librarians are suspended in the bureaucratic structures of a corporate university? (p. 306)

Eisenhower and Smith question critical pedagogy’s reliance on rationalism, they question the role of a teacher as a consciousness-raiser, and they are careful to point out that education does not *form* but rather *informs* a person. They include labor issues in their discussion of the information industry, and they assert that users are creating as much as they consume (e.g., Facebook and Wikipedia). Finally, they wonder whether we librarians are indeed defiant enough to make a difference. This final essay offers an important critique as we move forward, and as library instructors experiment in their classrooms with critical pedagogy and other educational theories. It is wonderful to see Eisenhower and Smith’s work in this anthology, as it instantly challenges the limitations of this very work.

Critical Library Instruction is one of the most intriguing and intellectually satisfying books that I have read on the subject of teaching in libraries. Many of the essays begin by describing difficulties that I have shared or topics that I often struggle with when I am considering what I can attempt to ac-

comply with a class (in 50 minutes or less!). This book has helped to fill a void in library literature that divided theory and practice, and it has critically evaluated the goals and effects of our teaching. *Critical Library Instruction* propels the literature into deep reading and critical thinking about the underlying structures of knowledge production, and offers a vision of librarianship that touches the real lives of our students. This book invites the experiences, observations and interests of our students to become a part of our practice. It also acknowledges the impact of the politicized world in which they live, and helps us find ways to allow this world to inform our collaborations with them.

Many librarians joined the profession because of our commitment to issues at the heart of librarianship: we're committed to equal access to information. We want to share the joys of learning with those around us, but we also see that sharing itself is becoming increasingly threatened in our socio-political situation, as intellectual property giants and corporate monoliths struggle over the control of information distribution and try to make information a consumable and ephemeral product.

These issues — equal access to and the sharing of information — can easily be overlooked in the shadow of more dramatic spectacles where governmental secrets are leaked or our personal records are owned by big businesses. Recognizing the political significance of the informational structures in which we live and work is crucial to our labor within the library and to our ability to help our fellow citizens make decisions at the reference desk and in the classroom. *Critical Library Instruction* is a crucial text for those who are interested in conscious teaching — within these systems, and in the library.

Notes

1. "Information Literacy Competency Standards for Higher Education," "reviewed by the ACRL Standards Committee and approved by the Board of Directors of the Association of College and Research Libraries (ACRL) on January 18, 2000, at the Midwinter Meeting of the American Library Association in San Antonio, Texas," and posted online at <http://www.ala.org/ala/mgrps/divs/acrl/standards/informationliteracycompetency.cfm>.

2. Ira Shor, "Critical Pedagogy and Library Instruction," Lecture for the Library Association of the City University of New York, Brooklyn College Library, May 8, 2009.

[*Alycia Sellie is a librarian at Brooklyn College and a student of American studies at the CUNY Graduate Center. She recently released issue #2 of The Borough is My Library: A Metropolitan Library Workers' Zine at the Desk Set's annual Biblioball in Brooklyn, and is also working on "The Readers' Bill of Rights for Digital Books," a campaign that aims to preserve our right to read in electronic formats. She can be reached at <http://alycia.brokenja.ws>.*]

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FEMINIST VISIONS

SILENT CHOICE, HOLY CHOICE: DOCUMENTARY FILMS ABOUT ABORTION

by Nadean Bishop

SILENT CHOICES. 60 mins. Directed, produced, & edited by Faith Pennick, Organized Chaos Mediaworks, 2007. Distributed by New Day Films; phone: (888) 367-9154; website: www.newday.com. DVD (ISBN 978-1574482102). Purchase: \$250.00 (colleges, universities, private institutions); \$99.00 (libraries, high schools). Rental: \$75.00.

THE COAT HANGER PROJECT. 53 mins. Directed by Angie Young, 2008. Distributed by the Coat Hanger Project, P.O. Box 277, College Park, MD 20741; phone: (202) 290-8286; website: www.thecoathangerproject.com. DVD. Purchase: \$150.00 (institutions, libraries, & women's studies programs, including unlimited screenings); \$15.00 + \$4.95 S/H (individuals in U.S.); \$15.00 + \$9.95 S/H (individuals internationally).

Early in my tenure teaching “Women in Literature” in our women’s studies program at Eastern Michigan University, I was staffing a table on abortion at a large conference, and Jo Freeman stopped to talk. Before she left, she invited me to write a chapter on abortion for the women’s studies text she was putting together, which became *Women: A Feminist Perspective*.¹ Years later, when I left academe to become an American Baptist pastor, not one parishioner came to talk with me about an unplanned pregnancy. When I became the executive director of the Minnesota Religious Coalition for Reproductive Choice (RCRC) after retiring from the pastorate, many of the dozens of women I counseled in the All-Options Clergy Counseling Service were afraid to talk with their own pastors about this highly emotional subject. I tried hard to be a good listener so that each woman could probe her own religious experience; I often used the prompt, “Do you think your God wants what’s best for you?”

These two prize-winning videos do some of the same work I was doing at RCRC: allowing women to consider all their options before making what is a very controversial choice, no matter what their decision turns out to be.

Faith Pennick’s *Silent Choices* fills a void by giving a balanced historical overview of the abortion debate in the Black community, along with moving personal stories about choice. Three women who chose to have abortions while in college talk honestly about the emotional turmoil they experienced in making those decisions:

Angela, who had her abortion during the 1960s, felt a lot of shame and grief that she worked through much later in her life. Her pre-Roe abortion was performed by a “mean man” in an unsanitary setting and made her feel dirty. Her

feelings and insights into her “I want to be free” personality are revealed against a background of meditative music. Qrescent and Lori, both of whom chose abortion in much more recent times and did not have to worry about the risks of illegal procedures, nevertheless both struggled with their own ambivalence and with the reactions of boyfriends and friends. Qrescent talks with her “super-Christian” girlfriend, who is able to support Qrescent in choosing freely because her sister had to go through something similar. Lori, who had her first abortion before her junior year in London, ultimately breaks up with her fundamentalist boyfriend after her return from England and a second abortion. Lori’s good-hearted mother expresses qualms, but supports her decision. Qrescent’s and Lori’s emotional stories are told against a background of funky music suited to recent times.

Spliced into these moving accounts are fact-filled segments telling the early history of the reproductive freedom movement and the views of Black leaders from the time of the Civil Rights movement through the present. For example, Martin Luther King, Jr., was pro-choice, but Fannie Lou Hamer (who was sterilized without her consent) was anti-abortion.

Lori’s trip to the 2004 March for Women’s Lives in Washington, D.C., illustrated with rousing scenes of thousands of pro-choice activists and leaders, serves as a transition to the anti-choice section of the documentary, which is introduced by the signs and speeches of anti-abortion activists on the sidelines of the same march. This middle portion of the film centers on the ministry of the Rev. Clenard Childress, pastor and director of L.E.A.R.N., a New Jersey residential center for pregnant women and new mothers.



Two very young women are shown hugging and caring for their babies in the home, and scenes of prayer circles reinforce the theme of nurturance and care. One of these young women says, "Women should wait to have babies until they are old enough," but when asked why *she* didn't wait, she just shrugs.

Two other pro-life women speak of their experiences. Annette dogmatically asserts that no Christian can be pro-choice because abortion is an abomination to God. Lydia tells about having become sexually active at age 31 (in 1995) and having decided that abortion was not something she could ever consider, because it is "the murder of a human being." Other pro-life college women argue that "God wants every child to be born."

The Rev. Dr. Carlton Veazey, president and CEO of the Religious Coalition for Reproductive Choice, refutes the contention that all Christians must be against abortion. Then Loretta Ross, co-founder of the Women of Color Health collective and of SisterSong, speaks out for the rights of all Black women. Finally, in a rather distracting coda,

several women discuss the statement "Abortion is a white women's issue; black women have more important things to think about." One of the participants says immediately, "Whites don't own it!" After more discussion, the participants conclude that abortion really is a Black woman's issue, because currently 31.7% of all abortions are performed for Black women, a percentage much higher than their proportion in the population.

The other documentary under review, Angie Young's 2008 *The Coat Hanger Project*, provides a comprehensive history of the reproductive freedom movement, featuring the slogan of the project that produced the film: "Keep abortion safe, legal, and accessible. No exceptions. No apologies." Images of coat-hanger earrings and necklaces are shown to dramatize the bloody consequences of self-abortions and botched back-alley procedures before *Roe v. Wade* was decided in 1973. Provider Dr. Mildred Hanson describes the horrors of the pelvic abscess and sepsis that could result from clumsy attempts to abort a fetus. Hanson worked in the early days before *Roe*, when abortions could be done legally in Minnesota to "save the life of the mother," with the consent of two physicians. The chance of complications in a legal abortion is less than 1%, contrasted to the high mortality rate before first-semester abortion was declared legal.

This powerful film begins with women from Cambodia and El Salvador telling terrifying stories of abortions in challenging circumstances to underscore the startling statistic that, annually, 60,000 to 80,000 women worldwide die from illegal abortions and five million suffer injuries. The filmmaker then informs us that more and more states in the U.S. are "chipping away at abortion rights" through twenty-five to fifty bills passed each year, making clear the implication that the worldwide picture could portend our future in this country if reproductive freedom is not protected.

The case of South Dakota provides a cautionary tale. In 2006, after Justices Roberts and Alito were appointed to the U.S. Supreme Court, legislators in South Dakota voted to outlaw all abortions without exceptions, hoping to provide the test case that would overthrow *Roe v. Wade*. When voters defeated this by a margin of 60/40 in November 2006, S.D. politicians added an exclusion for rape, and this new version was narrowly defeated in the general election of 2008.²

The film describes several historical efforts to prevent back-alley abortions. One was the "Clergy Counseling Service," an interfaith network of clergy, founded by American Baptist Howard Moody, that found safe abortion providers

for hundreds of women in the early days. From 1968 to 1973, Chicago's Abortion Counseling Service, nicknamed "Jane," served hundreds of women a week, sometimes using trained volunteers to suction out first-trimester fetuses. And one ingenious provider did abortions off-shore on ships beyond the reach of U.S. law.

A female Marine tells her story of attempting a self-abortion using a laundry pen while she was in Iraq, since abortion is outlawed in all military hospitals. She almost died and was declared "psychotic" for the attempt. A women's studies professor narrates the frightening story of a rapist who tried to block his victim from getting an abortion by claiming "paternity rights." A provider explains that abortion involves "spirituality, communication, and intimacy issues as well as surgical issues," and must be dealt with in a much broader context than previously thought.

The Coat Hanger Project argues that a new "theoretical thinking" must emerge in which we reject settling for

"the choices Patriarchy gave to us." The reproductive justice movement teaches that women must feel free to be "pro-abortion," since legal abortion saves lives and allows young women to complete their educations so that their life choices are enhanced. The film shows scenes from a SisterSong Women of Color Health Collective conference, titled "Let's Talk about Sex," that expanded the framework for discussing reproductive justice by including the plight of "gender-ambiguous persons" such as transgender and intersex individuals. Loretta Ross, a founding member of SisterSong, also speaks about abortion as part of a radical analysis of all gender-based oppression in our "racist, classist, sexist, homophobic, white supremacist society." She wittily said that "[w]e must not have an oppression Olympics," but must "take everybody's suffering seriously."

In the film's conclusion, several groups are shown doing actions for choice. The "Feminist Outlawz" of Atlanta, Georgia, choose to express their "rebel consciousness" by doing silent counterprotests at anti-abortion demonstrations. Counterprotestors in Falls Church, Virginia, carry clever signs saying things like "Who Would Jesus Harass?" wherever anti-choice forces show their bloody posters. The D.C. Abortion Fund raises money by selling jock straps they've found at Goodwill and wildly decorated. Demonstrations against anti-abortion forces include a gorilla theater group that features "Father Blah Blah" dressed in clerical garb, saying "Blah Blah" loudly. I personally thought the closing, featuring masked "Furries for Choice," was over the top, but it added a whimsical touch to an otherwise serious polemical piece.

Maria Nakae of the Asian Communities for Reproductive Justice captures the essence of this film on the Project's website:

By placing our reproductive health and rights within a social justice framework, the Reproductive Justice Movement offers an authentic way for us to understand how reproductive oppression — the control of our bodies, sexuality, and reproduction — is a result of intersections of multiple oppressions based on race, class, gender, sexuality, ability, age and immigration status, and is inherently connected to the struggle for social justice and human rights.

Both of these films are perfectly suited for women's studies classes. The Guttmacher Institute has provided up-



to-date statistics for both, and both include a wide range of experts and have women of many ethnicities among their presenters. *Silent Choices* is the more polished and professionally produced of the two, using original artwork and original musical compositions by Richard Sussman. It would lend itself easily to being shown in segments for class discussion. The issues raised in *The Coat Hanger Project* are more urgent, however, and are presented with a more political focus, so I think this one needs to be seen initially in one swoop. After the impact of that viewing, the class will want to return again and again to assertions made and stories told. *The Coat Hanger Project* would clearly be preferable for activists who are ready to mobilize pro-choice opinion in their locales.

As a reviewer of dozens of films around the abortion issue for five years as part of a panel assembled by the Minnesota Department of Education, I can say that these two films are far better than most produced on this issue.

Notes

1. My chapter first appeared in the second edition, published in 1979 (Palo Alto, CA: Mayfield Publishing Company), pp. 39–53.

2. It was Angie Young's experiences in South Dakota that inspired this film.

[Nadean Bishop received her Ph.D. from the University of Wisconsin–Madison in 1972, the same year she co-founded the women's studies program at Eastern Michigan University, where she taught for twenty-five years. Her publications include poetry, chapters in two women's studies texts, and a dozen articles on women poets, and she was awarded several NEH fellowships. She completed her seminary training at Pacific School of Religion in 1985 and served two churches before retiring in 2000; she then led the Minnesota Religious Coalition for Reproductive Choice and later became executive director of CLOUT, Christian Lesbians Out Together.]



Miriam Greenwald

FEMINIST ARCHIVES

SEEK THE ROOTS: AN IMMERSIVE AND INTERACTIVE ARCHIVE OF BLACK FEMINIST PRACTICE

by Alexis Pauline Gumbs

“When I have been dead four and a half seasons, dry my words, seek the roots where they grow, down between the swelling of my bones...”

—Audre Lorde in her personal diary for 1974, archived at Spelman College

It’s a queer thing to sit alone in a room amidst the rubber-band-bound diaries of poet warrior Audre Lorde reading scribbles toward post-mortem instructions. In 1974, eighteen years before she died, Audre Lorde wrote the epigraph above, a sketch that was never included in a published poem or essay, and in 2009, seventeen years after her death, I copied it down and kept it close.

It’s a queer thing (and by queer I mean unlikely, magical, and against the current of the reproduction of oppression) that the work of a Black lesbian teacher mother warrior poet is even preserved in an archive on a college campus, so I take the event seriously. How does one ethically and effectively engage an archive of morbid thoughts and threatened utterances from the pens of dead Black feminists? What framework allows us to share traces of un-actualized projects, out-of-print masterpieces, and forgotten victories?

In 1978, four years after Lorde wrote and discarded these words, Barbara and Beverly Smith warned their fellow Black lesbian feminists not to depend on public and academic archives for their survival:

One thing we know as Black feminists is how important it is for us to recognize our own lives as herstory. Also as Black women, as Lesbians and feminists, there is no guarantee that our lives will *ever* be looked at with the kind of respect given to certain people from other races, sexes or classes. There

is similarly no guarantee that we or our movement will survive long enough to become safely historical. We must document ourselves now.¹

And by the time these words were available to readers, the urgency of the presentism the Smith sisters demanded was cruelly validated by the horrific murders of twelve Black women, day after day and week after week, in Boston during the first three months of 1979. *When I have been dead four and a half seasons, dry my words, seek the roots where they grow...*

There is a queer ecology to the practice of digging for and growing from *roots* that are never writ “mini-series large” (à la Alex Haley), but rather are grounded in unmarked graves, circumscribed by death, burn-out, and obscurity. But we, contemporary Black feminist thinkers, farmers, grassroots greenthumbs, are queer ecologists. Consider this article an introduction to the process of seeking and growing the roots of Black feminism through new media-enabled, community-accountable archival practice.

“Four and a Half Seasons”: The Concept of Eternal Summer

In a time when the planet is preparing to stop tolerating our collectively destructive capitalist relationship to life, resources, and the future, the Eternal Summer of the Black Feminist Mind project (see black-feministmind.wordpress.com), based in Durham, North Carolina, is a specific example of how to orchestrate an intimate, profound, and living feminist praxis. Eternal Summer is an in-between season, queer to the academic time of production and symbolic of the heat and imagined freedom of the season between harvest and planting. This multimedia-enabled educational

movement is an example of an ecological approach as a necessary alternative to an economic approach to the planet that reifies capitalism as a resource model and disrespects the vitality of other resources, especially spiritual and emotional resources and the wisdom of oppressed people.²

Through night schools, potlucks, podcasts, Internet videos, a public-access-channel TV program, an Internet TV station, an ongoing interview process, travelling workshops, blogs, and zine publications, the Eternal Summer of the Black Feminist Mind makes published, out-of-print, archived, and previously undocumented Black feminist strategies, poems, essays, newsletters, and practices accessible to a diverse community of parents, teachers, workers, organizers, and writers.

In the tradition of Ida B. Wells, Kitchen Table Press, and radical women-of-color bloggers, we use every means necessary to make our love accessible to our wider community of comrades and kindred spirits. We are thrilled by the resonance and participation that folks around the United States and the world have found in these projects that we created out of ancestral inspiration and our own local specific necessity. When we had the “Summer of Our Lorde” and read an essay by Audre Lorde and had discussion potlucks every month, like-minded people participated through the blog and had their own gatherings in the Bay Area, New York, Chicago, and D.C., and some folks even continued with an Autumn of (Gloria) Anzaldua. The School of Our Lorde (a night school in Alexis’s living room in Durham) has satellite campuses in Tuscaloosa, Chicago, New York, and Fayetteville and webinar participants as far away as the Rio Grande Valley and Cairo. Queer feminist organizers at Meem, a queer feminist organization in Beirut, Lebanon; at Fahamu, an LGBTQ organization in Nairobi, Kenya; and at the LGBTQ Shakti Center in Chennai, India, are using the multimedia educational tools and their own versions of the practices to support their amazing and specific work! Long-distance lovers all over the world also donate to Eternal Summer, mobilize resources at their schools, jobs, or organizations to hire Alexis to do workshops, lectures, or trainings, buy educational materials, donate proofreading, share connections, and give abundant advice and love.

“Dry My Words”: Preservation Toward Presence

So we dry words that were once flesh and blood and soak them like medicinal tea. We use Audre Lorde’s syllabi from the Lehman Teacher’s College and the John Jay College of Criminal Justice, in the School of Our Lorde unit on teaching and accountability; June Jordan’s long-out-of-print children’s books, book reviews, and speeches, in the June Jordan Saturday Survival School for families in Durham; nineteen weeks of video-blogged activities to go along with Lucille Clifton’s published poems about telling the hard stories and facing child sexual abuse, in the ShapeShifter Survival School; newspaper-clipping versions of June Jordan’s love poem to Fannie Lou Hamer, published in the New York Times after the Civil Rights heroine’s death, for the “Love Against Genocide” unit of the Nineteenth Freedom Academy on Love Poems; digitized Linda Tillery albums for the Eternal Summer Potluck Brunch about Black Lesbian Feminist Organizing in the 1970s; podcast activities with high-school-aged women on Sapphire’s out-of-print book of poems *Meditations on the Rainbow*. We dry found words, steep and drink and share them like tea, like their healing powers could purify and renew us from the inside out. And they do.

“Seek the Roots”: An Intellectual Imperative

The availability of information about the writing, teaching, correspondence, and activism of Black feminist literary figures that forms the core of the Eternal Summer canon is thanks to the queer (and by queer I mean unlikely, magical, etc.) practice of archiving the work of some specifically recognized and broadly published Black women, despite the predictions of the Smith sisters. In particular, the Dionne Brand Papers in the National Archives of Canada, in Ottawa; the Audre Lorde and Toni Cade Bambara Papers at the Spelman College Archives in Atlanta, Georgia; the Lucille Clifton, Thulani Davis and Broadside Press, and Alice Walker Papers at the Emory University Manuscript and Rare Book Library in Atlanta, Georgia; the Cheryl Clarke Papers at the Black Gay and Lesbian Archives at the Schomburg Center at the New York Public Library; the Barbara Smith, Audre Lorde, and African Ancestral Papers at the Lesbian Herstory Archives in Brooklyn, New York; and the June Jordan Papers at the Schlesing-

er Library at Harvard University in Cambridge, Massachusetts, have been crucial to my own access to unpublished and historical information.

I consider it the least we can do, those of us with access to the time and resources to spend days and weeks in established archives reading letter after note after journal after manuscript of Black feminist writers who have institutional archival space; those of us who spend their dollars on out-of-print, dog-eared Black feminist books sold on eBay by the nephew of the Black feminist bibliophile we never heard of; those of us with the audacity and connections to track Black feminist elders down and ask them how they did it and what they think; those of us reflecting every day on what we mean by queer and intersection, and by power, faith, and future. It is the least we can do to honor the instructions of Audre Lorde, *seek the roots*, to heed the admonitions of the Smith sisters to *document ourselves now*, in ways that include, affirm, and activate our whole communities. The Eternal Summer of the Black Feminist mind is part of a biodiverse ecology of Black feminist interactive and immersive archival projects, root sources, and life-cycle participants.

“Where They Grow”: Beyond Survival

In the tradition of Black feminists who were not content to wait for the reliability of historicity or institutionally validated importance, contemporary Black feminists are using the moment-to-moment updatable technology of blogs, interwoven with other forms of new media and creative and community-building educational events, to create an experiential archive of Black feminist practice.

In other words, the roots grow here at **mobile-homecoming.org**, an experiential archive that spreads interviews of queer Black elders via Internet video toward a series of nationwide replay events that teach the everyday practices of softball, healing circles, jam sessions, literary salons, and rent parties as community-building process.

The roots grow through the examples of immersive Black feminist archival work online, which include the documentary work of Black feminist scholars to chart their under-represented research topics even while they are researching their dissertations, such as **mississip-**

piappendectomy.wordpress.com, an online archive where Serena Sebring, a Ph.D. student in sociology at Duke University, compiles information about women of color and coercive sterilization in the United States as she finds it.

The roots grow through **nunezdaughter.wordpress.com**, where a blogger and Black feminist Ph.D. candidate who goes by the name Kismet articulates and demonstrates her theory of history and social justice. The roots grow through **elleabd.blogspot.com**, where Elle, a labor historian, self-identified southern *sistorian* who was honorably named “history provost of historical revolution” by fellow Black feminist blogger Black Amazon, offers historical insight based on the lives and resistance of working Black women in the United States to support an ongoing narrative about labor, maternity, resistance, and justice. The roots grow through **http: grou.ps/quirkyblackgirls**, a self-contained social network coordinated by Moya Bailey and Alexis Pauline Gumbs, where quotations from historical Black feminist texts, archival letters, and poems form the root of weekly inspirational messages and discussions.

The roots grow through **superhussy.com**, where Black feminist single mother Aeisha Turman creates content designed to intervene in the conversation about Black women, sexuality, and self-esteem. They grow through **problemchylde.wordpress.com**, where a Black feminist lawyer provides poetic and practical insight on injustices faced by Black women and girls. And they certainly grow through the **Crunk Feminist Collective (crunkfeministcollective.wordpress.com)**, a group blog inspired by the publishing emphasis of the 1970s Black feminist lesbian socialist Combahee River Collective, which consists of a group of self-identified “hip-hop generation feminists” who provide immediate and savvy critique on the complicated forms of oppression that hip-hop generation feminists face.

Although several of the bloggers who coordinate and generate content for the above sites have connections to academic institutions, the activity of these blogs speaks to the rejection of an academic timeline for the distribution of information that has been too long repressed, covered over, and ignored, and which the authors of these blogs find urgently valuable for the ongoing organizing and daily lives of the communities

to which they are accountable. For these reasons, some of the most productive and active new media archivists online are Black feminists who know firsthand about the ugliest faces of oppression in our times. We are INS raid survivors, single mothers, navigators of poverty and ableism, and survivors of sexual violence, and we are warriors.

It follows then, that the online archive of Black feminist practice not only is rich in information, but also transforms information into critical and visionary contexts for action. For example, Black Amazon, aptly named blog persona of intellectual and performer Sydette Harry, continues the struggle of Black feminists in the 1970s who spoke out against the marginalization of women of color in the feminist media (a trend that continues in the feminist blogosphere) and the continued misrepresentation of women of color in popular media more generally, generating almost daily critique and insight at **Having Read the Fine Print...** (guyaneseterror.blogspot.com), while women's studies doctoral student Renina uses her blog **Model Minority** (newmodelminority.com) to provide Black feminist insight on hip-hop culture and evidence for her visionary mantra that "Black girls are from the future."

New media forms of Black feminist archival practice are now being engaged by multiple generations of Black feminist scholars and activists, such as public intellectuals Melissa Harris-Lacewell (princetonprofs.blogspot.com) and Duchess Harris (sisterscholar.com) and, by the time this article is published, **The Feminist Wire** (www.thefeministwire.com), a collaborative project featuring a diverse team of writers coordinated by the intergenerational Black feminist and

womanist duo Hortense Spillers and Tamura Lomax, and even on Twitter by Black feminist historian Treva Lindsey, who tweets at @divafeminist.

This set of examples, which could also be called a resource list for any scholar wanting on-the-pulse information about the directions and directives of contemporary Black feminists, is not merely the online life of traditional academic work or a supplement to the "real" research practice highlighted by peer-reviewed journals and in monographs. It is evidence of a crucial strategy of survival: the transformation of information and communication into access, power, community, and visionary practice.

Notes

1. "I Am Not Meant to Be Alone and Without You Who Understand': Letters from Black Feminists 1972–1978" in *Conditions* 4, The Conditions Collective, 1978.
2. For more on an ecological approach, see "this is what it sounds like (an ecological approach)," in *The Scholar and Feminist Online* 8.3, Summer 2010 (www.barnard.edu/sfonline/polyphonic/gumbs_01.htm).

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CITATION TRACKING CITINGS AND SIGHTINGS

by Phyllis Holman Weisbard

Good news on the “cited reference” front: the pioneer cited reference source ISI (Web of Knowledge/Web of Science) is no longer the main game in town for tracking forward the influence of a journal article by finding out where it is cited. This is good for women’s studies scholars, since the Web of Science (WOS) approach has always been a decidedly flawed tool for the field.

Since WOS is so well accepted, however, it’s good to understand a bit about how it works before moving on to the newer citation trackers. Bear with me: this is subtle and technical, but I’ll try to make it understandable. WOS is made up of three databases: Science Citation Index (SCI) does full indexing of 6,650 “major journals” from 1900 through the present; Social Science Citation Index (SSCI), full indexing of over 1,950 journals plus “selected, relevant items from over 3,300 of the world’s leading scientific and technical journals” from 1956 through the present; and Arts & Humanities Citation (A&HCI) Index, full coverage of 1,160 journals and “selected, relevant items from over 6,800 major science and social science journals” from 1975 through the present.

The first use of WOS, therefore, is as a straightforward resource leading to the indexed articles. These indexes can be searched separately or together. Most women’s studies topics are best searched across SSCI and A&HCI together, because although SSCI includes women’s studies among the “disciplines covered,” there’s nothing explicit about women’s studies in the comparable list for A&HCI — yet we know that many women’s studies journals exist in the arts and humanities and that women/gender-related articles are frequently published in other arts and humanities journals as well. Leaving out SCI is helpful when one is interested in the social aspects of contraceptives, breast cancer, and other women’s health topics, when inclusion of purely scientific/medical articles in a results list will just be confounding. However, WOS is an incomplete resource for women’s studies topics because it does not index numerous important women’s studies journals, among them *Journal of Lesbian Studies*, *Feminist Media Studies*, *Journal of Feminist Family Therapy*, *Politics & Gender*, *NWSA Journal/Feminist Formations*, *Gender in Management*, *Gender & Language*, *Gender & History*, *Yale Journal of Law and Feminism* (or most other law reviews focusing on women/gender/feminism), *Women & Performance*, *Women in Judaism*, and *Women’s Studies Quarterly*.¹ Since we have better tools, such as the

database Women’s Studies International, for capturing women’s studies publishing, this gap in WOS coverage is mainly of passing annoyance (as in, “Gee, why don’t they include these journals?”).

But the “power” built into WOS that I wish to describe in detail is that it traces forward where a particular article has been cited. For example: you are interested in how often and where Anne McClintock’s article “Family Feuds: Gender, Nationalism, and the Family,” *Feminist Review* vol. 44 (Summer 1993), pp. 61–80, has been cited to date. *Feminist Review* is one of the journals indexed by WOS. Here’s how to run that search, which is illustrated in **Figure A**:

- [1] Select the Web of Science tab from the Web of Knowledge opening screen.
- [2] Select its “Cited Reference Search” tab.
- [3] Deselect SCI and leave SSCI and A&HCI checked.
- [4] Enter the bibliographic information about the article, paying attention to the WOS format, and click on “Search.”

Figure A

ISI Web of KnowledgeSM

All Databases Select a Database Web of Science Additional Resources

Search Cited Reference Search Advanced Search Search History Marked List (0)

Web of Science®

Cited Reference Search. Find the articles that cite a person's work

Step 1: Enter the author's name, the work's source, and/or publication year.

Cited Author: Example: O'Brian C* OR O'Brian C*

Cited Work: Example: J Comput Appl Math* journal abbreviation list

Cited Year(s): Example: 1943 or 1943-1945

Search Clear Searches must be in English

Current Limits: [Hide Limits and Settings] (To save these permanently, sign in or register.)

Timespan:

☞ All Years (updated 2011-04-23)

☞ From 1965 to 2011 (default is all years)

Citation Databases:

☐ Science Citation Index Expanded (SCI-EXPANDED) ~1965-present

☒ Social Sciences Citation Index (SSCI) ~1962-present

☒ Arts & Humanities Citation Index (A&HCI) ~1962-present

Figure B shows that WOS finds various hits corresponding to the article in question. Select them all, and click on “Finish Search.” WOS now displays 78 items citing the

Citation Tracking

Figure B

ISI Web of KnowledgeSM

All Databases | Select a Database | Web of Science | Additional Resources

Search | Cited Reference Search | Advanced Search | Search History | Marked List (0)

Web of Science®

<< Back to previous

Cited Reference Search. Find the articles that cite a person's work
Step 2 of 2: Select cited references and click "Finish Search."
 Select the references for which you wish to see the citing articles, then click the "Finish Search" button.
 Hint: Look for cited reference variants (sometimes different pages of the same article are cited or papers are cited incorrectly)

CITED REFERENCE INDEX
 References: 1 - 11 of 11

Select Page | Select All* | Clear All

Finish Search

Select	Cited Author	Cited Work [SHOW EXPANDED TITLES]	Year	Volume	Page	Article ID	Citing Articles **	View Record
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44			2	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	19		1	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	60		1	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	61		65	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	62		4	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	63		1	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	64		1	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	66		2	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	70		1	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV	1993	44	77		1	
<input checked="" type="checkbox"/>	MCCLINTOCK A	FEMINIST REV SUM	1993				1	

Select Page | Select All* | Clear All

Finish Search

McClintock article, as recent as in the latest issue (vol. 16, no. 4, 2010) of *GLQ: A Journal of Lesbian and Gay Studies* (see Figure C), as displayed at UW–Madison, including “Find-It” links to availability of the items on that campus.

Figure C

ISI Web of KnowledgeSM

All Databases | Select a Database | Web of Science | Additional Resources

Search | Cited Reference Search | Advanced Search | Search History | Marked List (0)

Web of Science®

<< Back to previous

Results Cited Author(McClintock A*) AND Cited Work(Feminist Rev*) AND Cited Year(1993)
 Timespan: All Years, Database(SOC, ABAC)

Results: 78

Refine Results

Search within results for

Subject Areas

- Area Studies (24)
- Geography (12)
- Sociology (10)
- Political Science (8)
- History (7)
- more options / values...

Document Types

- Article (87)
- Proceedings Paper (6)
- Review (4)
- Editorial Material (1)
- more options / values...

Authors

Publication Years

Institutions

Funding Agencies

Languages

1. Title: "CHECK ME OUT" Queer Encounters in Shaul Wale's Chic Point: Fashion for Israeli Checkpoints
 Author(s) Hosheng QZ
 Source: *GLQ: A JOURNAL OF LESBIAN AND GAY STUDIES* Volume 16 Issue 4 Pages: 577-587 Published 2010
 Times Cited 0
[Find It](#)

2. Title: The Family Is Worthy of Being Rebuilt: Perceptions of the Jewish Family in Mandate Palestine, 1910-1940
 Author(s) Riaz T
 Source: *JOURNAL OF FAMILY HISTORY* Volume 35 Issue 4 Pages: 395-415 Published OCT 2010
 Times Cited 0
[Find It](#)

3. Title: Twisted Materialism FROM PEACE TO VIOLENCE
 Author(s) Gentry CE
 Source: *INTERNATIONAL JOURNAL OF POLITICS* Volume 11 Issue 2 Pages: 235-252 Published 2009
 Times Cited 0
[Find It](#)

4. Title: Creating citizens through play: the role of leisure in Indonesian nation-building
 Author(s) Moser S
 Source: *SOCIAL & CULTURAL GEOGRAPHY* Volume 11 Issue 1 Pages: 53-73 Published 2010
 Times Cited 0
[Find It](#)

5. Title: UNDERGROUND VOICES, VIOLENCE IGNORED: Discourse, political violence and gender in the Rettig and Valech Reports
 Author(s) Viteri H
 Source: *LATIN AMERICAN RESEARCH REVIEW* Volume 44 Issue 3 Pages: 58-+ Published 2009
 Times Cited 0
[Find It](#)

However, this cited reference search is only looking for citings within journals indexed by WOS. In other words, every single one of these 78 citings is to an article in a journal indexed by WOS. If the McClintock article has been cited in any journals that aren't indexed by WOS — or in a book — you won't find out about those from the WOS Cited Reference Search. The McClintock article has, in fact,

been cited in such journals (e.g., in “Furies’ and ‘Die-hards’: Women and Irish Republicanism in the Early Twentieth Century,” by Louise Ryan, *Gender & History* vol. 11, no. 2, July 1999, pp. 256–275; and in “Women on the Frontlines: Rethinking War Narratives Post 9-11,” by Lorraine Dowler, *GeoJournal* vol. 58, nos.2–3, 2002, pp. 159–165), as well as in several books, among them *Race and Ethnicity in Latin America* (1997), *Feminist Methodologies for International Relations* (2006), and *Purifying Empire: Obscenity and the Politics of Moral Regulation in Britain, India and Australia* (just published in 2010). In terms of assessing the impact of women's studies scholarship, being cited in a book is as important as being cited in a journal article. And knowing about citings within some but not all academic journals due to the vagaries of indexing choices of a particular database leaves a lot to be desired.

Figure D

ISI Web of KnowledgeSM

All Databases | Select a Database | Web of Science | Additional Resources

Search | Cited Reference Search | Advanced Search | Search History | Marked List (0)

Web of Science®

Cited Reference Search. Find the articles that cite a person's work
Step 1: Enter the author's name, the work's source, and/or publication year.

Cited Author:
 Example: O'Brian C* OR OBrian C*

Cited Work:
 Example: J Comput Appl Math*
 journal abbreviation list

Cited Year(s):
 Example: 1943 or 1943-1945

It also is possible using the Cited Reference Search feature to find cited references to *some* individual articles from journals that aren't indexed by WOS, and to *some* books. This is most likely only in instances where someone publishing in one of the indexed journals has cited these works, thus bringing them into the WOS orbit.² For instance,

Figure E

ISI Web of KnowledgeSM Take the next step

Web of Science®

Cited Work List

Use the Browse feature to locate cited works to add to your query.

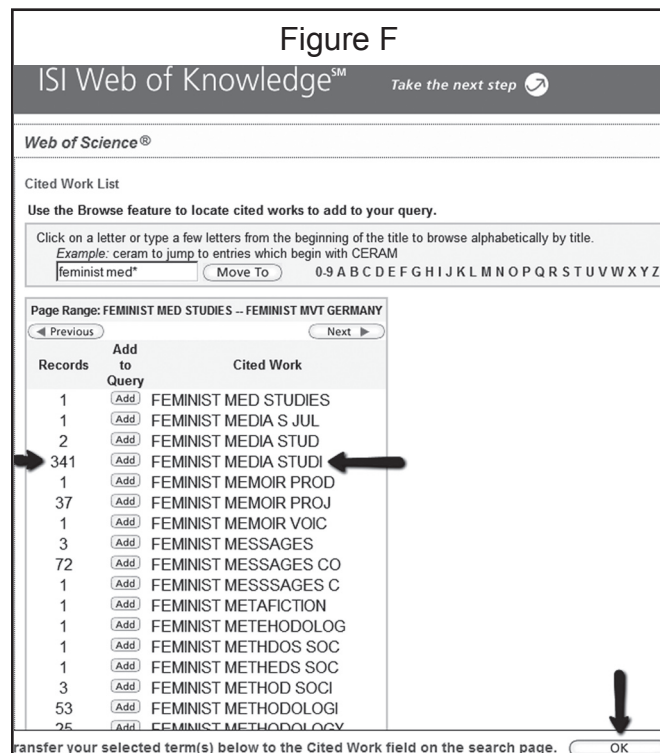
Click on a letter or type a few letters from the beginning of the title to browse alphabetically by title.
 Example: ceram to jump to entries which begin with CERAM

feminist med* 0 9 A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

Back to top

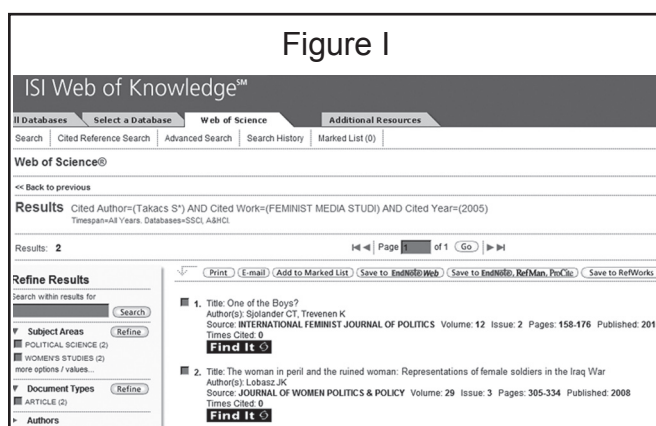
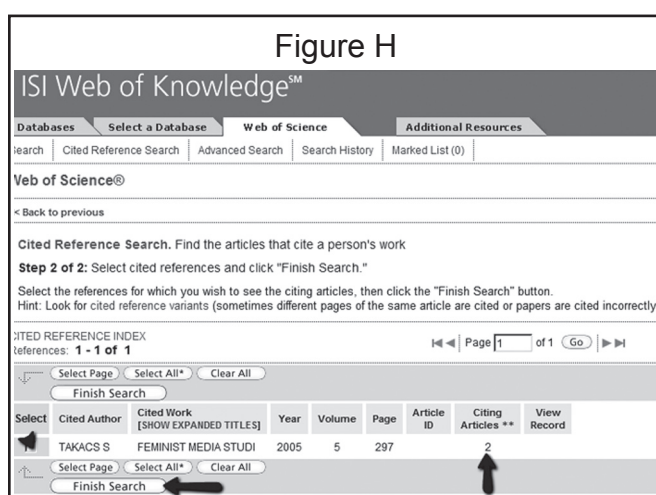
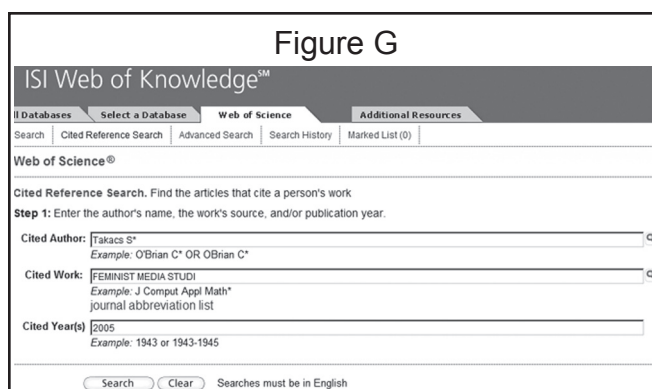
“Jessica Lynch and the Regeneration of American Identity and Power Post-9/11,” by Stacy Takacs, was published in *Feminist Media Studies* (v. 5, no. 3, 2005, pp. 297–310). As

mentioned above, *Feminist Media Studies* is not indexed by WOS. Nevertheless, searching for this specific citation is possible: Start with “Cited Reference Search” (Figure D); click on the icon to invoke the “Cited Work List” to find the correct abbreviation for the publication name. Then (Figure E), search for the beginning of the publication name (feminist med*), and click “Move To.” Note the probable abbreviation “Feminist media studi”) (Figure F), and add it to the search.



Back on the “Cited Reference Search” screen (Figure G), fill out the author and date. Note that there are two citing articles for this citation (Figure H). Select the citation and click on “Finish Search.” As you can see in Figure I, WOS now displays the two citations citing the Takacs article, one each from *Journal of Women, Politics, and Policy* and *International Feminist Journal of Politics*. As with the McClintock example, both of these journals are themselves indexed by WOS, but we don’t know where else Takacs might have been cited.

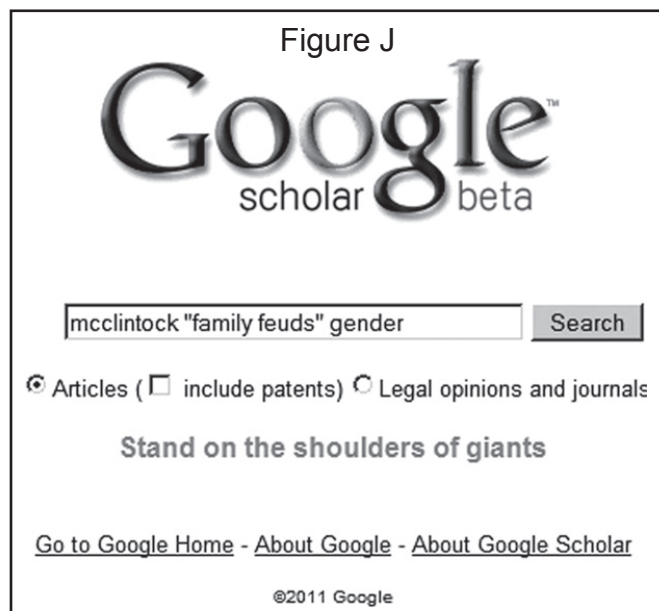
In summary, there are several defects in relying on WOS to follow citations forward. First, WOS looks for the citation trail only within the journals indexed in its database; second, WOS does not track books citing indexed articles. This means that if, for example, you’ve published in *Signs*, *Sex Roles*, *Feminist Studies*, *Feminism & Psychology*, *Social Politics*, or *Tulsa Studies in Women’s Literature*, your influence will be



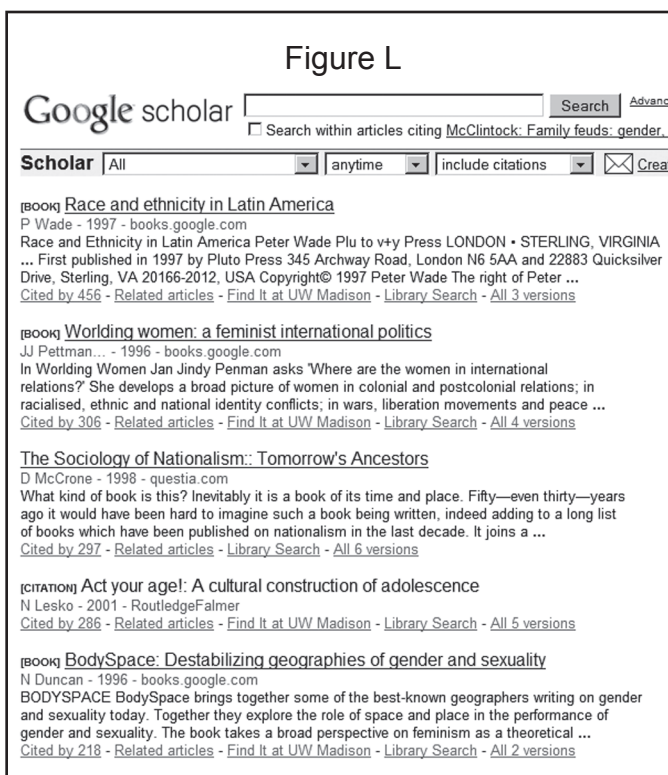
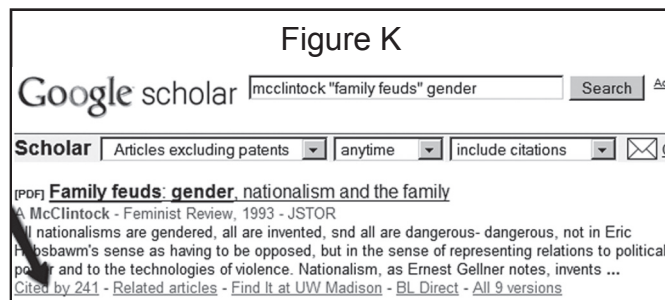
reasonably well tracked by WOS, but not if you’ve published in or been cited in *Journal of Lesbian Studies*, *Feminist Media Studies*, *NWSA Journal/Feminist Formations*, *Women’s Studies Quarterly*, or the other journals mentioned above — or in most books. Other problems: new journals, such as *Girlhood Studies*, take a long time to get established enough to the point where WOS will even consider them; and if someone cites your research in a newspaper account or extols your work in a blog posting, it is ignored by WOS.³

If you have ever prepared a tenure dossier and despaired of finding a way to highlight the significance of your work, take heart. Google Scholar — and, to a lesser extent, several other database vendors — to the rescue!

Let's take the two examples above — the articles by McClintock and by Takacs — and compare the results obtainable in WOS (78 citations for McClintock and 2 for Takacs) to those we can find using Google Scholar:



First, go to Google Scholar (<http://scholar.google.com>) and enter the author's last name and enough words from the article title to identify the article; see **Figure J** for McClintock. Click on "Search." Locate the entry for the article in question, note the number "Cited by," and click on that link; see **Figure K**. ("Find It at UW Madison" will only appear from UW Madison searches. Other campuses may have a similar configuration for Google Scholar.) Google Scholar finds 241 instances of citations to McClintock's article; the first ones are in **Figure L**. A similar procedure for the Takacs article results in 15 hits.



Cited books also get fuller treatment in Google Scholar. For example, WOS finds 91 citations of Michael Kimmel's important study *The Gendered Society* (Oxford University Press, 2000), but Google Scholar retrieves a whopping 517.

While Google Scholar casts the widest net, many database vendors also now include some form of forward citation tracking. EBSCO has added a "times cited in this database" link to some articles in some EBSCO products (SocIndex, CINAHL Plus), which duplicates the WOS procedure of relating one article solely to articles in that database or from a particular vendor. CSA (e.g., *Sociological Abstracts*) seems to do the same thing, providing a "Cited by" link for some items, leading to other items also within that same database. Proquest (e.g., Proquest Research Library) does better. Using "Cited by" as its indicator, it seems to include both material indexed in a Proquest database, including *Dissertations & Theses*, and material elsewhere. Like EBSCO and CSA, Proquest tracks only some of the items in its databases (or perhaps the others have not been cited anywhere). Forward citation tracking within these databases can be a convenient way of finding additional material on a given subject, but at this stage it is insufficient for comprehensive retrieval. This is an area of rapid change, however. Watch for further development of citation tracking in databases and "discovery tools" such as Summon or Primo.⁴

Notes

1. Woe unto anyone who searches for a journal with an apostrophe in its name; the search will fail. In other words, search for *Women's Studies International Forum* as *Womens Studies International Forum*.

2. I could not make this work for sample articles from *Journal of Lesbian Studies* or *Journal of Feminist Family Therapy*, as neither is in the Cited Work list. And the abbreviation for book titles in the Cited Work list is a bit arcane, e.g., FEMINIST ACAD CREATI for *Feminist Academics: Creative Agents for Change*.

3. In fact, Stacy Takacs' article on Jessica Lynch was mentioned in several blog posts after it was reprinted in the anthology *Why We Fought: America's Wars in Film and History*, Peter C. Rollins & John E. O'Connor, eds. (University Press of Kentucky, 2008).

4. These are tools that allow for easy searching across multiple platforms and products.

[Phyllis Holman Weisbard is the women's studies librarian for the University of Wisconsin System and the co-editor of Feminist Collections.]

Women's Studies Consortium University of Wisconsin System



The UWS Women's Studies Consortium works to ensure the continued development of Women's Studies in the UW System, to maintain a national prominence in the field, and to create a unique inter-institutional model for educational innovation. The Consortium serves as the formal organization of the fourteen campus-based Women's Studies programs and UW Extension, as well as the Office of the Women's Studies Librarian and the Women & Science Program.

The Consortium focuses on initiatives in instruction, research, outreach, library resource development and international programs; encourages all the UW System Women's Studies programs to fulfill central goals of the mission of the University, leading to the continued growth and development of education by, for, and about women in the State of Wisconsin; offers, through its Women's Studies programs, approximately 300 courses to a total of over 8,000 students yearly; and promotes communication and collaboration among the System's Women's Studies departments, programs, research centers, faculty members and scholars.

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ROUND-UP 4: FACEBOOK, PODCASTS, & TWITTER IN WOMEN'S STUDIES

This is our fourth round-up of reports on using “e-tools” in the classroom. The first appeared in volume 27, numbers 2–3 (Winter–Spring 2006); the second in volume 28, number 4 (Summer–Fall 2007); and the third in volume 29, number 1 (Winter 2008). The round-ups are themselves follow-ups to “Blog This! an Introduction to Blogs, Blogging, and the Feminist Blogosphere,” by Vicki Tobias (*Feminist Collections* v.26, nos.2–3, Winter–Spring 2005), available at <http://minds.wisconsin.edu/handle/1793/22243>.

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

READ OUR MANIFESTOES: STUDENT-MOTIVATED FACEBOOK USE

by Sarah W. Whedon

I had not originally planned to use a social networking site in a women's studies course; it was the students themselves who led us to Facebook as a medium for publishing their work.

The final project for my students in “Introduction to Multicultural Women's Studies” at Simmons — an undergraduate, women-only college — was the production of women's manifestoes. Together we had read and discussed several historical women's manifestoes and declarations — The Declaration of Sentiments of Resolutions from the Women's Rights Convention at Seneca Falls, The Redstockings Manifesto, The Combahee River Collective Statement, The Riot Grrl Manifesto, and the Fourth World Conference on Women Beijing Declaration — most of which are available online.

Students then worked together in groups throughout the semester to develop a group process, identify major concerns of their cohort in conversation with the topics studied in the course, and compose their own new manifestoes, which they presented in class at the end of the semester.

I have had great success with this sort of assignment, which often feels more real to students than a traditional research paper. I support this sense of the real-world value of the project, which ideally can have life beyond the classroom exercise, by treating it as something real, such as by using

assignment language describing when and how the groups must “publish” their manifestoes, rather than how to “turn them in.” Students become more invested in the work itself, beyond concern for completing assignments and earning grades.

In fact, as the classroom presentations unfolded, these students were feeling so pleased with and proud of their work that they wanted to share their manifestoes with the larger Simmons College community. It was they who suggested to me that they were all already using Facebook and could easily create a class page there, upload the manifestoes, and from there share them with their peers at Simmons, most of whom were also on Facebook.

Sometimes instructors or administrators seem eager to use new technologies in courses just so they can say they are using them. I try to use them only when they clearly support the work of a course. In this case, the feminist pedagogy that empowered students organically developed into those students bringing their work to the Web. The publishing platform of Facebook presented itself because the students were already there. And because we were using it only in this fairly narrow application, there was no need for me to “friend” my students and thus enter into a minefield of privacy issues.

Although I've used a variety of other course technologies (DVD, PowerPoint, Moodle, etc.), I have not employed Facebook pedagogically before or since (this is also a comment on the perils of the adjunct — I haven't had the opportunity to teach this particular course again), but I would embrace it enthusiastically if such a pedagogical fit were to present itself again.

[Sarah W. Whedon is an instructor at Cherry Hill Seminary.]

FEMINIST PODCASTING: DELIVERING SCHOLARSHIP OUTSIDE THE UNIVERSITY WALLS

by Erin Fields

Recent attacks on the role of women's and gender studies departments in Canadian universities¹ spurred an initiative from the women's and gender studies librarian and the Centre for Women's and Gender Studies (CWGS) at the

University of British Columbia (UBC) to capture and more widely disseminate the “informal” work of feminist scholars at the university.

CWGS offers a lecture series on Wednesday afternoons during the fall and winter semesters. This series brings together scholars who focus on issues related to women and the study of gender/sexuality, including post-doctoral and visiting scholars as well as faculty both from CWGS and from other departments who are engaging in research relevant to the mission of the centre.

In collaboration with the director and chairs for CWGS, and with help from a graduate student who organized the lectures, we developed a plan to podcast the series and deposit the podcasts in “cIRcle,” the institutional repository at UBC, which was chosen as host because search engines (e.g., Google) and indexers (e.g., CARL) can search cIRcle and make its content readily available. Placing the podcasts in cIRcle also supports open access initiatives that distribute freely available academic materials.

Using an open-source editing and recording program called Audacity (<http://audacity.sourceforge.net/>), a Samson Go portable USB condenser microphone, and a laptop computer, the lectures are recorded live. The podcast is then edited and converted into an mp3 file, which is uploaded to CWGS’s podcast community in cIRcle (<https://circle.ubc.ca/handle/2429/26856>). Each participant signs a waiver allowing the audiofile and presentation notes to be archived in cIRcle. Each item in cIRcle has an abstract, keywords, and descriptive information.

The cIRcle community has been added as a link to the CWGS website to increase dissemination of the presentations both locally and globally. Information about the podcasts is currently found on the Humanities and Social Sciences news blog at Koerner Library (<http://hss.library.ubc.ca/blog/centre-for-womens-and-gender-studies-podcasts/>). By the end of January 2011, the series has had over 460 views from such places as Burkina Faso, Algeria, Korea, China and Germany. Due to the success of the podcast series, the community was featured on *cIRcle: UBC’s Institutional Repository Blog* (<http://blogs.ubc.ca/circle/2010/11/17/cwgs-research-lecture-series-in-circle/>). Additionally a poster session for the Ontario Library Super Conference 2011 highlighted the series as a part of an outreach plan for interdisciplinary departments.²

Spreading the word about the work of feminist scholars is vital both to the continued support of departments and faculty members in “at-risk” subject areas and to the development of diverse collections that reflect the scholarship of the departments that librarians and information professionals serve. This initiative allows librarians to get involved in the development and archiving of a unique scholarly prod-

uct while supporting faculty in publicizing their research efforts to illustrate the importance of their scholarship.

Notes

1. See “Women’s Studies Is Still With Us,” board editorial in *National Post*, January 26, 2010: <http://network.nationalpost.com/np/blogs/fullcomment/archive/2010/01/26/national-post-editorial-board-women-s-studies-is-still-with-us.aspx>

2. “Liaising in the Between: A Plan for Interdisciplinary Outreach,” poster session at OLA Super Conference, February 2011: <http://www.accessola.com/superconference2011/pdf/postersessions.pdf>

[Erin Fields is the women’s and gender studies librarian at the University of British Columbia.]

TWEET THIS: INTRODUCTION TO WOMEN’S STUDIES

by Julie R. Enszer

Twitter is a fast-growing form of electronic social media. According to *The New York Times*, in October 2010 Twitter had “175 million registered users, up from 503,000 three years ago and 58 million just last year. It is adding about 370,000 new users a day.”¹ I use Twitter as a way to follow topics of interest and current events and to have a network of people I can use as a resource for questions and information. For example, I follow a number of nonprofit technology folks; when I have a question about software selection, I tweet it and generally get good answers and solid advice.

“Tweets” — posts limited to 140 characters with information, links, updates, photos, impressions, and other communications — are the foundation of Twitter, which is a free service. After signing up for Twitter at <http://twitter.com/>, users “follow” people. This creates an information stream of “tweets” from other people that users can read and comment on. Free shareware supports Twitter, enabling users to tweet and read their Twitter streams from locations other than Twitter.com — including web browsers and mobile telephones. Twitterific (<http://iconfactory.com/software/twitterific/>), Tweetdeck (<http://www.tweetdeck.com/>) and Yoono (<http://yoono.com/>) facilitate engagement with Twitter. Many tweets include “hashtags” — words or run-together phrases, preceded by the “hash” character (#), used to

group conversations by topic. Hashtag conversations can be read either by clicking on the hashtag within Twitter or by searching at <http://www.hashtags.org/>. With some effort, Twitter users can connect with people with shared interests to learn and converse.

When I decided to use Twitter in conjunction with teaching an online “Introduction to Women’s Studies” course, I had two objectives: to experiment with social media and to add texture to the online learning environment. Twitter accomplished both. I required the thirty students to sign up for Twitter accounts. About a third were already Twitter users, and a handful of those were regular users engaged in a variety of conversations on Twitter. During the semester, not all students adopted Twitter as a way to communicate in the course, nor did all participate actively on Twitter. I encouraged everyone to participate, but beyond creating the account and using it for one assignment, they were not required to engage further with Twitter.

We used Twitter in the course in a variety of ways. First, I tweeted updates to the class: new lectures posted on Blackboard, interesting quotations from our readings, and relevant links. Second, I required students to tweet responses to works of art that we examined in one section of the course. Third, students used Twitter to connect with one another to complete collaborative assignments; fourth, they used Twitter to ask me — and each other — questions about the class.

For the course assignment, I posted a series of links to feminist works of art and asked students to post responses to each piece on Twitter. This assignment facilitated students’ engagement both with the art and with one another; they responded to each other’s tweets with questions or comments and noted common themes through the Twitter stream. They negotiated the constraint of 140 characters in different ways. Some wrote longer, discursive responses broken up into a number of tweets. Some wrote only one tweet per piece of art. They reflected on the writing challenge of being concise while still responding to the images. Some students used their tweets as a foundation to begin their essays on feminist art. The assignment allowed students to practice the type of writing that Twitter requires: concise and punchy. Practicing this is good — and some students really shine in this writing environment. Finally, the assignment encouraged the students to think about how different media require different types of thinking and writing.

At the end of the class, students used Twitter to share their favorite books from the course. They initiated this sharing themselves, and it helped me understand their re-

flections on the course materials and gather feedback in a comfortable and informal setting — something that can be difficult online.

Overall, having the Twitter stream was useful to me. The immediate and informal feedback to the texts let me know when students didn’t like something (and why) and when they did. I also learned more about the students who were regular Twitter users through their stream of tweets not related to our course. Students posted links about current events, had conversations with other Twitter users, shared their passions for ice cream (it was a hot summer!), and talked about weekend plans. This helped me to know them more as people and not just names on a screen. Since Twitter is fast and ephemeral, it didn’t seem invasive to me to be reading their tweets, and I appreciated knowing a bit more about them as people than I could glean from discussions and formal writing assignments.

Students understand social media, so including Twitter in the class made sense to them. Both new adopters and experienced users were easily able to build connections with one another through Twitter, augmenting other course discussions. There were vibrant discussions on the discussion boards through Blackboard, but many students connected in more social ways outside of the Blackboard environment using Twitter and chat software — which I also encouraged.

In the spring of 2011, I am using Twitter as a tool in “Introduction to LGBT Studies.” There are seventy students in this course; I am the sole instructor. Twitter has been one of the communication channels that students use to ask questions about the class both during lectures (although this is challenging for me to monitor) and between class sessions. One of the things I appreciate the most about Twitter in this class is the “backchannel” information it provides me about how students receive each class session. Immediate comments and feedback on my lectures and activities have been valuable to me as I have developed the course. I imagine I will continue to discover new ways to use Twitter in teaching to facilitate shared learning and mutual engagement.

Note

1. Claire Cain Miller, “Why Twitter’s CEO Demoted Himself,” *The New York Times*, Sunday, October 31, 2010, <http://www.nytimes.com/2010/10/31/technology/31ev.html>.

[Julie R. Enszer is a Ph.D. candidate in women’s studies at the University of Maryland.]

E-SOURCES ON WOMEN AND 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.

BLOG

RACIALICIOUS.COM — “the intersection of race and pop culture” — is owned and edited by “certified media junkie” Latoya Peterson, who “provides a hip-hop feminist and anti-racist view on pop culture with a special focus on video games, anime, American comics, manga, magazines, film, television, and music.”

DATABASES

FRAGEN (FRAmes on GENder) is collecting core feminist texts from twenty-nine European countries, “such as books, articles and pamphlets that were influential in the development of feminist ideas in the second half of the twentieth century.” Search the database of digitized texts at www.Fragen.nu.

“Disparity on land access is one of the major causes for social and gender inequalities in rural areas, and it jeopardizes, as a consequence, rural food security as well as the wellbeing of individuals and families,” explains the opening page of the U.N. Food & Agriculture Organization’s **GENDER AND LAND RIGHTS** database at www.fao.org/gender/landrights. “This database contains country-level information on social, economic, political and cultural issues related to the gender inequalities embedded in those rights.”

E-PUBLICATIONS

Klaus von Grebmer et al., **2009 GLOBAL HUNGER INDEX: THE CHALLENGE OF HUNGER: FOCUS ON FINANCIAL CRISIS AND GENDER INEQUALITY**. International Food Policy Research Institute (IFPRI). 56p. www.ifpri.org/sites/default/files/publications/ghi09.pdf.

The **2010 WISCONSIN YOUNG WOMEN’S AGENDA** is the outcome of a summit held in December 2010 by the Wisconsin Women’s Network and the University of Wisconsin–Madison’s Department of Gender and Women’s Studies. Get the 50-page report, edited by Minjon Tholen, Melissa Speener, & Evgenia Fotiou, at http://assets1.percolatesite.us/w/001/images/0000/1703/2010_wywa_3-11.pdf?1300147434.

Nancy Kachingwe et al., **SECURING WOMEN’S RIGHT TO LAND AND LIVELIHOODS: A KEY TO ENDING HUNGER AND FIGHTING AIDS**. ActionAid, 2009. 30p. Available from the Human Sciences Research Council: www.hsrc.ac.za/index.php?module=pagesetter&type=file&func=get&tid=110&fid=contentdoc&pid=267.

U. S. Department of Commerce (Economics and Statistics Administration) & Executive Office of the President (Office of Management and Budget), for the White House Council on Women & Girls, **WOMEN IN AMERICA: INDICATORS OF SOCIAL AND ECONOMIC WELL-BEING**. March 2011. 97p. PDF at http://www.whitehouse.gov/sites/default/files/rss_viewer/Women_in_America.pdf.

Isabella Rae, **WOMEN AND THE RIGHT TO FOOD: INTERNATIONAL LAW AND STATE PRACTICE**. Food and Agriculture Organization, 2008. 36p. ISBN 978-9251061763: www.fao.org/righttofood/publi08/01_GENDERpublication.pdf.

LIBRARY COLLECTION

The University of Wisconsin System's **WOMEN & SCIENCE** program has a collection of circulating materials that is now accessible through the UW–Oshkosh's online catalog and retrievable by anyone in the UW System through Universal Borrowing: <http://www.uwosh.edu/wis/library-resources-1>.

ORGANIZATIONS WITH ONLINE PRESENCE

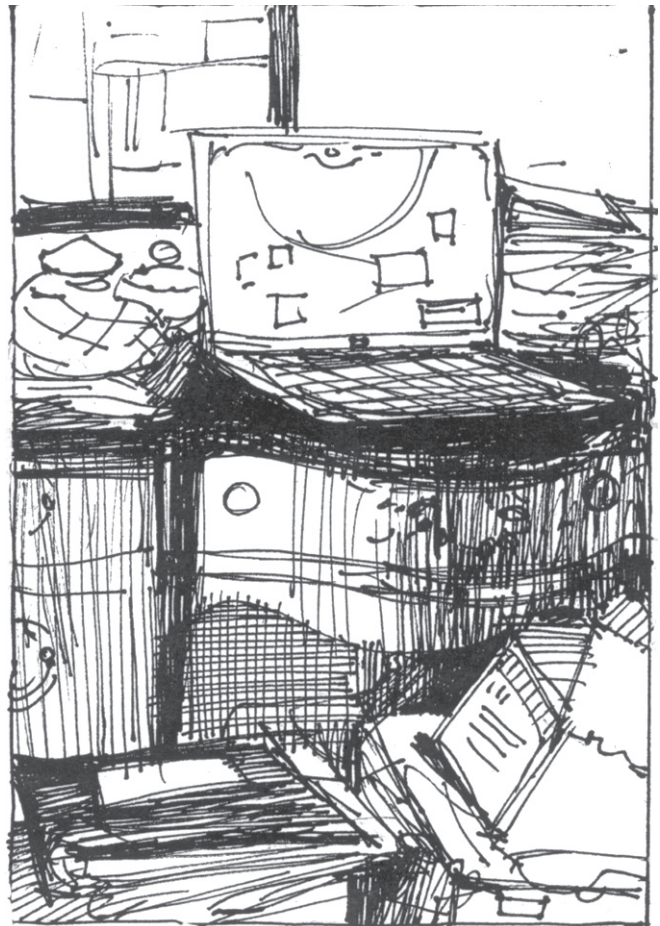
The **INSTITUTE ON WOMEN & CRIMINAL JUSTICE** of the Women's Prison Association is "a national policy center dedicated to reforming policy and practice affecting women in the criminal justice system, publishing timely research and information on criminal justice-involved women, serving as a resource to policymakers, media, and the public concerned about women and justice, and supporting the voices of women who've experienced incarceration in advocating for change"; <http://www.wpaonline.org/institute/about.htm>.

The **SELF-EMPLOYED WOMEN'S ASSOCIATION (SEWA)** in India is a trade union for women workers of "the unorganised sector" of the population — which includes more than 94% of India's working women; www.sewa.org.

RESEARCH GUIDE

University of Wisconsin graduate student Virginia Corvid has developed **WOMEN'S HISTORY RESEARCH IN ARCHIVES**, at <http://researchguides.library.wisc.edu/womenshistoryinarchives>, which "seeks to promote women's history related archival research by providing resources for finding archives and relevant archival collections, explaining archival organization and gathering together relevant links and references."

○ Compiled by JoAnne Lehman



Miriam Greenwald

NEW REFERENCE WORKS IN WOMEN'S STUDIES

BIRTH CONTROL

Laura Eldridge, *IN OUR CONTROL: THE COMPLETE GUIDE TO CONTRACEPTIVE CHOICES FOR WOMEN*. New York: Seven Stories Press, 2010. 369p. \$21.95, ISBN 978-1583229071.

Reviewed by Nancy Nyland

In an ideal world, contraception would be a medical topic, limited to what becomes known through unbiased scientific research. Because contraceptive issues have historically been politicized, there is a need for a dispassionate account of the history and current state of contraception. Ms. Eldridge has filled that gap with a factual retelling that will be informative in every academic or public library. Her scholarly documentation provides sources for researchers, while the clear prose makes the book accessible to general readers.

Contraception may have begun in prehistory, with barrier methods going as far back as cave drawings. Eldridge's historical review covers the last hundred years of contraception, which consisted of barrier methods of one kind or another until hormonal methods were invented and became available to the public after World War II. The book covers all aspects of hormonal contraception, better known as "the Pill," including the changing formulations over time, comparing the risks of the original Pill with the side effects of the low-dose version that came later.

The book has the potential to revive awareness of non-hormonal, or barrier, methods of contraception,

some of which have virtually disappeared from public discourse. Aside from the best-known barrier method, the male condom, there are also the diaphragm, female condoms, cervical caps, sponges, and IUDs. The discussion of the fate of these methods may stimulate the thinking of researchers about why there are so few commonly available contraceptive options and point the way to reinvigorating research into both old and new methods.

Because contraception is a topic that can provoke strong emotion, policy and law about governing it are susceptible to political influences. Younger readers may be surprised to learn that contraception has only been legal in the entire United States since 1965. A later issue influenced by politics was whether to make hormonal contraception available over the counter, including emergency contraception, or "Plan B." Ms. Eldridge relates the sequence of events in a "just the facts" tone, allowing readers to make their own judgments about the varied ways in which new contraceptive methods have been brought to or blocked from the public.

Although a chapter on HPV vaccination doesn't strictly fit under the topic of contraception, the history of Gardasil's rapid approval is informative when contrasted with the slow pace of approval for Plan B. It explores the reasoning behind the difference in the approval and marketing of the Gardasil vaccine for women and for men, providing a segue into a chapter on a related question: "What About the Boys? Or, Why Is There *Still* No Pill for Men?"

A chapter on the "fertility awareness" method sheds new light on a system that has more to it than what

is commonly known as the "rhythm" method. A review of the environmental effects of hormones in the water supply points out the financial incentives that drug makers have for keeping regulators in the dark on this issue. The final chapter, on international issues, is an enlightened discussion of the many aspects of the global political positions that have either hastened or delayed access to contraception around the world.

[Nancy Nyland is a librarian at the Germantown Campus of Montgomery College in Montgomery County, Maryland.]

GLOBAL GENDER ISSUES

Organisation for Economic Co-operation and Development, *ATLAS OF GENDER AND DEVELOPMENT: HOW SOCIAL NORMS AFFECT GENDER EQUALITY IN NON-OECD COUNTRIES*. Paris, France: OECD Publishing, 2010. 318p. bibl. pap., \$74.00, ISBN 978-9264075207; e-book (PDF), \$51.00, ISBN 978-9264077478 (from www.oecdbookshop.org).

Reviewed by Vanette Schwartz

Issues of freedom, such as whether or not you are free to go where you choose, have custody of your children, own property, or be protected against violence, are all part of the way societies control women's lives. Many of these freedoms are taken for granted in developed countries, but social, cultural, and legal practices continue to be barriers for women in many areas of

the world. This resource explores the social institutions that affect women's equality in developing countries.

The purpose of the *Atlas of Gender and Development* is to "highlight the role of important social institutions – long lasting codes of conduct, norms, traditions, informal and formal laws – in determining gender outcomes in education, health, political representation and labor markets" (p. 4). Data for the *Atlas* were derived from the OECD Gender, Institutions, and Development database and compiled by OECD Development Centre researchers using the Social Institutions and Gender Index (SIGI). Five areas are used in the SIGI to measure gender equality for 124 developing countries. "Family code" includes women's rights to custody of children, inheritance rights, and acceptance of polygamy. "Civil liberties" covers women's freedom to move about outside the home and to dress as they choose. "Physical integrity" deals with laws against rape, domestic violence, and female genital mutilation. "Ownership rights" involves women's ability to own land and have access to credit. "Son preference" refers to countries that practice sex-selective abortion and female infanticide.

The *Atlas* is organized geographically by six regions of the world: East Asia and the Pacific, Europe and Central Asia, Latin America and the Caribbean, the Middle East and North Africa, South Asia, and Sub-Saharan Africa. Each section begins with a summary of gender issues in the region, followed by two-page country descriptions. For each country, basic demographic information (population, life expectancy, and fertility rate) is given, followed by SIGI ranking and a narrative on the SIGI factors. A table of "select indicators of gender equality" is also included for each country, covering literacy rates, contraceptive use, percentage of women in Parliament, and earned income. The country

reports are clear and concise, with easy-to-read tables and charts. Most country information is from 2005-2008, but users are referred to the OECD website (www.oecd.org) or to www.wikigender.org for updated data.

The *Atlas* has a brief introduction along with an explanation of the SIGI categories and data. An extensive sources list is included, arranged by region and country. Much of the information was obtained from the United Nations, the U.S. Department of State and the World Bank, Human Rights Watch, Amnesty International, and non-governmental organization (NGO) reports. Although no index is included, a detailed table of contents makes it easy to find specific regions and countries.

The volume indeed highlights the role of important social institutions in determining gender outcomes and introduces the SIGI as an instrument for exploring gender inequality. For 22 of the 124 countries there is insufficient data for an overall SIGI rating, but the narrative description of social institutions in these countries still provides valuable information. The book often describes both the legal aspects and common practices in a country. For example, various countries have no legal dress codes, but many women still follow the traditional custom of wearing a veil in public.

The *Atlas* will be useful for academic research, to NGOs, and to international businesses, as well as to general readers with an interest in women's roles globally. It provides a unique perspective by looking at "root causes of gender inequality" (p. 4). Other publications, such as the U.N.'s *The World's Women 2010: Trends and Statistics* and the World Bank's *World Development Report 2012: Gender Equality and Development Outline*, focus more on the statistical outcomes of gender in education, employment, health, and environment. By providing informa-

tion on the role of underlying social institutions, the *Atlas of Gender and Development* fills a gap in the reference literature on women and development. Recommended for academic libraries.

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

Janet Momsen, **GENDER AND DEVELOPMENT, 2nd edition**. New York: Routledge, 2010. 285p. \$170.00, ISBN 978-0415775625; pap., \$47.95, ISBN 978-0415775632.

Reviewed by Sharon Ladenson

How do changing gender roles shape international development and globalization? What impact do female and male divisions of labor have on urban and rural economic activity? What are some of the causes of violence against women internationally? What are examples of gender differences in the use of natural resources? How have women's life expectancy rates in the developing world changed from the late twentieth century to the present? *Gender and Development* is a useful introductory tool for exploring such research questions.

The author has more than forty years of experience teaching and conducting fieldwork in Latin America and the Caribbean, Africa, Asia, North America, and Europe. As part of the *Routledge Perspectives on Development* series, her text is appropriate for those studying diverse interdisciplinary fields (such as international development, environmental studies, and African, Asian, and Latin American studies). Students in various disciplines of the social sciences (such as anthropology, geography, international relations, and sociology) will also appreciate *Gender and Development*. Written for a student audience, the text provides an overview

of key concepts specific to gender issues and globalization in the developing world and in Eastern and Central Europe. The volume covers a wide range of topics, such as global gender differences in life expectancy, demographics, and international migration; international policies governing access to contraception and abortion; gender and global environmental and economic issues; the impact of gender roles on international development in rural and urban areas; and an assessment of progress toward current global gender equality. This volume will be a valuable teaching tool, as each chapter includes learning objectives and outcomes, discussion questions, and references to useful print and electronic sources.

The second edition of *Gender and Development* includes updated data from the United Nations Statistics Division for areas such as gendered demographics and migration; global sex differences in life expectancy at birth; infant and maternal mortality rates; international fertility rates; sex differences and international rates of HIV/AIDS infection; percentage of women in the labor force internationally; global gender differences in literacy rates; and numbers of parliamentary seats occupied by women. It also includes the 2007 World Economic Forum's Global Gender Gap Index, which measures gender inequality based on education, economic, political and health-based criteria. Other updates to the second edition include brief coverage of women's roles in Afghanistan, sport and development in the Caribbean, and the impact of gender on the fishing economy in India. As a timely and useful research and teaching tool, *Gender and Development* is recommended for college and university library collections.

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

Sylvia Chant, ed., *THE INTERNATIONAL HANDBOOK OF GENDER AND POVERTY: Concepts, Research, Policy*. Northampton, MA: Edward Elgar Publishing, 2010. 698p. index. \$299.00, ISBN 978-1848443341.

Reviewed by Jeanne Armstrong

This is a comprehensive and very current resource on global issues of women's and men's experiences of gendered poverty in relation to the global economy, family, age, racism, sexuality, conflict, and violence. Editor Sylvia Chant has published extensively on related topics; served as a consultant for the World Bank, ILO, and UNICEF; and is a program director and a member of the Gender Institute at the London School of Economics. There are over 100 contributors to the book's 104 chapters, many of them from the United Kingdom and others from the United States, Egypt, South Africa, Afghanistan, Mexico, Chile, Costa Rica, Italy, Switzerland, Japan, Australia, and other countries. The *Handbook's* coverage is international, with essays on issues of gender and poverty in the global south; in various continents or subcontinents; and in specific countries in the Caribbean, Africa, North and South America, and Europe.

In her introductory overview, "Gendered Poverty Across Space and Time," Chant explains the book's objectives and organization while providing a context for issues of gendered poverty in development policy and practices. An impetus for concern, the Beijing Platform for Action (BPFA) was launched at the 1995 Fourth World Conference on Women when evidence indicated women could comprise as much as "70% of the world's poor" (p. 1). Noting that "gender is not just about women, and poverty is not just about income," Chant identifies

the following numerous factors that ground contributors' discussions of gendered poverty: "age, 'race,' nationality, sexuality, class, household headship and composition, the marital, fertility and family status of women and men, urban versus rural provenance and residence, migration within and across national borders, availability of public as well as private assets, labour market possibilities in the formal and informal economy and state social transfers" (p. 2).

The *Handbook* aims primarily to conceptualize, investigate, and measure the complex and intersecting causes and consequences of gendered poverty. The contributors challenge the facile use of such concepts as "the feminization of poverty" and simplistic economic market solutions that fail to address the underlying issues of gender inequity and gender justice as they influence women's circumstances. The volume's chapters are organized into ten subsections: concepts and methodologies for gendered poverty; debates on the feminization of poverty and female-headed households; gender, family, and life course; gender, "race," and migration; gender, health, and poverty; gender, poverty, and assets; gender, poverty, and work; gendered poverty and policy interventions; microfinance and women's empowerment; and new frontiers in gendered poverty research and analysis. Chant reminds the reader that these categories are not discrete, because "themes such as the intersectionality of gender with other criteria of social difference, the undervaluation of women's paid and unpaid labour, gendered asset inequalities, power, agency, and discrimination, and so on, stretch right across the volume" (p. 5).

Key ideas in the volume include Saskia Sassen's explanation of the "feminization of survival" as the contribution of women's unpaid and informal labor to the global economy;

Drechsler's and Jütting's proposed Social Institutions and Gender Index, which uses a wider range of variables, such as civil liberties and physical integrity, to measure gender inequity and poverty; and Johnsson-Latham's argument for replacing the dominant "poverty discourse" with a "gender and development discourse" that measures "domestic violence, respect, participation in decision making, reproductive and sexual rights...and empowerment in general," rather than merely using income indicators as a measure of women's status (p. 43). Contributors challenge assumptions about the so-called feminization of poverty by suggesting that female-headed households may be better off because women control the disposition of resources in them, whereas pockets of gendered poverty often exist in male-headed households. Other chapters analyze assets-based approaches to measuring poverty and well-being, by considering a variety of factors such as land, housing, social capital, and access to health care, education, and credit.

Despite the cost, this is an essential resource on gender, poverty, and development. The dense analysis and data would be most accessible to graduate students, faculty, and policy analysts, but undergraduates could use the literature review essays as starting points. The volume has a comprehensive index, a list of contributors, and a glossary of abbreviations, and each chapter has a selected bibliography.

[Jeanne Armstrong is a professor at Western Washington University and is the librarian liaison for interdisciplinary Fairhaven College and for several departments and programs in the College of Humanities and Social Sciences, including Women Studies.]

HISTORY

Merril D. Smith, **WOMEN'S ROLES IN EIGHTEENTH-CENTURY AMERICA**. Westport, CT: Greenwood Press, 2010. (Women's roles through history.) 182p. bibl. index. \$59.95, ISBN 978-0313355523; e-book, ISBN 978-0313355530.

Reviewed by Lilith R. Kunkel

This new title in Greenwood's *Women's Roles through History* series describes the lives of ordinary women in eighteenth-century America.

Merril D. Smith, a New Jersey-based independent scholar, considers women's roles in seven theme-based chapters that explore those roles in the context of eighteenth-century war, immigration and migration, growing transatlantic commerce, slavery, and religious revivals. She gives careful attention to the diversity of women's experiences arising from race, ethnicity, economic status, and geography, and identifies key changes in ideas about women, marriage, and women's roles within the family. By the end of the century, these changes brought increased educational opportunities for women and new thinking about republican motherhood, even as marriage, family, and home continued to provide the foundation of most white women's roles.

The first chapter describes how marriage, family, and household defined women's roles and responsibilities throughout the century. Chapter 2 examines the legal status of women and women's interactions with the courts in matters of property, guardianship, divorce, and rape. The third chapter looks at women's work, mostly in the domestic realm but also outside the home in shops, taverns, and "dame

schools." Chapter 4 looks at women's reasons for and experiences with travel.

In the fifth chapter, Smith describes women's experiences with frontier conflict and war, and in the sixth, she looks at women's religious roles within the family and in churches and meetinghouses, also considering the impact of religious revivals on beliefs and practice. The final chapter traces the growth of literacy and increasing educational opportunities for women in the post-revolutionary years.

The book's historical introduction, chronology, and illustrations, as well as the recommended reading list at the end of each chapter, add to the usefulness of this resource. Like other titles in this series, however, this volume lacks a strong concluding chapter.

The book's attention to the experiences of lower class, black, and Native American women, which are overlooked by some Anglo-American centered histories, is commendable. Smith recognizes the diversity of women's roles and experiences. She shows that Native American and black women did not benefit as much from the new understandings of marriage and motherhood and the increased educational opportunities that followed the American Revolution.

In the end, *Women's Roles in Eighteenth-Century America* is more descriptive than analytical. The religious, cultural, and legal principles underlying women's subordinate status receive cursory treatment. Changes in women's roles are mentioned but not fully explained, and their importance in providing the basis for further change in the nineteenth century is lost in the wealth of descriptive detail. Smith treats women's involvement in the boycotts and political discussions of the Revolutionary era too briefly and underplays the importance of the

Revolution in reshaping definitions of women's roles in family and society.

Recommended for school and public libraries.

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

MOTHERHOOD STUDIES

Andrea O'Reilly, ed., *ENCYCLOPEDIA OF MOTHERHOOD*. Thousand Oaks, CA: Sage Publications, 2010. 1520p. 3 vols. \$375.00, ISBN 978-1412968461.

Reviewed by Erin Gratz

When it comes to the topic of mothers, everyone seems to have an experience to share, whether it is having had one mother or two, an adoptive mother, an absentee mother, or a mother who was an activist, artist, spiritual leader, or politician. Few institutions in our global society are considered to be as important as motherhood. A formal discipline of motherhood studies, however, is only a few years in the making, despite the many years of motherhood research in many other academic disciplines. This inaugural encyclopedia on the topic of motherhood continues to solidify the field of research and study.

The *Encyclopedia of Motherhood* provides foundational information on "terms, concepts, topics, issues, themes, debates, theories, and texts" of motherhood studies (p. viii). The A–Z entries have been organized by "key themes," including historical and current "prominent mothers" (e.g., Abigail Adams, Jacqueline Kennedy Onassis, and Michelle Obama) as well as such topics as motherhood studies, motherhood and society, motherhood and health, the history of motherhood,

and mothers in the United States and globally. Entries range from "Becoming a Mother" and "Co-Mothering" to "Adoption," "Infertility," "Reproductive Technologies," "Unwed Mothers," "Other Mothering," "Mothering Around the World," "Anthropology," "Birth Imagery," "Capitalism," and more than 700 others. The authors of the entries present concepts related to motherhood in ways familiar, scholarly, and radical, using the theoretical lens of motherhood studies.

Editor Andrea O'Reilly, the well-known scholar who coined the term "motherhood studies" (p. vii), has compiled an exceptional resource that can be useful to general readers, students, and scholars. The framework of motherhood studies is that "the term motherhood is used to signify the patriarchal institution of motherhood, while mothering refers to women's lived experiences of mothering as they seek to resist the patriarchal institution of motherhood and its oppressive ideology. An empowered practice/theory of mothering, therefore, functions as a counter-narrative of motherhood: it seeks to interrupt the master narrative of motherhood to imagine and implement a view of mothering that is empowering to women." (p. viii)

As in other Sage reference books, further readings and resources are included for each entry. A "chronology of motherhood in Western civilization" is also supplied, and an appendix provides global motherhood statistics.

The price of this reference set makes it accessible to many libraries; it will be a valuable addition to reference collections. It is highly recommended for undergraduate and graduate libraries.

[*Erin Gratz is an associate professor and arts and sciences librarian at the University of La Verne.*]

POP-CULTURE HEROES

Gladys L. Knight, *FEMALE ACTION HEROES: A GUIDE TO WOMEN IN COMICS, VIDEO GAMES, FILM, AND TELEVISION*. Santa Barbara, CA: Greenwood, 2010. 341p. bibl. index. \$85.00, ISBN 978-0313376122.

Reviewed by Erin Fields

Whether by fighting vampires with wooden stakes, commanding starships, or turning the traditional Western genre upside down, females in action media have undergone an amazing transformation, providing rich characterizations, story lines, and histories for researchers and audiences alike. In this new Greenwood guide, Gladys Knight attempts to connect the history of feminism with the popular-culture depiction of the female action hero, focusing predominantly on the growth and evolution of her American representations.

Knight first gives a brief historical overview that illustrates the change from portraying women in action media as merely love interests, family members, or damsels in distress to depicting them as powerful heroes who either take on their masculine counterparts' traits or completely reject them in favor of developing characters who are both deadly and feminine. Twenty-five female action protagonists are featured in the *Guide*, each in a separate section that provides biographical information, popular culture references, and illuminating quotations. In addition, a timeline shows when the various female action heroes were introduced into popular culture, in comparison with the lives of groundbreaking women in history.

Knight's simple language makes this volume accessible. The glossary, although short, will be useful to novice

readers who have little knowledge of either media or feminist terminology (e.g., “blaxploitation” and patriarchy, respectively). Each chapter ends with a list of further resources, and there is a small selected bibliography of books and websites.

Some very important popular-culture female heroes are reviewed in this guide, but some significant exclusions and inclusions should be pointed out. Beatrice Kiddo, in Quentin Tarantino’s *Kill Bill* series, has been an important figure, but is not included here. The inclusion of Joan of Arc, on the other hand, seems thematically questionable. Although an analysis of the film representation of heroic females in history (e.g., Pocahontas) is warranted, the film character of Joan of Arc was reconstructed from historical sources rather than developed from literary archetypes.

There are some factual errors in the book. Knight says, for example, that Kristy Swanson, who plays the lead character in the original *Buffy the Vampire Slayer* movie, played Duckie in *Pretty in Pink*. Duckie, however, was actually the lead *male* character in *Pink*, and was played by Jon Cryer. Knight also writes that the Kathryn Janeway character in *Star Trek Voyager* wears a gold uniform, but Janeway wears command red. Although these are examples of small errors, they do make me wonder about the validity of other, more important points made about topics with which I am less familiar.

Female Action Heroes attempts to provide feminist context for the growth and change of female heroes in media. Knight says she hoped to “illuminate the history of (feminist) change” as it relates to female action protagonists (p. xi), but she focuses so much on description that little space is left for feminist analysis. So although the text gives useful information about recent

female heroes in media, the analysis that would connect those protagonists to the larger context of feminism tends to be basic. Perhaps it is understandable that a text promoted as merely a “guide” could not offer a more intensive look at the connection between textual reading and the struggle for true representation of the complexity of women (e.g., as powerful, muscular, and/or feminine). This limitation, however, diminishes the book’s usefulness for post-secondary libraries, although it may be relevant to high-school or public library users.

[Erin Fields is the women’s & gender studies librarian at the University of British Columbia.]

QUEERNESS

Noreen Giffney & Michael O’Rourke, eds., ***THE ASHGATE RESEARCH COMPANION TO QUEER THEORY***. Burlington, VT: Ashgate Publishing Company, 2009. (Queer interventions.) 539p. index. \$165.00, ISBN 978-0754671350.

Reviewed by Shana Higgins

The first essay in this *Companion* transported me back to the classroom in which I took an undergraduate course on literature, gender, and sexuality, where the professor introduced what was, for me at the time, the revelatory idea that queerness was more than simply identifying as lesbian, gay, bisexual, and/or transgender. My own interrogative stance toward fixed sexual identities and heteronormativity meant that I might be queer. I wanted to be queer. Yet, as the first essay in this volume notes, “[t]he straight intellectual can be ‘critically queer’ to his own heart’s content without ever having to suffer the heartbreaking and ass-kick-

ing consequences of being really queer in a murderously homophobic world” (Calvin Thomas, “On Being Post-Normal: Heterosexuality after Queer Theory,” p. 19). Thomas’s words set the tone for the entire volume: one of troubling queer theory. In the introduction, editor Noreen Giffney states that this volume seeks a “queering of queer theory” (p. 9). And so it does.

Giffney and O’Rourke’s companion to queer theory is not for the uninitiated. Ashgate’s *Research Companions* are designed specifically for scholars and graduate students. This one presents a sophisticated and thorough state-of-the-field in which the boundaries and definitions of *queer* are intensely negotiated. At stake is the “desire for inclusivity” wherein queer does not end up “elid[ing] differences and becom[ing] a meaningless mélange of competing aims and beliefs in the process” (p. 5). Thematic sections are titled “Identity,” “Discourse,” “Normativity,” and “Relationality.” The distinctions between these conceptual areas are vague, as demonstrated by the essays within these sections.

Reflections on identity, in Part I, range from Thomas’s delight in his own positionality between heterosexuality and queerness, at “remain[ing] at chafing odds and yet privileged evens with the normal” (p. 30), to Jonathan Alexander and Karen Yescavage’s exploration of their bi/queer identities, in which experimentation is a “productive friction between claiming an identity (and community) and ‘getting stuck’ in an exclusionary identity (and community)” (p. 49). Part II, “Discourse,” begins with Todd R. Ramlow co-joining queer and crip theories, looking toward a future in which queercrip theory “offers one site for drafting not universalizing but polyversalising discourses and politics” (p. 131) and taking up the argument (McRuer and Wilkerson!) that “in a free society everyone will be

disabled" (p. 130), and ends with Margot Gayle Backus's exploration of the way gay activists combated the conflation of homosexuality and pedophilia in the unfolding of the Kincore Boys' Home scandal. Between these two chapters, other authors take up geography, sodomy, social class, and sport as each relates to queerness.

Chapters in Part III, the normativity section, address not only normative practices concerning queer communities, but also normative impulses and exclusionary practices within queer studies. The loose thematic tie of relationality encompasses a group of essays in Part IV that discuss queerness in relation to and within other communities — for instance, joining academic praxis with political praxis as it pertains to race and class (E. Patrick Johnson), re-examining medieval communities through a queer lens (Steven F. Kruger), and queering lesbianism (Mair Rigby).

The Ashgate Research Companion to Queer Theory is essential for research libraries supporting graduate programs and/or emphases in gender, queer, and women's studies. Not a historical survey of queer theory, but rather a provocative snapshot of the current wide-ranging state of queer studies, this necessarily slippery set of essays will whet the interest of any serious established or budding queer theorist.

Note

1. R. McRuer & A.L. Wilkerson, eds., "Desiring Disability: Queer Theory Meets Disability Studies," *GLQ: A Journal of Lesbian and Gay Studies*, v. 9, nos. 1–2 (special issue, 2003), pp. 1–23.

[Shana Higgins is the subject liaison librarian for the women's and gender studies program at the University of Redlands.]

Rita J. Simon & Alison Brooks, eds., ***GAY AND LESBIAN COMMUNITIES THE WORLD OVER***. Lanham, MD: Lexington, 2009. 159p. bibl. index. \$55.00, ISBN 978-0739143643.

Reviewed by Kari D. Weaver

"Community" — defined as a group sharing common characteristics or interests and perceived as distinct in some respect from the larger society — is the organizing principle behind *Gay and Lesbian Communities the World Over*, the most recent addition to *The World Over* series from Lexington Books. Written by two legal scholars, this book is a general examination of the legal and social rights of homosexuals through the lenses of time and geography. The first section of the book, which covers religious, historical, and cultural perspectives on homosexuality, is extraordinarily insightful and easily accessible to the novice researcher. In the second half of the book, which attempts to navigate the ever-changing legal and social opinions on homosexuality worldwide, the close examination of individual countries feels labored and dated, even though the same ease of tone is maintained.

The first five chapters explore the teachings of the major world religions regarding homosexuality. Although not lengthy, these chapters provide excellent overviews and would be extremely useful for classroom reading and reference assistance. Particularly helpful is the integration of specific scriptural passages that either specifically address homosexuality or have been used historically to discuss the practice, such as Leviticus and Deuteronomy in the Bible, or Koran 7:80-81. The remaining chapters in the first section of the book briefly review homosexuality throughout several historical time periods and in the fields of art and psychology. This

information is better covered in other texts, but could offer basic introductions for the novice researcher.

The second part of the book, a contemporary social and legal exploration of gay and lesbians in selected countries worldwide, suffers from a lack of solid research and from the highly fluid nature of the topic. The authors rely heavily on public opinion data to examine social dimensions of homosexuality. While this is not an invalid method per se, such information frequently comes from questionable sources. The presentation of the legal dimensions of homosexuality also suffers: although the research itself is sound, the laws of many of these countries have changed since the research was done, so the information is only of historical value. A notable bright spot in this section is the discussion of adoption practices worldwide by gays and lesbians — a topic rarely found in the literature. However, even this section suffers from the changing legal landscape, albeit to a lesser extent.

Overall, this book is very uneven — brilliant in its historical exploration of homosexuality, but only of historical interest in its review of contemporary social and legal perspectives. *Gay and Lesbian Communities the World Over* is mildly recommended on the strength of its historical discussions, which would be of great service to novice researchers or librarians new to the field. However, anyone conducting research on the modern social or legal landscape will need to delve more deeply to gain an accurate perspective on the topic and understand the true nature of gay and lesbian communities today.

[Kari D. Weaver is an assistant professor of library science and the library instruction coordinator at the University of South Carolina Aiken.]

SEX AND POLITICS

Raymond A. Smith, *THE POLITICS OF SEXUALITY: A DOCUMENTARY AND REFERENCE GUIDE*. Santa Barbara, CA: Greenwood, 2010. 292p. \$95.00, ISBN 978-0313346842.

Reviewed by Madelyn R. Homuth

Sex and politics have historically been linked, although the relationship was often downplayed and repressed publicly. From **reproductive rights** to **sexual expression and education**, from **women's rights** to **sexual orientation**, and from **political sex scandals** to **sexual partnerships**, important issues in sexual politics that were long suppressed have been the subject of significant debate in recent decades. Raymond A. Smith narrates this progression using official documents that represent the notable steps, along with relevant contextual explanations and commentary, and portrays a comprehensive picture of each of the six aforementioned subjects.

The Politics of Sexuality focuses on changes in law, policy, political debate, and legal understanding since 1965, omitting topics that have undergone little change, such as prostitution and age-of-consent laws. Relatively equal representations of contrasting perspectives on each theme provide information about the controversy as

well as the current status of the issues, yet some bias is evident. Although all positions are clearly enumerated, it is obvious with whom the author aligns, because he deems various outcomes as “unfortunate” or “successful.” However, this trend is not overwhelming and does not necessarily detract from a reader's ability to determine his or her own position. The author has accomplished a comprehensive guide to issues that are often debated without the participants' full understanding of the details or of the position of the opposition — yet this accomplishment is not without flaw.

Occasional generalizations and the omission of footnotes (for ease of reading) create ambiguity about the validity of certain statements. The author's decision to edit Supreme Court decisions down to what he sees as their sexual, political essence also limits this work. With the legal arguments restricted, ties to other legally significant issues in determining outcomes are severed. Some issues, such as the right to privacy, remain visible, albeit unclearly, while others disappear entirely through this representation. A problematic aspect of these cases is that the author defines their “significance” only as it pertains to the purpose of the book, rather than in general. As this limitation is not explicitly stated, confusion could result from accepting this book as an authority on and full discussion

of all issues raised by a particular case rather than as an authority on its sexuality aspects alone.

Smith has organized this guide into six separate, though related, sub-topics, each containing between nine and thirteen documents as well as contextual information and a limited synthesis of each item's value. Timelines and sidebars provide depth beyond that of the document, illuminating the circumstances and the relationship to other issues and documents.

The strength of this work lies in the author's attempt to do more than merely collect documents in a single volume. This guide serves as a useful reference more than as a unique or insightful illumination of the outlined histories. The collected documents and related materials provide an effective resource for scholarship purposes, highlighting specific points and events. Even beyond this, the book's subject lends itself well to educating a more general audience on current events and the recent history that has created contemporary political debate on social issues.

[*Madelyn R. Homuth is an undergraduate at the University of Wisconsin–Madison, majoring in Spanish, international studies, political science, and environmental studies. She also works as a student assistant in the Women's Studies Librarian's Office.*]

PERIODICAL NOTES

NEWLY NOTED

WOMEN OF CHINA. 1952–. Publisher: Women's Foreign Language Publications of China. Editor-in-chief: Yun Pengju. 12/yr. Subscriptions: Hong Kong, Macao, & Taiwan: US \$45.00 (or \$80.00 for airmail); U.S., other North/South American countries, Australia/New Zealand, Africa, & Asian regions other than Hong Kong, Macao, and Taiwan: US \$60.00 (or \$110.00 for airmail); continental Europe: €58.00 (or €95.00 for airmail); U.K.: £50.00 (or £85.00 for airmail). Subscription address: Room 811, 15 Jianguomennei Dajie, Beijing, China 100730; email: womenofchina@gmail.com; website: www.womenofchina.com.cn/. (Issues examined: June 2010, July 2010, September 2010, October 2010.)

This glossy, 90+-page, markedly up-beat English-language monthly “is sponsored and administered by the All-China Women's Federation, the largest women's NGO in China. It remains the only monthly English language magazine with the specific purpose of introducing Chinese women to the world. — *Women of China* communicates the wonder of Chinese culture and the reality of Chinese women's lives, experiences, and perspectives. The magazine publishes in-depth reports on Chinese women past and present, their concerns, their progress and achievements.”

A sampling of article titles from the four issues examined: “‘Busy as a Bee’: Chinese Parents Keep Children Hopping with Extracurricular Activities”; “Away from the Crowd: Mulams Make Their Homes near Rolling Hills, Silky Rivers”; “Balancing Two Worlds: Many Chinese Head to North America for Studies, Stay for Work”; “Women at the Forefront of Change: Reviewing the 2010 Global Summit of Women”; “A Review of China's Marriage Law”; “Chinese Women and China's Science & Technology”; “Carving Out a Niche: Chinese Born in 1980s Eager to Open Businesses”; “Pedal Power: Group Tries to Save Beijing's Bike Culture, Combat Vehicle Emissions”; “Daycare Centers for Elderly All the Rage”; “Tangshan Quake's Disabled Survivors Turn Tragedy into Triumph”; “Equal Participation, Irreplaceable Drive: Forum Marks Women's Roles in Urban Development.”

SPECIAL ISSUES

CINEMA JOURNAL v. 48, no. 4 (Summer 2009): Special section: “Fandom and Feminism: Gender and the Politics of Fan Production.” Issue editor: Kristina Busse. Publisher: University of Texas Press. ISSN: 0009-7101. Journal URL: <http://www.utexas.edu/utpress/journals/jcj.html>. Contents available online to licensed users via ProQuest, EBSCOhost, and other databases.

Partial contents: “A Fannish Taxonomy of Hotness,” by Francesca Coppa; “A Fannish Field of Value: Online Fan Gift Culture,” by Karen Hellekson; “Should Fan Fiction Be Free?,” by Abigail De Kosnik; “User-Penetrated Content: Fan Video in the Age of Convergence,” by Julie Levin Russo; “Living in a Den of Thieves: Fan Video and Digital Challenges to Ownership,” by Alexis Lothian.

LIBRARIES & THE CULTURAL RECORD v. 44, no. 2 (2009) and v. 45, no. 2 (2010): Two-part special issue: “Women Pioneers in the Information Sciences.” Issue editors: Trudi Bellardo Hahn & Diane L. Barlow. Publisher: University of Texas Press. ISSN: 1932-4855. Available online to licensed subscribers via EBSCOhost and ProQuest Research Library.

Partial contents: “The Eye Prophetic: Julia Pettee,” by Christopher H. Walker & Ann Copeland; “Margaret Cross Norton: Defining and Redefining Archives and the Archival Profession,” by Erin Lawrimore; “Women Professionals in Documentation in France during the 1930s,” by Sylvie Fayet-Scribe (trans. by Michael Buckland); “María Moliner and Her Contribution to the History of Spain's Public Libraries,” by Maria R. Osuna Alarcón; “Vivian Harsh, Adult Education, and the Library's Role as Community Center,” by Laura Burt; “Highly Subjective: The Librarianship of Winifred Sewell,” by Malissa Ruffner & Emily J. Glenn; “Madeline M. Henderson: From Chemical Information Science Pioneer to Architect of the New Information Science,” by Robert V. Williams; “Martha E. Williams: Pioneer Information Scientist and Online Industry Guru,” by Linda C. Smith & Carol Tenopir; “Pauline Atherton Cochrane: Weaving Value from the Past,” by Kathryn La Barre; “An Ordinary Life in the Round: Annmary Chatman,” by Crystal Fulton.

OESTERREICHISCHE ZEITSCHRIFT FUER POLITIKWISSENSCHAFT v. 37, no. HEFT2, 2008:
Special issue: "Counter/Terror/Wars: Feminist Perspectives."
Issue editors: Claudia Brunner, Maya Eichler, & Petra Purkathofer. Publisher: Nomos Verlagsgesellschaft. ISSN: 1615-5548. URL: <http://www.oezp.at/getMagazine.php?id=55>.

Partial contents: "De-Militarizing Masculinities in the Age of Empire," by Simona Sharoni; "Fighting Women: The Impact of Military Labor Market Developments on Gender Ideologies in the U.S.," by Saskia Stachowitsch; "Profiling Terror: Gender, Strategic Logic, and Emotion in the Study of Suicide Terrorism," by Caron E. Gentry & Laura Sjoberg; "The Anti-Terror War in Somalia: Somali Women's Multifaceted Role in Armed Conflict," by Jerusalem Negash & Wondwosen Teshome; "Maidens in Need of Rescue": U.S. Declarations of War, the Uncanny Coalition of Laura Bush and Jean Bethke Elshtain," by Birgit Langenberger.

RAYMOND CARVER REVIEW no. 2 (Spring 2009):
Special issue: "Carver and Feminism." Issue editor: Claire Fabre-Clark. Publisher: Kent State University in cooperation with the International Raymond Carver Society. ISSN: 1940-6126. Free online at <http://dept.kent.edu/english/RCR/>.

Partial contents: "Four Female Voices in 'Fever': Introduction to Feminism and Carver," by Vasiliki Fachard; "Passionate Fictions: Raymond Carver and Feminist Theory," by Libe García Zarranz; "Space, Domesticity and the Everyday: Re-reading Raymond Carver's Women," by Aoileann Ní Éigeartaigh; "Influences of Feminism and Class on Raymond Carver's Short Stories," by Vanessa Hall; "Masculinity as Homosocial Enactment in Three Stories by Raymond Carver," by Josef Benson; "A Feminist Re-Vision of the Work of Interpretation in Raymond Carver's 'Cathedral,'" by Eve Wiederhold.

○ Compiled by JoAnne Lehman

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BOOKS RECENTLY RECEIVED

AMERICAN WOMEN OF SCIENCE SINCE 1900. Wayne, Tiffany K. ABC-CLIO, 2011.

THE CAMBRIDGE COMPANION TO MODERNIST WOMEN WRITERS. Linett, Maren Tova, ed. Cambridge University Press, 2010.

CAPITALISM, FOR AND AGAINST: A FEMINIST DEBATE. Cudd, Ann E. and Holmstrom, Nancy. Cambridge University Press, 2011.

CONNECTICUT NEEDLEWORK: WOMEN, ART, AND FAMILY, 1740-1840. Schoelwer, Susan P. Connecticut Historical Society; distr. Wesleyan University Press, 2010.

DIGITAL DEAD END: FIGHTING FOR SOCIAL JUSTICE IN THE INFORMATION AGE. Eubanks, Virginia. Massachusetts Institute of Technology Press, 2011.

FIRE OF THE GODDESS: NINE PATHS TO IGNITE THE SACRED FEMININE. Koda, Katalin. Llewellyn, 2011.

INTERNATIONAL RESEARCH HANDBOOK ON SUCCESSFUL WOMEN ENTREPRENEURS. Fielden, Sandra L. and Davidson, Marilyn J., eds. Edward Elgar, 2010.

IS BREAST BEST? TAKING ON THE BREASTFEEDING EXPERTS AND THE NEW HIGH STAKES OF MOTHERHOOD. Wolf, Joan B. New York University Press, 2011.

LIVING THE EDGES: A DISABLED WOMEN'S READER. Driedger, Diane, ed. Inanna; distr. LitDistCo, 2010.

NOT YET RAIN: A JOURNEY FOR REPRODUCTIVE FREEDOM IN ETHIOPIA (VIDEO), Russell, Lisa, producer. Self-distributed. See website: <http://www.notyetrain.org/>, 2009

OTHER TONGUES: MIXED-RACE WOMEN SPEAK OUT. DeRango-Adem, Adebe and Thompson, Andrea, eds. Inanna, 2010.

POLITICAL PRISONER IN MY OWN COUNTRY. Rosenberg, Susan. Citadel/Kensington, 2011.

PROSTITUTION AND SEX WORK. Ditmore, Melissa Hope. Greenwood, 2010.

RADICALISM AT THE CROSSROADS: AFRICAN AMERICAN WOMEN ACTIVISTS IN THE COLD WAR. Gore, Dayo F. New York University Press, 2011.

A SAFE PLACE FOR WOMEN: SURVIVING DOMESTIC ABUSE AND CREATING A SUCCESSFUL FUTURE. White, Kelly. Hunter, 2011.

SKELETONS IN THE CLOSET: A SOCIOLOGICAL ANALYSIS OF FAMILY CONFLICTS. Sev'er, Aysan and Trost, Jan E., eds. Wilfrid Laurier University Press, 2011.

SLOW SEX: THE PATH TO FULFILLING THE SUSTAINABLE SEXUALITY. Richardson, Diana. Destiny, 2011.

THE STATUS OF WOMEN IN JEWISH TRADITION. Sassoon, Isaac. Cambridge University Press, 2011.

STEIN AND HEMINGWAY: THE STORY OF A TURBULENT FRIENDSHIP. Larsen, Lyle. McFarland, 2011.

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