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Feminist Collections

A Quarterly of Women's Studies Resources

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Volume 33, Number 1, Winter 2012

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FROM THE EDITORS

April 2012

In the last few years, feminism has lost several leaders with Jewish backgrounds — including, notably, Betty Friedan, Andrea Dworkin, Rita Arditti, and — just last month — Adrienne Rich. Their departures — and the aging, retirements, and deaths of numerous other Jewish women who were prominent in Second Wave feminism — along with other factors, seems to be accompanied by a lessening of attention to Jewish women's concerns within women's studies. This is not due to a lack of publication, however, and anyone who teaches women's studies and wants to apply a gender lens to the diverse Jewish community has several excellent new works to choose from.

In this issue of *Feminist Collections*, we review four such books, two offering historical perspectives and two focusing on contemporary Jewish feminism and gender patterns. For reviewers Ruth Abrams ("Ladies in Hats and Other Jewish Gender Surprises," p. 1) and Rebecca Ennen ("Who's Afraid of Jewish Patriarchy?," p. 6), who are themselves steeped in contemporary Jewish life, the questions addressed are more than academic, whether they are couched in scholarly articles or asked in essays aimed at a more general audience. We invite our readers — Jewish and otherwise — to examine these thoughtful reviews and to ponder with our reviewers the role of Jewish women in postwar America, gendered patterns of work, education, and family in American Jewish life, and feminist understandings of the Jewish past, present and future.

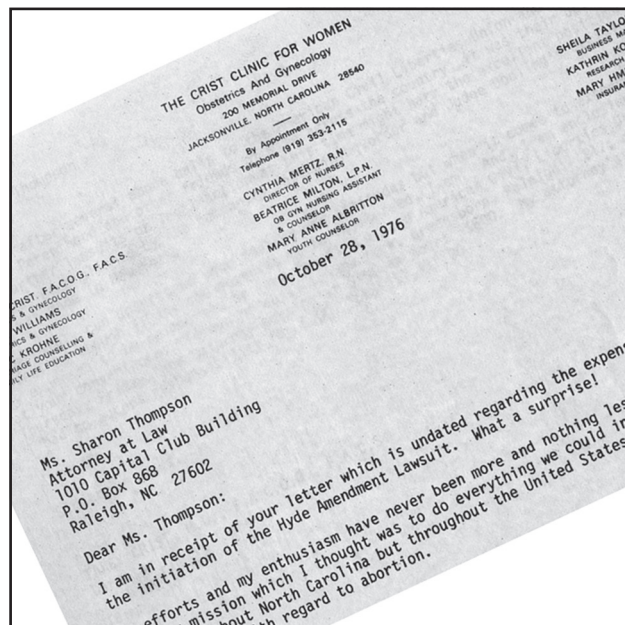


Reproductive choice for women — or, perhaps more accurately, the war over reproductive choice — is much in the news these days. When rights are being eroded or threatened, it's good to have reliable sources of the history of those rights. One notable resource is the reproductive-health archive at Duke University's Sallie Bingham Center for Women's History and Culture. Laura Micham, women's studies librarian, gender and sexuality history curator, and Merle Hoffman, Director of the Bingham Center, introduces us to the collection in this

issue. Below is a snippet from just one of the documents the Center holds; a few others are shown on pages 12–13.

Take particular note of the "e-sources" described on pages 14–17. If you use Google Chrome, try out the "Jailbreak the Patriarchy/Binary" extensions, and let us know your — and your students' — reactions! And speaking of students, might you know some who would benefit from reading *The Guy's Guide to Feminism*? It's reviewed by one of *our* students on pages 19–20.

○ P.H.W. & J.L.



Book Reviews

LADIES IN HATS AND OTHER JEWISH GENDER SURPRISES

by Ruth Abrams

Hasia Diner, Shira Kohn, & Rachel Kranson, eds., *A JEWISH FEMININE MYSTIQUE? JEWISH WOMEN IN POSTWAR AMERICA*. New Brunswick, NJ: Rutgers University Press, 2010. 284p. index. pap., \$25.95, ISBN 978-0813547923.

Harriet Hartman & Moshe Hartman, *GENDER AND AMERICAN JEWS: PATTERNS IN WORK, EDUCATION & FAMILY IN CONTEMPORARY LIFE*. Lebanon, NH: Brandeis University Press/University Press of New England, 2009. (HBI Series on Jewish Women.) 312p. appendix (statistical tables). notes. bibl. index. pap., \$29.95, ISBN 978-1584657569.

How does being Jewish affect American Jewish women's experience of gender? Is that experience the same as or different from other American women's experience? How does gender affect Jewish women's commitment to and understanding of Jewishness? In two recent books, scholars attempt to answer this question from two different methodological perspectives.

Gender and American Jews, a sociology text, asks interesting, gender-inflected questions of the data from the 2000–2001 National Jewish Population Survey (NJPS) on issues of education, professional life, salary, beliefs, and affiliation. Authors Harriet and Moshe Hartman reprise their work on the 1990 NJPS in this book and broaden their examination of the data.

The history text, *A Jewish Feminine Mystique? Jewish Women in Postwar America*, is a collection of essays examining the lives of Jewish women in the United States in the 1950s and 1960s and considering how they did and did not conform to the cultural world described in Betty Friedan's foundational feminist work, *The Feminine Mystique*.¹

In both of the books under review here, the definition of Jewishness is

problematic. This is particularly true of *Gender and American Jews*, which attempts to generalize about the role of gender for Jews in the United States as a whole. The problem is not, for the most part, the questions the authors ask of the data — they are, to a non-sociologist, fascinating questions — it's the data set itself. As the Hartmans acknowledge, the NJPS of 2000–2001 was the target of criticism for a variety of reasons.

The Jewish Federations of North America, then called the United Jewish Communities or UJC, paid \$6 million for the study, twice what the study's architects had projected, and had to delay release of the results when some of the data were lost because of storage problems.² UJC commissioned Mark Schulman, an outside consultant, to write a report full of disclaimers about the technical problems of the study. The survey had a twenty-eight-percent response rate, which Schulman's report termed "at the low end for public policy and population studies."³ Some sociologists, including Leonard Saxe, estimated that the response rate for Jews (as opposed to non-Jewish con-

trol respondents or people with Jewish background) was lower, perhaps under twenty percent. The NJPS undercounted the number of Jews in the United States, at least compared to other respected studies like the General Social Survey. Some critics asserted that policymaking based on the NJPS would result in the Jewish community being underserved with Jewish education and other services.⁴

The team that designed the survey decided to give the long-form questionnaire only to people who identified as Jews on two out of three identity questions. Since there were 250 questions on the long form of the survey and many of the random-digit-dialed (RDD) calls were placed during the workday, some critics believed the format skewed the answers toward older Jewish people. The reason there were so many questions was that multiple funders paid for the survey, and different funders requested answers to help formulate policy relevant to their interests.

The NJPS may have undercounted immigrant Jews, especially those from the former Soviet Union.

This too would have an impact on the answers to the questions the Hartmans were asking in their study about gender, Jewish education, and occupation. Furthermore, the NJPS may have had trouble documenting Jewish class diversity. Some believe the study undercounted the Jewish poor by using the Federal Poverty Threshold. That threshold — developed, coincidentally, by Jewish economist Mollie Orshansky in the postwar era — estimates the cost of living based on a nutritionally adequate diet. The cost of living in the cities where the NJPS was conducted is considerably higher than the threshold.

Although the Hartmans acknowledge many of these data problems in their text — and implicitly through their bibliography — they also call the NJPS “the largest survey of a national sample of American Jews ever conducted” (p. 6). Since the Jewish Federations of North America chose not to sponsor another nationwide survey in 2010, future sociologists of gender in the Jewish community will have to rely on local surveys of individual Jewish communities.⁵

It is frustrating that the Hartmans have applied such interesting questions to what is now a decade-old data set with serious reliability issues. They

use marriage data with occupation, education, and income to show Jewish attitudes toward gender equality — a neat idea, but it would be more interesting if readers could be confident that the sample was representative. In

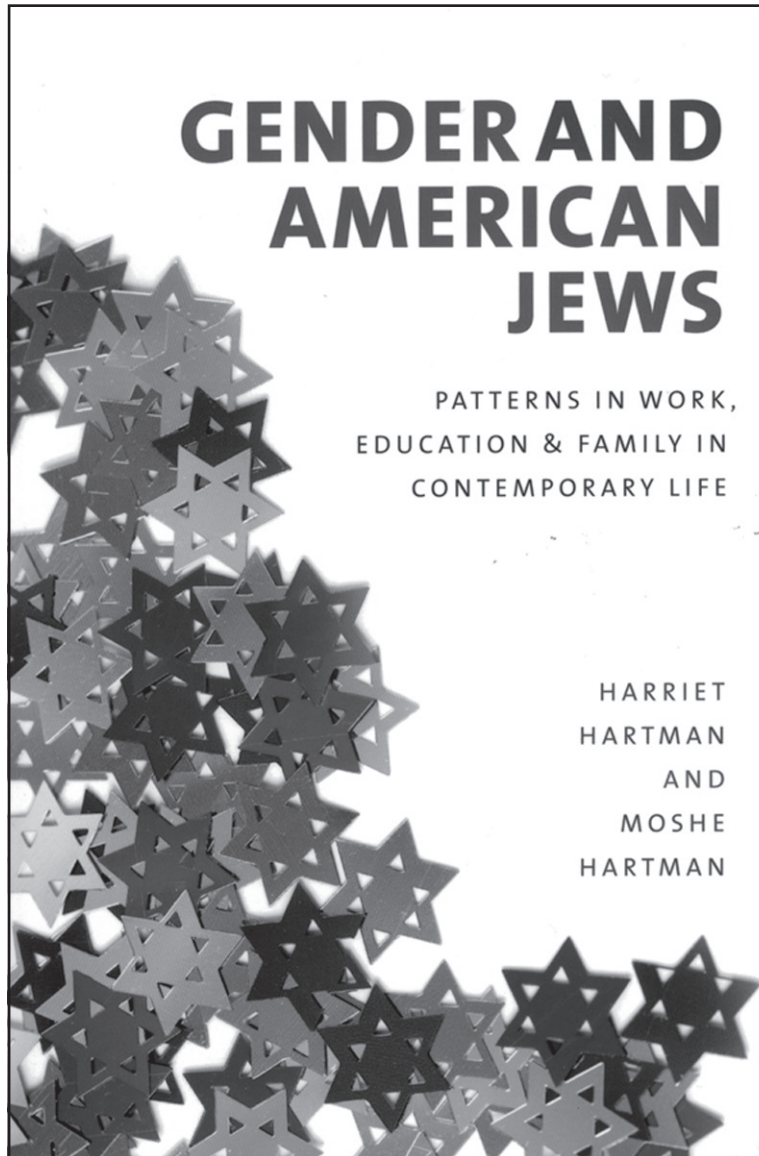
Conservative or Reconstructionist), but do not belong to a synagogue (p. 132). Would that percentage have been higher if a larger number of low-income Jews had responded?

The Hartmans also perform some nifty statistics tricks, like figuring out which denominations Jews are likely to join according to whether they are male or female; married, widowed or divorced; and parents or non-parents (p. 155). It’s certainly significant that Jewish women are most likely to be unaffiliated if they are childless, but it would be difficult to determine the causal relationship — perhaps it’s because Orthodox Jewish men are most likely to marry.

Knowing that the Hartmans used a sample that may have been skewed toward older people, I have doubts about the conclusions they draw about interfaith marriage. For example, in the NJPS sample, more interfaith marriages were remarriages (p. 237), and intermarried Jews tended to have lower indices of Jewish identification. But is this true

another example, the Hartmans discuss the question of denominational affiliation. They quote another sociologist’s finding that twenty-two percent of the Jewish respondents identify with a Jewish denomination (Orthodox, Reform,

of intermarried Jews from Generation X, whose responses may have been undercounted? Are a higher percentage of younger Jews choosing interfaith partnerships for their first marriage? The authors declare, “It is not surprising that intermarried Jews tend to be



less identified with Jewishness, in terms of both religion and ethnicity.” In *Still Jewish, A History of Women and Inter-marriage in America* (New York Univ. Press, 2009), Keren McGinity interviewed intermarried Jewish women and found that they *increased* their Jewish identification in interfaith marriages. Is that a widespread phenomenon among Jewish women? Did the survey accurately count interfaith marriages if it skewed toward older Jews?

Of course, this book does not attempt to capture the experiences of single Jews, nor does it acknowledge Jews in same-sex relationships who identify strongly with Jewishness or Judaism. The NJPS survey instrument, downloadable as a PDF on the www.jewishfederations.org website, contains a vague question about gender and relationships:

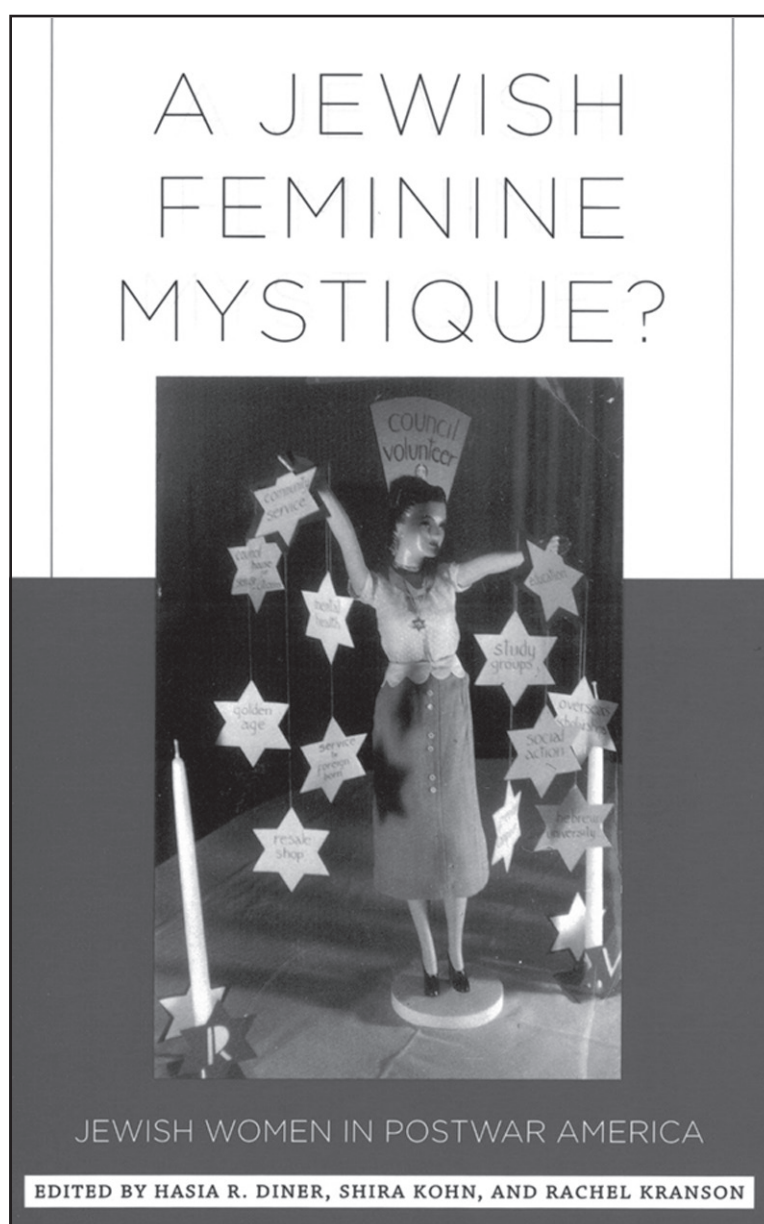
SEX WILL BE CODED BY COMPUTER FOR ALL OBVIOUS RELATIONSHIPS. ENTER IF PERSON IS MALE OR FEMALE; IF NOT EVIDENT FROM RELATIONSHIP, ASK: Is your (RELATIONSHIP) male or female?⁶

It's not clear whether this question enabled the interviewers to count same-sex relationships, or instructed them to identify anyone with a female partner as male and vice versa! One Jewish journalist pointed out that the survey company, RoperASW, had a track record of using vague, misleading questions before it was commissioned to do the NJPS.⁷ People who work with GLBT Jews see this population increasing its Jewish identification and commitment. Is that an accurate assumption, and does it apply equally to Jewish women as to Jewish men?

Could the Hartmans have deduced this from the NJPS questionnaire if they had tried? In the end, their choices about how to interrogate the data were limited.

The editors of *A Jewish Feminine Mystique?* have set themselves an easier task than that of the Hartmans. Instead of trying to answer a set of gender questions definitively, Diner, Kohn, and Kranson attempt to com-

plicate the picture of postwar Jewish women's lives through the lens of Betty Friedan's *The Feminine Mystique* — a book so powerful in its own time that historians and other keepers of cultural memory have embraced its narrative, which described women of the so-called Silent Generation retreating from the public to the private sector in the postwar period, leaving the revival of the feminist movement to the Baby Boom generation. During the 1950s



and 1960s, when the societal ideal was the one-income family, many Jewish families moved from urban to suburban areas. In the narrative of Jewish life, the period is supposed to have been one of suburban assimilationism,⁸ and to have been ended, again, by the Baby Boomers, partly in response to the Six-Day War of 1967 and partly to the emerging Civil Rights movement. The editors argue, however, that Jewish women were neither as politically quiescent nor as assimilationist as these popular narratives suggest.

A Jewish Feminine Mystique? both begins and ends by discussing politically active Jewish women. The first two chapters focus on individual activists: three anti-racist women who worked to end segregation in the Miami public schools, and Lucy Davidowicz, a well-known anti-communist. This is a departure from covering only the better-known leftist activists in northern cities. The left-wing activists and, ironically, the neo-conservative were all raised in Jewish socialist circles and shaped by the Old Left.

The editors acknowledge that the majority of active Jewish women in this period were more likely to work through politically liberal Jewish organizations. The three chapters on the National Council of Jewish Women, Hadassah, and women's involvement in the burgeoning Reconstructionist movement are the center of the book. The photos of the ladies in their pumps, dresses, and lovely little hats seem typical of the old narrative of this era, the atmosphere one of proper femininity. In the context of the activism described in the chapters, though, the photos read differently: In one, the impeccably turned-out ladies are meeting with President Kennedy as part of the National Council of Jewish

Women's participation in the Commission on the Status of Women; in another, an even more formally dressed group of Reconstructionist ladies is apparently discussing their ability to lift the Torah scrolls and their right to educate their daughters to read from the Torah. The Hadassah hat lady is a cartoon from the cover of a 1953 membership packet, encoded with many political symbols. All of these images look demure and ladylike, but the narratives that accompany them make the case that their organizations were consciously anti-assimilationist, part of broader political movements, and, in the case of the Reconstructionist women, explicitly feminist. As early as 1945, Reconstructionist Jews began discussions of calling girls to the Torah for their bat mitzvah rites of passage (p. 92).

This section of the book, significantly, is the only part to make claims about the overall normative experience of Jewish women in the period, rather than enumerating very specific kinds of exceptions to that experience. Large numbers of Jewish women were involved in the National Council of Jewish Women, which was part of a coalition of liberal groups that opposed McCarthyism and racial discrimination. Hadassah, the women's Zionist organization, had fewer than the 300,000 members it claimed (and still claims today!), but the chapter author cites between 260,000 and 280,000 Hadassah members during the postwar period. If the Reconstructionist women were a relatively small group within the broader Jewish community, Jewish women in Reform and Conservative synagogue sisterhoods were not. This isn't a new idea in feminist scholarship — that women's organizations were up to more than fundraising luncheons and cookbooks — but it does seem a

significant theme in a collection of essays that mainly picks up on more marginal Jewish experiences and cultural phenomena in order to trouble the overwhelming image of middle-class, highly educated Ashkenazi housewives.

Two of the most valuable chapters of *A Jewish Feminine Mystique?* are about the postwar immigrant experience: one on the interaction of German Jewish displaced persons and the class issues involved in their interactions with American Jewish social workers, and the other on the migration of Egyptian Jews in the 1950s and 1960s. Most Jews in the United States are descended from Eastern European immigrants of the largest wave, from 1880 to 1920, many of whom were poor or working-class before their immigration. The German Jews who survived the war and the Egyptian Jews who were displaced by the rise of Nasser were wealthy people who had servants and social position. The author of the chapter on Egyptian Jewish women relied on oral histories, bringing to the fore experiences previously ignored even by historians of Sephardic Jews in America (pp. 140–141, n. 6).

The chapters on the image of Jewish women in popular culture include one titled “The Bad Girls of Jewish Comedy,” referring to the precursors to Joan Rivers who told blue jokes with childlike innocence. But these “transgressive, trickster-like figures” (p. 155) are hardly representative of Jewish women's lives — except to the extent that they sold Yiddish-inflected “party albums” to Jewish families. Like “Judy Holliday's Urban Working-Girl Characters in 1950s Hollywood Film,” the “bad girls” spoke to the working-class and, to some degree, Yiddish-speaking origins of the majority of upwardly mobile Jews. Two other cultural chapters provide contemporary Jewish

women's readings of Herman Wouk's *Marjorie Morningstar* and the cultural significance of Jennie Grossinger as a prototypical Jewish mother.

The book ends with two chapters on feminism in the 1960s and Jewish women's participation in it: one on the radical feminists of the Baby Boom generation (including my personal favorite under-sung boomer feminist, Naomi Weisstein), and one on Betty Friedan herself. It's hard to decide whether these essays, which are excellent, undercut or support the main themes of the book. This is the advantage a historical approach has over a sociological one. If the reader doesn't find its thesis completely cohesive, the essays still provide interesting archival research. This might be a good text to assign for a course on Jewish life since 1945, or on Jewish women's history. The individual chapters are interesting, and the granularity of the essays works in the book's favor. The riotous diversity of the Jewish community and the multiplicity of definitions of Jewishness support the ideas in the text, rather than — as in the case of the NJPS results — casting doubt on the validity of the book.

Notes

1. Betty Friedan, *The Feminine Mystique*. New York: Norton, 1963.

2. Gary Rosenblatt, "Critics Question Value of Population Study," *New York Jewish Week*, August 29, 2003.

3. Mark A. Schulman, *National Jewish Population Survey 2000–2001 Study Review Memo*, September 19, 2003.

4. Leonard Saxe, Elizabeth Tighe, Benjamin Phillips, Charles Kadushin, et. al., "Reconsidering the Size and Characteristics of the American Jewish Population: New Estimates of a Larger and More Diverse Community," Steinhart Social Research Institute, 2007.

5. Debra Nussbaum Cohen, "Critics Say It Will Be Harder To Spot Trends with No National Jewish Survey," *The Forward*, April 2, 2010.

6. Audits and Surveys Worldwide, *National Jewish Population Survey, 2000–2001*. October, 2002. Survey questions may be downloaded at http://www.jewishfederations.org/local_includes/downloads/1982.pdf

7. Joshua Hammerman, "Tough Questions about the NJPS," *Jewish Week*, January 10, 2003. Hammerman cites a 1992 study in which a confusing survey question with double negatives made it appear that 20% of Americans doubted the Holocaust had happened!

8. Marshall Sklare and Joseph Greenblum's study, *Jewish Identity on the Suburban Frontier* (New York: Basic Books, 1967), was one of the first to

make the case that suburban Jews were assimilating, although feminist and Hadassah member Trude Weiss-Rosmarin doubted this characterization in her contemporary review of the book in *Jewish Social Studies*, vol. 30, no. 2 (April 1968), pp. 118–121.

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WHO'S AFRAID OF JEWISH PATRIARCHY?

by Rebecca Ennen

Elyse Goldstein, ed., *NEW JEWISH FEMINISM: PROBING THE PAST, FORGING THE FUTURE*. Fwd. by Anita Diamant. Woodstock, VT: Jewish Lights Publishing, 2009. 439p. notes. glossary. \$24.99, ISBN 978-1580233590.

Marion A. Kaplan & Deborah Dash Moore, eds., *GENDER AND JEWISH HISTORY*. Bloomington, IN: Indiana University Press, 2011. (Modern Jewish experience series.) 428p. bibl. index. pap., \$27.95, ISBN 978-0253222633.

As a Jew, I locate my people's roots, faith, and culture in history. As a modern and a progressive, though, I am alienated from the major, mainstream narratives of the Jewish past. Surely we are neither the "pariah people outside history" of classic European anti-Semitism, different from everyone else, an anachronistic tribe, serving as a cautionary example to Christians, nor the "one chosen people" of Jewish triumphalism, serving as moral exemplars to the unenlightened *goyim* (non-Jews) that make up the rest of humanity.

Likewise, in feminist analyses of gender roles and power, Judaism is cast in shockingly opposite terms. Jewish religion and community are seen as the home of the oldest, baddest, dangerous-est patriarchy out there. At the same time, many historical Jewish communities constructed gender and power quite differently than their Gentile contemporaries did, and today, non-mainstream Jewish cultures prize and promote queer, deviant, or at least non-Western-normative gender roles.

These dichotomies are, of course, inaccurate in their details, as well as in their assumptions that Jews are somehow homogeneous or characterizable. Two new books highlight the work of feminist thinkers and leaders to transform today's Jewish landscape and of feminist historians to understand the European and American Jewish past in wider angles and greater depth.

Jewish cultures do overwhelmingly value learning, questions, and a good argument. Contemporary feminist thought promotes and enlivens this complexity, for which we should all be grateful and pleased. As superstar Jewish teacher and novelist Anita Diamant writes in her introduction to *New Jewish Feminism*, "[o]nly in our time, thanks to the advent of a feminist Judaism, which is to say an inclusive Judaism, has it become possible to imagine the entire community — regardless of age or sex or previous Jewish literacy — as a nation of students and teachers." Today's Jewish feminists are hard at work producing the texts by which this nation will learn to understand and redefine itself as we move forward as Jewish activists, academics, leaders, religious and spiritual practitioners, clergy, parents, partners, and community members.

New Jewish Feminism is a bulging compendium of short, accessible essays by contemporary Jewish women — and one man — that aspires to cover Jewish feminism in action, from the 1970s upswelling in women's participation and political organizing for rights and roles within the various American and Israeli religious and secular organized Jewish spheres, to the current leaders of those struggles. The book presents several versions of analyses of women's contemporary and evolving status quo across this range of spheres.

The collection is quite impressive in its authorship, including pieces from well-known feminist theologians (Dr. Judith Plaskow), legendary religious scholars and teachers (Rabbi Haviva Ner-David, Ph.D.), and a smattering of high-profile leaders from the newly minted and prolific younger generation of religious thinkers (Rabbi Jill Jacobs, Rabba Sara Hurwitz). Although the book intends to be comprehensive, with literally dozens of viewpoints and seven major topic areas, it addresses quite specifically the influence and dynamic life of Second-into-Third-Wave Western feminism across the broad mainstream of the American Jewish religious spectrum and, to a lesser extent, among religiously inclined Israeli Jews.

New Jewish Feminism is published by the prolific Jewish Lights imprint, creator of an absolutely encyclopedic catalog for seemingly every conceivable readership, save the high-church academy and the entrenched ultra-Orthodox. Jewish Lights offers books on bar/bat mitzvah planning, holiday guides, current events, mysticism, congregational resources, spirituality, travel, even science fiction and crafting, to name but a few topics. Likewise, this book's intended audience is the broad mainstream of the Jewish world — not scholars and probably not absolute beginners. Thus, it will be quite accessible for undergraduate students or for informal adult education groups, especially given each essay's helpful endnotes and the comprehensive glossary.

Students with less exposure to Judaism or Jewish culture will benefit from outside guidance, as the book assumes some familiarity with those spheres.

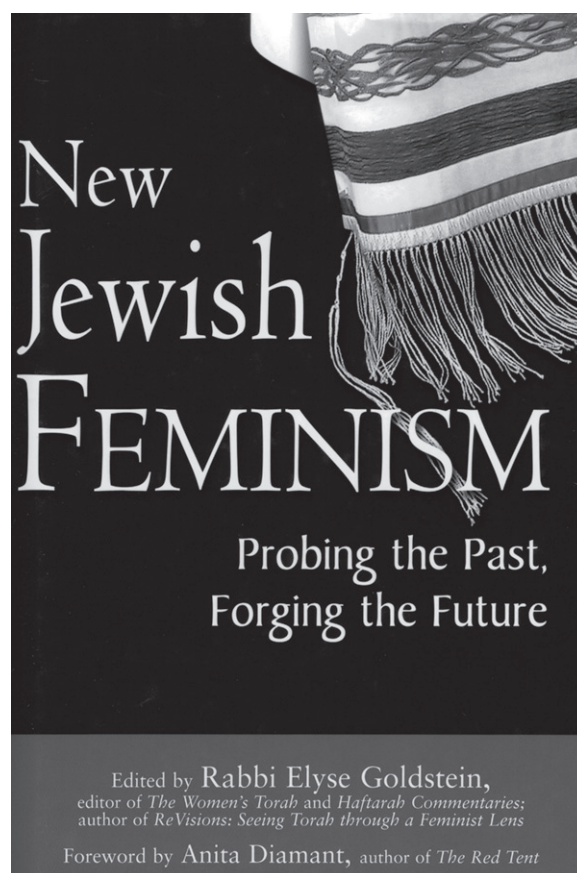
The book's essays are quite manageable in length, ranging from four to twenty pages. Seven thematic sections contain four to seven essays each. Each section begins with a brief introduction by editor Rabbi Elyse Goldstein, identifying key questions and issues that will surface in the following essays and offering an informal or homiletic *drash* (interpretation/teaching) as a way into the subject.

The partitioning of the sections makes clear sense in some cases; in others, the rationale is more opaque. For example, there is considerable overlap between the issues addressed in "Women and the Synagogue" and those in "Women and the Denominations," given that most denominational practice takes place in synagogues and that the vast majority of American synagogues affiliate with one of the formal denominations. As a set of essays, this volume invites browsing and selective reading, although it's worth a cover-to-cover commitment for the extensive tour you'll get. While no book could cover every aspect of communal and personal life, the seven sections here are a good start.

"Women and Theology" includes an academic meta-analysis of feminist ethics and theology, by the Prometheus of Jewish feminist theology, Judith Plaskow, and an impassioned personal argument for Jewish Goddess theology from Rabbi Dr. Jill Hammer, a popular teacher of just-left-of-mainstream Jewish spirituality in the Renewal movement. These chapters are among the

book's most dense and scholarly; casual or inexperienced readers may struggle.

"Women, Ritual, and Torah" catalogs the major Jewish feminist project of constructing, reclaiming, and renovating Jewish rituals and texts. This section's high point is "The Pink Tallit,"



a fantastic and accessible essay by editor Goldstein that analyzes traditional ritual garb by examining key personal and communal questions of authenticity, imitation, and invention through the lens of feminist postmodern hermeneutics — without jargon! Also noteworthy is Rabbi Danya Ruttenberg's proposal for feminist text analysis, wherein she argues for curiosity rather than suspicion in the project of reading ancient and classical texts and discerning from them the "questions about how best to live in relationship to the Divine" (p. 65).

"Women and the Synagogue" talks pragmatically about women as leaders in synagogues and about the changes feminists fought for and won in the most immediate public space of American Judaism. This unit notably includes the book's sole essay by a man, Rabbi Joseph B. Meszler's "Where Are the Jewish Men?," which candidly and systemically analyzes the phenomenon of "male flight" or absence from the liberal synagogue scene and proposes new models of male identity and Jewish engagement as opened up by feminist critiques of Jewish patriarchy.

"Women in Israel" is the weakest section overall, although the essays themselves (notably the pieces on gender issues in liturgical modern Hebrew and on Israeli Orthodox women) are quite solid. Unfortunately, Israeli content is quite out of place in a work chiefly driven by American Jewish concerns. For the North American authors, Jews are an ethno-religious minority, pluralism and multiculturalism are ever-present challenges and often ideals, and individualism and free choice are *faits accomplis*. The Israeli situation is the opposite. There is another book in the Israel material here, and a good one, but *New Jewish Feminism*, even without these chapters, would be hard-pressed to chronicle everything touched by *American Jewish feminism*.

The book for the most part holds back on identity politics until the essays in "Gender, Sexuality, and Age," all of which are excellent and frankly refreshing, as each opens up the book's focus beyond conventional American Jewish settings and roles. If the book is asking, "Whither Jew-

ish feminism?," these chapters answer, "Look to queer Jews, Jews of color, and young women." Several of these essays take on the nominal second-wave vs. third-wave feminist challenges we now face, chronicling the struggles of their authors to fully inherit and inhabit the gains of Jewish feminism while critiquing earlier blind spots, dealing honestly with failures, and making the road we hope to travel down.

"Women and the Denominations" presents an assortment of pieces specifically looking at the major religious streams of Judaism, each with a "where have we been/where are we going" framework of policy reportage, but unsatisfying analysis. The standout here is Rabbi Dr. Haviva Ner-David, whose "Feminism and *Halakhah* [Jewish law]" smoothly marshals the ideas of several preeminent feminist halachists and philosophers of halacha — from Judith Plaskow to Rachel Adler, to Tamar Ross and Rabbi Zalman Schachter-Shalomi — to argue against the re-emergence of patriarchy and for a truly redemptive Judaism.

The final section of the book, "Leadership and Social Justice," looks beyond conventional Jewish institutions and at the roles and concerns of Jewish feminists at large in the world. Several essays here merit mention. Shifra Bronznick's "Jewish Women's Leadership for the Twenty-First Century" makes a straightforward case for women's leadership at the highest levels of society. Rabbi Jill Jacobs profiles Jewish women, including herself, in American social justice movements in her deft and concise "Bread, Roses, and Chutzpah." And Rosie Rosenzweig's essay on post-triumphalism, which in the absence of any final words from the editor serves as the book's inspiring closure, awakens us to the new

enlightenment of the "Fourth Wave," a humanistic and redemptive marriage of spirituality and social justice.

If the book is asking, "Whither Jewish feminism?," these chapters answer, "Look to queer Jews, Jews of color, and young women."

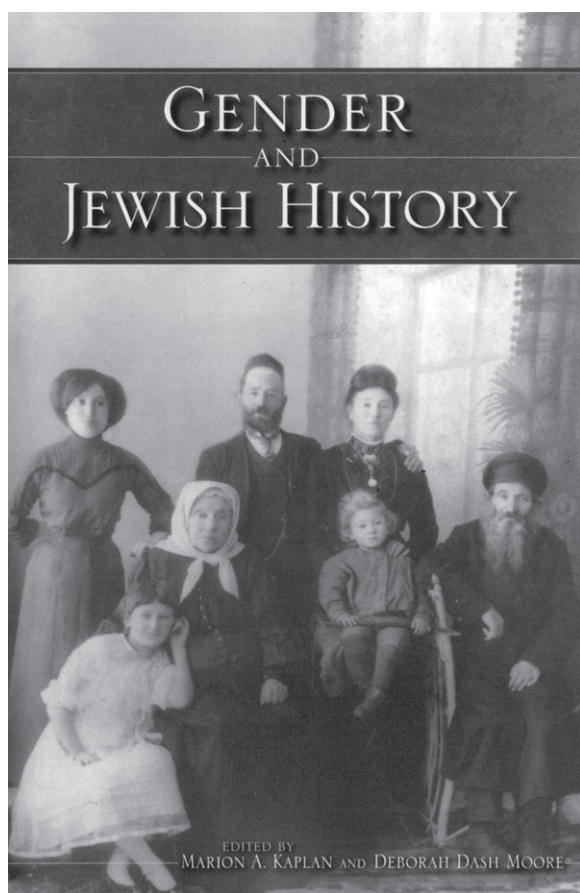
Rosenzweig's concluding vision of Jews at home in the world and engaged in transformational justice work is appealing in itself, and even more so in contrast to the histories presented earlier in the book. The book traffics in an 'upward trending' narrative of Jewish feminism in which the bad patriarchal past has transitioned to an improved present due to the hard work of tough, smart, and brave Jewish women, who now look with curiosity and renewed vigor toward a hazy yet brighter future that we feminists will together envision and create. So many essays outline three phases or stages that one wonders whether this structure was suggested or promoted by the editor and publishers!

This teleological narrative — that the Jewish past was the dark days, but the light is around us and ahead — echoes the founding Jewish narrative of the Exodus, whereby the Jewish people are freed (from Egypt/from patriarchy) only to wander (in the desert/in feminist struggles), but ultimately find redemption. What this last stage demands is a challenge for us. A biblical scholar might see entering the land of Israel as the closure of the Exodus saga and the redemptive end of the story, but that was in its own way merely a stop on the journey. Thousands of years of Jewish Diaspora created a cul-

ture that is less about going home than about the yearning for home and its construction in the heart and mind.. For the contemporary practicing feminist who is "forging the future" as the book's title would have us do, the question is similarly open: Do we envision redemption through a perfected society free of patriarchy and gender oppression? Or do we imagine an endlessly evolving set of communal and personal concerns, new oppressions to deconstruct and conquer, of which gender power is merely the present (if absolutely key) preoccupation?

New Jewish Feminism's redemption narrative suffers from a lack of context. We wouldn't just read the Egypt and desert wandering cycle of the Tanakh (Hebrew Bible) to understand Jewish exilic thought, nor only the Hebrew Bible itself. Likewise, this book's lack of historical viewpoints from before the 1950s and its authors' preoccupations with broad reportage rather than specific personal or communal experiences leaves a sense that this movement arose in general and affected "people" en masse rather than transforming particular lives and communities. The book's strongest moments and essays reflect the feminist dictum that the personal be political. The book balances ambition and comprehensiveness with accessibility, sometimes to its detriment, but often to uphold key analyses and productive directions for immediate feminist activism and communal attention.

However primed we are to tackle patriarchy in our lives and communities, the sketchy treatment of those bad old days — rendered in *New Jewish Feminism* as a more or less seamless continuum from biblical patriarchs to chauvinist medieval rabbis, to 1960s synagogue men's clubs — demands further investigation. For the purposes of the late-twentieth-century feminist



movements, that continuity was real and demanded vociferous rejection. However, scholarly and academic treatments of those times reveal a far more complex history.

Seeing the past differently, with unique human stories intact and at the center rather than framed as general narratives by leaders and monolithic groups, is of course a primary project of feminist history. *Gender and Jewish History* complicates the conventional story of a more or less static European Jewish past and American Jewish present, especially with regard to the roles and experiences of women.

Dr. Paula Hyman, to whom *Gender and Jewish History* is dedicated, was a pioneer and preeminent feminist historian whose work focused on Jewish women in the Enlightenment in Europe and in early- to mid-twentieth-

century America. The book celebrates her scholarship and her activism, its many contributors also sharing, in the book's dedication and their own chapter introductions, short and intensely moving tributes to Hyman's influence in their lives as student, teacher, role model, champion, and friend.

In contrast to *New Jewish Feminism*, which is addressed to a general audience and invites browsing, *Gender and Jewish History* collects academic articles employing feminist historiography. Three thematic sections highlight key areas and strategies of feminist scholarship. While this text is intended for serious and dedi-

cated readers with a strong background in the highly specialized language and dense style of academic writing, there is much to recommend it even to the relatively unlettered reader.

In *Gender and Jewish History*, meticulous research and interpretation of everyday lives and vernacular culture foreground the feminist project of re-reading women in history. Even better, the feminist historical methods open up new understandings of the Jewish past, give contrast and detail to our oversimplified understanding of the bad old days of patriarchy, and, by complicating our past, provoke richer possibilities for our future.

Part 1 focuses on late medieval and early modern Jewish people and communities, examining women's culture and experiences as a gateway to a more comprehensive understanding of

Judaism and the prevailing questions and challenges of those periods. Essays include "How Does a Woman Write?," Shulamit S. Magnus's discussion of early modern Jewish memoirist Pauline Wengeroff (1833–1916), and "Water into Blood," Elisheva Carlebach's fascinating piece on the *tekufah*, a once widely held but now extinct set of folk customs based on a belief that water or food left uncovered at certain calendar points would turn to blood.

Women's place in religion has changed and changed again, of course, both before and after the feminist movement of the 1970s. In Part 2, "Gendered Dimensions of Religious Change," the essays broadly observe women's roles in religious culture, by analyzing eighteenth- and nineteenth-century views on women from then-emerging Orthodox and Reform perspectives, and discussing the gendered aspects of leaving Jewish community and Judaism through intermarriage and/or conversion. Most fascinating here is "Vernacular Kabbalah, Embodiment, and Women," in which Chava Weissler traces the development of popular, non-elite Jewish spirituality out of esoteric textual material, in two vastly different settings (early modern Eastern Europe and today's Jewish Renewal movement in America), and observes the gendered and embodied aspects of these ascendant, anti-hierarchical, primarily female spiritualities.

The final section of *Gender and Jewish History*, "Jewish Politics in American Accents," refocuses on the roles and experiences of twentieth-century women in the Americas. Here the feminist history project is to understand better, perhaps even more truly, what it meant to be and become Jewish Americans. The authors examine the lives of particular individuals, document influential work by Jewish women artists, track the development of

Jewish women's activism, and analyze the role that gender played in urban Jewish women's work to maintain Jewish neighborhoods and then, later, in their families' decisions to leave racially changing urban neighborhoods.

Reading these two books together presents much greater depth than considering either alone. While *New Jewish Feminism* suffers from some reductiveness in its understanding of history and future, it does present an inspiring view of all that has been accomplished toward women's liberation in every aspect of American Jewish life. *Gender and Jewish History* connects the historical moment we live in today to a richer and more complex Jewish past than the former book can really imagine. As a scholarly work, it prescribes no pragmatic steps for institutional leadership or communal priorities, yet without these intricate analyses, we will see our past as a blank glacier, monolithic and immobile, in contrast to today's changing landscape of vexing issues. Without a lively history, we are bound to see *now* as the most dynamic moment in Jewish time, which cuts us off from our past and leaves us lonely with our seemingly novel concerns about gender identity, power, and meaning. Of course, learning history without live practice can be dry and dull for Jews, who are not only a network of ethno-religious groups and peoples, but in fact actual people, who wish (presumably) to live lives of meaning in consonance with our highest values.

Jewish culture and religion today are famously presentist — focused on a life well lived rather than an after-life to be sought, and on actions over beliefs. The religious Jewish penchant for understanding the present through the framework of history cuts another direction, as when contemporary rab-

bis discern meaning for new situations (What is the blessing for a new car? How to solemnize same-sex marriages?) through reference to earlier thinkers, who clearly did not envision the situations they are called to comment on! The practice of Jewish history-making and history-reading are thus extremely bound up with the present moment.

The strongest endorsement for these two books comes, in a sense, from their dialogue with each other. In *Gender and Jewish History*, Chava Weissler's article on embodied spirituality draws a key distinction between "intellectual" and "vernacular" readings of texts and practices, where an intellectual text, teaching, or practice exists in elite and esoteric form but is popularized, transformed, and transmitted by folk practitioners, whose piety and zeal drive them toward adopting and adapting meaning to their contemporary purposes. While *Gender and Jewish History* presents a sophisticated and erudite set of Jewish feminist analyses, *New Jewish Feminism* chronicles the Jewish feminist vernacular of the last thirty years, expanding to express elite theologies as well as not-quite-accepted proposals for new rituals and readings. As students of history and practitioners of feminism, we need not only theory and practice, but also the knowledge to draw on the richness of our people's past.

[Rebecca Ennen is an activist and a teacher. Originally from Cambridge, Massachusetts, she has lived in New York, Philadelphia, Sri Lanka, Hong Kong, and Israel/Palestine. Now based in Washington, D.C., Rebecca fights for a more just and equal D.C. region with Jews United for Justice, leads dialogues with Jewish Dialogue Group, lives in the Vulva House (not a joke), and keeps a sharp eye out against all oppressions.]

Wherever you are, the Women's Studies Librarian can help.

Whether you're working on an undergraduate research paper in Madison, planning your gender-focused dissertation in Milwaukee, teaching a women's studies course in Marshfield, or pursuing a topic of personal interest in Minneapolis, Madrid, or even Mongolia, you can use the rich resources of the University of Wisconsin System's Office of the Women's Studies Librarian.

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ARCHIVES

FOUR CENTURIES OF REPRODUCTIVE HEALTH AT THE SALLIE BINGHAM CENTER

by Laura Micham

The Sallie Bingham Center for Women's History and Culture, part of the David M. Rubenstein Rare Book & Manuscript Library at Duke University, houses a unique and extensive collection of material — from several countries — documenting the history of abortion and reproductive health over four centuries. The material covers the full political spectrum of activity within the history of abortion and reproductive health, from eighteenth-century legal and medical treatises and nineteenth- and twentieth-century advice literature both supporting and vilifying abortion and midwifery care, to mid-twentieth-century activist material related to legalizing abortion in the U.S. and twenty-first-century records of abortion-provider advocacy organizations. In addition to personal papers and organizational records, there are books, pamphlets, zines, newsletters, and other periodicals, as well as ephemera such as brochures, fliers, posters, buttons, and t-shirts.

One of the earliest items in the collection, a bill of cost prepared by Elizabeth Parry “in the time of her lying in of an Eligitimate [sic] child” in Massachusetts, ca. 1730, tells a detailed and striking story about a woman fighting for her rights and those of her infant in eighteenth-century New England. Parry's expenses during childbirth and the weeks before and shortly after included charges for a midwife; food and board; sugar, bread, spices, oatmeal, and fruit; a “watch on fixed nights” and candles; the child's linen and clothing; two cords of firewood; a firewood cutter; and two trips to Boston during the lying-in. The bill also included the cost of “time spent to go to authority to make complaint of Edward Dix the father of my above [said] child.” It was signed by Parry and witnessed by John Phillips, Joseph Lynde, Jonas Bond, and Edward Emerson. We don't know whether Parry was reimbursed for these expenses, but the document is certainly compelling.

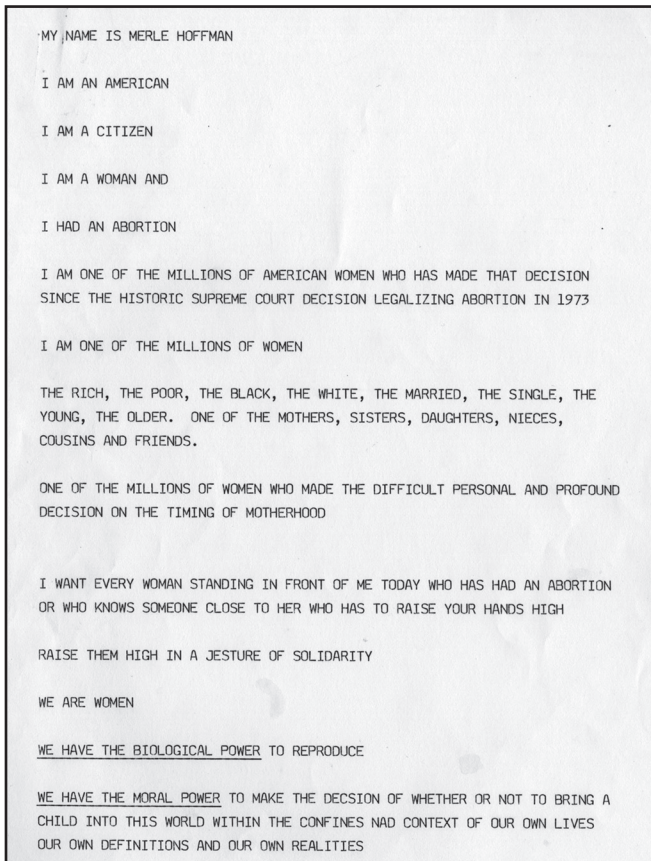
To document the ongoing debate in the U.S. over access to abortion, the Bingham Center holds records associated with activist organizations — such as CARASA (Committee for Abortion Rights and Against Sterilization Abuse) and the Redstockings — focused all or in part on this topic.

These records are particularly valuable for research because they document not only the organizing and advocacy efforts of such groups, but also the organizations that oppose the likes of CARASA and the Redstockings. To complement and contextualize these collections, we also hold an extensive body of published material spanning the full political continuum associated with abortion. Perhaps the most unusual dimension of the Bingham Center's approach to documenting the history of abortion and reproductive rights is our commitment to preserving the papers of abortion providers and their supporters as well as of the clinics and organizations they create. These papers document the work of activists, healthcare workers, attorneys, and others involved in reproductive health.



Merle Hoffman, activist, journalist, healthcare pioneer, directorship endower

In 2000, the Bingham Center acquired its first collection of clinic records, those of Choices Women's Medical Center in New York City; the records were within the extensive papers of clinic founder, journalist, activist, and



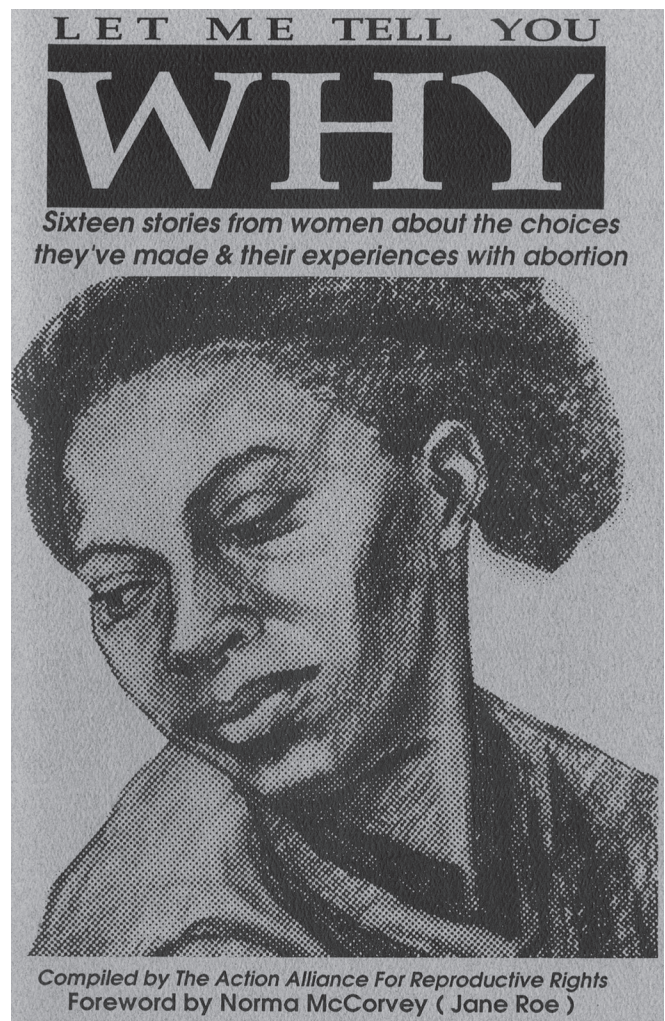
women's healthcare pioneer Merle Hoffman. After abortion laws were liberalized in New York state in 1970, Hoffman founded Choices, which was one of the first ambulatory surgical centers for women and has become one of the largest and most comprehensive women's medical facilities in the U.S. She is also the publisher and editor-in-chief of *On the Issues Magazine*, and her autobiography, *Intimate Wars: The Life and Times of the Woman Who Brought Abortion from the Back Alley to the Board Room*, was published in January 2012 by The Feminist Press.

In the Fall of 2011, Hoffman made a pledge to endow the Sallie Bingham Center's directorship, which now bears her name. She decided to do this as a way "to continue to support the visionary efforts by Duke University to honor and document the many courageous women who have fought their own 'intimate wars' in the long struggle for reproductive justice. I hope that the Bingham Center will

become the bridge between theory and practice," she said, "that will catalyze future generations to joyfully go further and deeper in the continual battles for women's equality." Her gift will enable the Center to expand its activities and impact, bringing us closer to attaining our goal of building a premier research center for women's history and culture.

The Bingham Center's reproductive health collection has been used by undergraduate and graduate students, Duke faculty, and scholars from around the country. Bingham Center travel grant recipient Lori Brown, an associate professor in Syracuse University's School of Architecture, is writing a book examining the relationships between space, abortion, and issues of access. About her experience using the Bingham Center's collections, Professor Brown says,

My experience researching the abortion archives at the Bingham Center was highly productive for my current project examining the spaces of abortion clinics. Particularly interesting to me were



clinic archives, including documentation of many legislative and anti-choice impediments to limit and prevent abortion access. Two examples include what clinics would have to do to be able to remain open and functioning in the face of further restrictive laws and how clinics engaged with local police to enforce FACE (the Freedom of Access to Clinic Entrances Act) protection. The sheer will and dedication demonstrated by these clinics, as documented through their archives, to tirelessly protect their patients, as well as to negotiate the many legal obstacles, provided rich source material and an even greater desire to finish my project.

In addition to supporting research, the Bingham Center offers a very active schedule of public programming, including a series of symposia that started in 2003 with “Abortion: Research, Ethics, and Activism,” a three-day academic conference highlighting the power and relevance of primary source documentation to the history and future of abortion. Given the Center’s commitment to acquiring and providing access to a wide range of materials related to the medical, social, legal, and political history of abortion, it was a natural place to engage in multi-disciplinary dialogue regarding abortion and issues associated with it.

Through a combination of plenary addresses and breakout sessions, the 2003 symposium addressed the relationship of the academy to social movements, the evolution of medical ethics, the intersection of feminism and abortion rights, international perspectives on access to abortion, and other topics. It offered an opportunity for faculty, students,

and staff of varying viewpoints to join creators of collections held by the Bingham Center in engaging these topics. The goals of the symposium were to historicize and contextualize the issue of abortion in order to facilitate the pursuit of common ground and shared understandings; to increase the library’s collections of published and unpublished materials documenting abortion in order to better serve scholars and activists; and to improve our understanding of the responsibility of the academy to a social movement and to social

justice in general. This inaugural symposium laid the groundwork for future symposia on a wide range of topics, establishing the Bingham Center as an important source for the development of feminist theory and practice.

The Bingham Center’s holdings documenting reproductive health and rights continue to grow, as does demand by researchers for this material. We welcome queries and feedback about this body of material as a part of our ongoing process of fostering dialog on this thought-provoking aspect of human experience.

[Laura Micham is the Merle Hoffman Director of the Sallie Bingham Center for Women’s History and Culture, part of the David M. Rubenstein

Rare Book & Manuscript Library. She is also the curator of gender and sexuality history collections and the women’s studies librarian for Duke University. In addition to organizing multi-day symposia on a range of topics emerging from Bingham Center collections, Laura has also done projects and organized public programming around reproductive rights, the feminist art movement, desegregation of public schools in Georgia, the trajectory of feminist underground publishing and print culture from the 1960s to the present, and the archivist as activist.]

Defend *Wednesday January 22*

On the 13th anniversary of the Supreme Court decision, it is imperative, especially considering the December 10 bombing of a NYC abortion clinic, that there be a strong show of support for safe, legal abortion accessible to all women. We must continue the fight for reproductive freedom and not allow the right-wing to take over our day even as it challenges our rights.

Time: Rally 12 to 2
Program 12:30 to 1:30
Torch Ceremony 1

Place: Bryant Park
42 to 40 Streets between 5th & 6th

Sponsored by the
New York Pro-Choice Coalition
of which CARASA is
a member

ROE v. WADE

CARASA
Potluck Educational!
Potluck Educational!
Potluck Educational!
"HOW WE REALLY FEEL ABOUT ABORTION"

CR discussion after seeing "Personal Decisions,"
new Planned Parenthood film

Place: Adrienne Harris's loft 5 pm
284 Lafayette St. #6B 226-4098
(Take IND to Bway/Lafayette)

For POTLUCK, bring a dish (according to your last name):
A-H salad; I-R main dish; S-Z dessert

Celebrate *Sunday, January 19*

Sponsored by CARASA
17 Murray St., NY, NY 10007
(212) 964-1350

E-SOURCES ON WOMEN & GENDER

Our website (<http://womenst.library.wisc.edu/>) includes recent editions of this column and links to complete back issues of Feminist Collections, plus many bibliographies, a database of women-focused videos, and links to hundreds of other websites by topic.

Information about electronic journals and magazines, particularly those with numbered or dated issues posted on a regular schedule, can be found in our “Periodical Notes” column.

SITES OF ALL SORTS

The Institute of Slavonic Studies (Freiburg, Germany) maintains an **ELECTRONIC BIBLIOGRAPHY for RUSSIAN CULTURE AND GENDER STUDIES**. It is available in Russian, German, and English at <http://www2.slavistik.uni-freiburg.de/slavlit/>.

ELEVATE DIFFERENCE, <http://elevatedifference.com>, which reviews everything from books to vibrators, does interviews, and promotes theater and other events, describes itself as “a forum for thoughtful critique that aims to embody the myriad — and sometimes conflicting — viewpoints present in the struggle for political, social, and economic justice.” Formerly known as *Feminist Review*, the site is run by an editorial collective. Among the currently reviewed items are Jacinta Bunnell’s latest coloring book, *Sometimes the Spoon Runs Away with Another Spoon*; the film *Put This on the {Map}: East King County*, about the (in)visibility of queer high-school youth on Seattle’s east side; and a sex-work-positive, one-woman show called *Modern Day Asian Sex Slavery: The Musical*.

FAIRER SCIENCE, <http://www.fairerscience.org/>, “helps researchers and advocates for women in science, technology, engineering and mathematics (STEM) communicate their findings in ways that allow the public — policy makers, educators and parents — to understand, evaluate, and use these findings.” One of the site’s sections, “Unlearning Gender Stereotyping,” features a multimedia presentation called “Why Don’t They Hear What I Say? Understanding Gender Ideologies,” with Kathryn Campbell-Kibler of Ohio State University.

The **FEMINIST THEORY ARCHIVES** at Brown University’s Pembroke Center for Teaching and Research on Women, <http://pembrokecenter.org/archives/FeministTheoryPapers.html>, “is an exceptional archival collection representing scholars who have transformed their disciplines and the intellectual landscape of universities in the United States and internationally. This focused and coherent manuscript collection is indispensable to historians, cultural critics, and theorists.” Among the 100+ scholars whose papers either are already in the collection or have been promised are Judith Butler, Zillah Eisenstein, Elaine Marks (1930–2001; former professor of women’s studies, French literature, and Jewish studies at the University of Wisconsin–Madison), Joan W. Scott, Elaine Showalter, Inderpal Grewal, Rachel Bowlby, and Chela Sandoval. Many of the collections are represented online only by “finding aids” at this time, but there are online exhibition galleries showcasing Elaine Marks and Naomi Schor (1943–2001; had a “long and productive relationship” with Brown and the Pembroke Center), both of whose papers are currently available to researchers.

GRASSROOTS FEMINISM: BUILDING A TRANSNATIONAL FEMINIST COMMUNITY TOWARDS A PARTICIPATORY CULTURE AND CIVIC ENGAGEMENT

at <http://www.grassrootsfeminism.net/cms/> offers “transnational archives, resources, and communities” and seeks to “gain insight into and to document the cultural spaces girls and young women create and the meaning they have,” rather than just looking at media produced for young women and girls.

At age eighteen, Stacey Lannert killed the father who had raped her throughout her childhood and had then started in on her younger sister. She spent eighteen years in prison before her life sentence was commuted. She has since published, with ghost-writer Kristen Kemp, a memoir called *Redemption*, and she runs the website **HEALING SISTERS** (www.healingsisters.org) to connect with and help other survivors of sexual abuse.

For a mind-spinning and possibly consciousness-raising experience, try out **JAILBREAK THE PATRIARCHY**, an application for Google Chrome that will swap gendered words on any website you visit while the app is toggled “on.” Creator Danielle Sucher, who had no programming

experience before developing this extension in November 2011, said the idea grew out of wondering what it would be like if the genders of characters in ebooks could be automatically switched. What she ultimately did was a bit different — “I’m not much an ebook reader myself, so a Chrome extension feels much more useful to me” — but it can be applied on every kind of website material, including, she points out, HTML books in Project Gutenberg.

(Here’s a gender-swapped example from the 1901 Horatio Alger story “Young Captain Jack”: “As will be surmised from the scene just described, Jack Ruthven was a womanly, self-reliant girl, not easily intimidated by those who would browbeat her.”)

Learn about the genderswapping e-experiment at <http://www.daniellesucher.com/2011/11/jailbreak-the-patriarchy-my-first-chrome-extension/>, or just download the extension and see what it does! (To really get confused, go to Danielle Sucher’s page while you have “Jailbreak” running.) Also look for the spinoff that toggles gendered into gender-neutral language: **JAILBREAK THE BINARY**, by Marianna Kreidler. This one can give you a WebMD site, for example, that tries to answer the question, “Sex Drive: How Do People and People Compare?”



Miriam Greenwald

“Share these links, hire and promote these writers, and help close the byline gender gap.” Ann Friedman’s Tumblr site, **LADY JOURNOS!** (<http://ladyjournos.tumblr.com/>), “highlights the work of journalists who happen to be women.” Recent links include one to a *FrontPageAfrica* story, by journalist Mae Azango, about female genital cutting in Liberia; and another to an essay by *GOOD Magazine*’s “Lifestyle” editor, Amanda Hess, on the real and often messy story of ethical consumerism.

Unless you’ve looked in the last year or so for a publication or website related to one of a number of United Nations mandates or units on women or girls (DAW, INSTRAW, OSAGI and UNIFEM, anyone?), you might have missed this: “In July 2010, the United Nations General Assembly created **UN WOMEN**, the United Nations Entity for Gender Equality and the Empowerment of Women. In doing so, UN Member States took an historic step in

accelerating the Organization’s goals on gender equality and the empowerment of women. The creation of UN Women came about as part of the UN reform agenda, bringing together resources and mandates for greater impact.” The change took effect in January 2011. This should streamline some of those searches! See <http://www.unwomen.org>. (Editor’s note of amusement: I opened this link in Google Chrome, forgetting that I had “Jailbreak

the Patriarchy” toggled ON (see above), and had a few moments of consternation about the United Nations having felt the need to set up a special entity on men’s equality and empowerment.)

The **WOMEN’S INSTITUTE FOR FREEDOM OF THE PRESS (WIFP)** now has an online listing of 2,500 (and growing) “women’s print periodicals known to us,” at <http://www.wifp.org/PeriodicalList.html>. What distinguishes this listing from, say, WIFP’s *Directory of Women’s Media*, or our own office’s quarterly *Feminist Periodicals*, is that in addition to current publications, it lists earlier periodicals that are no longer publishing. It continues to be updated as more information becomes available. “While this listing will never be complete,” says WIFP president and director Martha Allen, “we expect to make a version available in print form for libraries and for the historical record.”

U.K.-based **WOMEN'S VIEWS ON NEWS**, run by a volunteer collective ("a group of women journalists with differing levels of journalistic experience from different parts of the world including the UK, US, Egypt, Norway and Ireland") at www.womensviewsonnews.org, calls itself "the women's daily online news and current affairs service, operating on a 'not for profit' basis. The site provides up to date news on all the major national and international stories of the day, in much the same way as any newspaper or online news service, but the stories we feature here are always about women. It also includes feature articles and opinion pieces from time to time, but the focus is on news."



Miriam Greenwald

E-DOCUMENTS

PLAN, "one of the oldest and largest children's development organisations in the world," is engaged in a campaign "to fight gender inequality, promote girls' rights and lift millions of girls out of poverty." In the years leading up to 2015 ("the target year for the Millennium Development Goals"), Plan is publishing a series of annual reports on the inequities between boys and girls, each titled **BECAUSE I**

AM A GIRL: THE STATE OF THE WORLD'S GIRLS, but with a special focus each year. PDFs of reports from 2007 through 2011 can be downloaded from <http://plan-international.org/girls/resources/publications.php>. Special themes so far have included "In the Shadow of War" (2008), "Girls in the Global Economy" (2009), "Digital and Urban Frontiers" (2010), and "So, What about Boys?" (2011).

The Minnesota Indian Women's Sexual Assault Coalition (MIWSAC) and Prostitution Research & Education teamed up to interview 105 prostituted Minnesota Native women about the realities of their lives, past and present, and their most urgent needs. The research project and its results are described in a 72-page report, **GARDEN OF TRUTH: THE PROSTITUTION AND TRAFFICKING OF NATIVE WOMEN IN MINNESOTA**, by Melissa Farley, Nicole Matthews, Sarah Deer, Guadalupe Lopez, Christine Stark, and Eileen Hudon, produced in 2011 at the William Mitchell College of Law and available as a PDF at the MIWSAC website: <http://miwsac.org/images/stories/garden%20of%20truth%20final%20project%20web.pdf>

The Center for Gender in Global Context (GenCen) at Michigan State University has a working paper series called **GENDERED PERSPECTIVES ON INTERNATIONAL DEVELOPMENT** that is free online at <http://gencen.isp.msu.edu/publications/papers.htm>. The most recent papers in the series are **WHY BOTHER WITH THE STATE? TRANSNATIONAL ACTIVISM, LOCAL ACTIVISM, AND LESSONS FOR A WOMEN WORKERS' MOVEMENT IN MEXICO**, by Rachel K. Brickner (21p., 2010); **PROLONGING SUFFERING: DOMESTIC VIOLENCE, POLITICAL ECONOMY, AND THE STATE IN NORTHERN VIETNAM**, by Lynn Kwiatkowski (29p., 2011); and **BODY AND EMOTIONS IN THE MAKING OF LATIN AMERICAN FEMINISMS**, by Verónica Perera (21p., 2012).

"Although girls are approximately half the youth population in developing countries, they contribute less than their potential to the economy. The objective of this paper is to quantify the opportunity cost of girls' exclusion from productive employment with the hope that stark figures will lead policymakers to reconsider the current underinvestment in girls." That's from the summary for Jad Chabaan & Wendy Cunningham's **MEASURING THE ECONOMIC GAIN OF INVESTING IN GIRLS: THE GIRL EFFECT DIVIDEND**, World Bank, 2011. Policy Research Working

Paper no. WPS 5753. Find the 38-page PDF (2.66 mb), as well as an uncorrected OCR text version (for slow connections) at <http://documents.worldbank.org/curated/en/2011/08/14752718/measuring-economic-gain-investing-girls-girl-effect-dividend>.

Kim Ashburn et al., *MOVING BEYOND GENDER AS USUAL*: “How the U.S. President’s Emergency Plan for AIDS Relief, the Global Fund to Fight AIDS, Tuberculosis and Malaria, and the World Bank’s Africa Multi-Country AIDS Program are addressing women’s vulnerabilities in the HIV/AIDS epidemic in Mozambique, Uganda, and Zambia.” Center for Global Development, 2009. 94p. <http://www.policyarchive.org/handle/10207/bitstreams/19751.pdf>

Find the United Nation’s latest (2011–2012) edition of its *PROGRESS OF THE WORLD’S WOMEN* report, themed *IN PURSUIT OF JUSTICE*, at <http://progress.unwomen.org/pdfs/EN-Report-Progress.pdf>. The 166-page PDF is available in English, Spanish, French, Arabic, and Russian; its executive summary is also in Chinese, Thai, Vietnamese, Khmer, and Indonesian; and the report can be purchased as an e-book (ISBN 978-1936291335) from Amazon.com, Barnes & Noble, or Apple’s iBookstore. Previous editions of the “Progress” series, including 2002’s *Women, War, Peace: The Independent Experts’ Assessment on the Impact of Armed Conflict on Women and Women’s Role in Peace-Building*, are also archived at <http://www.unwomen.org/resources/progress-of-the-worlds-women/>.

“Women now make up half of those living with HIV infection... Numerous international political declarations have recognized women’s and girls’ specific risks and needs and have committed to act to address them... However, the funding and implementation of evidence-based programs for women and girls continue to lag.” *WHAT WORKS FOR WOMEN AND GIRLS: EVIDENCE FOR HIV/AIDS INTERVENTIONS* is both a website (<http://www.whatworksforwomen.org/>) and a 539-page report (PDF at <http://www.whatworksforwomen.org/pages/download>) that aims “to provide the evidence necessary to inform country-level programming. *What Works* is a comprehensive review, spanning 2,000 articles and reports with data from more than 90 countries, that has uncovered a number of

interventions for which there is substantial evidence of success: from prevention, treatment, care and support to strengthening the enabling environment for policies and programming. *What Works* also highlights a number of gaps in programming that remain.”

WOMEN ON THE FRONT LINES OF HEALTH CARE is the title of Save the Children’s *STATE OF THE WORLD’S MOTHERS 2010* report, a 52-page document, accessible at <http://www.savethechildren.org/site/c.8rKLIXMGIpI4E/b.6153061/k.A0BD/Publications.htm>, that focuses “on the critical shortage of health workers to save the lives of mothers, newborn babies and young children.” Also available here are reports from 2011, *CHAMPIONS FOR CHILDREN* (“on why investments in maternal and child health care in developing countries are good for America”), and previous years.

○ Compiled by JoAnne Lehman



Miriam Greenwald

NEW REFERENCE WORKS IN WOMEN'S STUDIES

GENDER & LAW

Noël Merino, ed., **GENDER**. Farmington Hills, MI: Greenhaven Press, 2010. (Issues on Trial.) 240p. index. \$39.70, ISBN 978-0737749489.

Reviewed by Chimene Tucker

Gender. The law. Does each affect the other? Indeed, there are direct connections as well as significant indirect influences between them, even if some constitutional scholars — Robert A. Goldwin, for instance — would argue differently: “Strictly speaking,” Goldwin wrote in an entry titled “Gender Rights,” in the 2000 edition of the *Encyclopedia of the American Constitution*, “there can be no distinct class of gender rights under the Constitution, but only the same rights for all persons, or all citizens, regardless of sex. The Constitution secures rights only of individuals, not of groups, and makes no distinction between men and women.”¹ This *Gender* volume in Greenhaven Press’s *Issues on Trial* series, however, examines some of the complex connections between gender and the law that play out in real life — and in real court cases.

Three of the four chapters in *Gender* examine a U.S. Supreme Court decision about a gender issue: the 1981 case of *Rostker v. Goldberg* (“Upholding Selective Service Registration for Males Only”); the 1989 case of *Price Waterhouse v. Hopkins* (“Employment Decisions Influenced by Gender Stereotypes Are Discriminatory”); and the 1996 *United States v. Virginia* case (“Finding

Virginia Military Institute’s Single-Sex Policy Unconstitutional”). Each of these chapters provides not only the majority (or plurality) and dissenting opinions for the case, but also arguments and commentary on both sides of the issue from attorneys, professors, and other writers. The fourth chapter, “Gender-Based Discrimination Toward Transsexuals Is Sex Discrimination,” looks at the 2004 decision of the U.S. Court of Appeals for the Sixth District in *Smith v. Salem, Ohio, et al.* One writer in this chapter, attorney Paul Gugel, claims that the appeals court’s finding in *Smith* went too far, while attorney Melinda Chow argues the opposite: that the court was right to expand the legal understanding of sex discrimination to include transgendered individuals.

This volume in the *Issues on Trial* series is an excellent introductory resource. It includes suggestions for further research, a list of organizations to contact (for example, the American Civil Liberties Union (ACLU), Lambda Legal, and the Leadership Conference on Civil Rights (LCCR)), and an index to the volume.

Note

1. 2nd edition, ed. by Leonard W. Levy & Kenneth L. Karst. Detroit, MI: Macmillan Reference USA (part of the Gale Virtual Reference Library), vol. 3, p.1185.

[Chimene Tucker is the communication and journalism librarian at the University of Southern California.]

LITERATURE

Hugh Stevens, ed., **THE CAMBRIDGE COMPANION TO GAY AND LESBIAN WRITING**. New York: Cambridge University Press, 2011. 246p. bibl. index. \$75.00, ISBN 978- 0521888448; pap., \$29.99, ISBN 978- 0521716574.

Reviewed by Michelle Martinez

This is a wonderful contribution to GLBTQ studies. The book begins with a chronology of events that are important in gay and lesbian history: from instances of gay desire in mythology of unknown dates to landmark publications and such court trials as Oscar Wilde’s. This is an interesting timeline.

The introduction initially presents examples of same-sex love that are debatable among religious and GLBTQ scholars, such as the friendships between Ruth and Naomi and between David and Jonathan in Judeo-Christian scriptures. Unfortunately, Stevens does not acknowledge the debates about whether or not the relationships of such “couples” are really representations of same-sex love. That omission may lead readers to believe the rest of the book will be biased in its scholarship and lack acknowledgement of any contention around the topics represented. However, this is not the case.

The essays in the first part of the book focus on repression and legitimation, examining suppressed and banned books as well as the authors and printers taken to trial;

Freud's influence on same-sex studies; the term "closet" (including its use, its precursors, and what metaphors are likely to replace it in the future); and the transgression of literature and its use of erotic turns of phrases and ideas that act subversively in what at first glance appear to be "safe" poems or books. This section also examines the use of the word "queer" and its social etymology. The extensive bibliographies at the end of this section are as priceless as the essays themselves, which are well-written and thoroughly researched.

Throughout the book, recurring references are made to Foucault, Freud, Eve Kosofsky Sedgwick, and other highly influential sociologists, psychologists, writers, etc., who contributed to or initiated studies of same-sex partnerships. It is not necessary, however, for readers to be intimately acquainted with GLBTQ studies or the work of any of these famous people, because the contexts are so thoroughly explained.

Part 2 focuses on affiliations, or identities within the broad grouping of "GLBTQ". Globalization is an important theme here: the homoerotics of travel are examined, particularly the travel of ideas regarding same-sex desire and the culture of travel among homosexual groups who gather in particular parts of the world, leaving behind their cultures to adopt or adapt others. Race is another affiliation within GLBTQ identity; movies such as *Six Degrees of Separation* are discussed regarding their connotations of racial and other types of "otherness." Richard Canning discusses the lack of AIDS literature, particularly during the AIDS crisis until a five-year period of cultural activity in the 1990s blossomed with plays, movies, and books. Finally, transgender affiliation is explored, with Heather Love discussing the politics behind the term.

Part 3 focuses on literary traditions, looking at how such authors from the past as Sappho and Oscar Wilde influence current literature; how friendships between notable gay and lesbian authors influenced their individual writing; and a survey of same-sex desire in poetry. This section ends with a discussion of queer writers in New York, their influences on one another, and the influences of the city and the group on each of them, not all of whom were actually gay.

The book finishes with a selection of further reading suggestions that range from ground-breaking literature and studies in the 1970s to contemporary studies and surveys that contribute to today's queer studies. The book has a thorough index.

From Gertrude Stein to Henry James and Oscar Wilde, to Sarah Waters, Carol Duffy, and Samuel R. Delany, authors contemporary and past are discussed in this text, which will be exceptionally useful to GLBTQ survey classes as well as to readers who have never thought about queer theory and know little about GLBTQ studies. This resource is well-suited to gender studies.

The Cambridge Companion to Gay and Lesbian Writing achieves its goal of introducing "the range of debates that inform studies of works by lesbian and gay writers and of literary representations of same-sex desire and queer identities" (back cover).

[Michelle Martinez is the librarian for literature at Sam Houston State University.]

MEN & FEMINISM

Michael Kaufman & Michael Kimmel, *THE GUY'S GUIDE TO FEMINISM*. Berkeley, CA: Seal Press,

2011. 208p. bibl. pap., \$16.00, ISBN 978-1580053624.

Reviewed by Kelsey Wallner

With fresh wit and hilarity, *The Guy's Guide to Feminism* clarifies what it means to be a feminist and assures men that their role in advancing the feminist movement and women's rights is just as important as women's. Even though aimed particularly at heterosexual males, this little book will be beneficial to anyone who might ask, "Why should I call myself a feminist?" The text's casual style makes its content as unintimidating as it is accessible. It seamlessly links masculinity to feminism, with entries on the military, on being "macho," on "Love" or "Why We Know that Feminists Love Men" (for skeptical guys), on the mistaken notion that feminists are "male-bashers" (p. 93), and many other myth-busters. *The Guy's Guide* aims to convince readers that men have much to gain by seeing the world through a feminist lens.

Michael Kaufman and Michael Kimmel highlight nearly eighty different subjects relevant to masculinity and feminism. The one- to four-page entries, organized alphabetically, give introductory information on topics ranging from the (non)-reality of bra-burning to the perils of pornography. Informative quizzes, surprising statistics, comical dialogues, and references to popular culture ensure that readers will not get bored with either the content or layout of the book. Some foundational information on the feminist movement is noted, with a short historical outline of women's rights and a creative description of "Catching the 3 Waves of Feminism" (p. 169). Readers will surely enjoy the "Feminism" entry,

in which Kaufman and Kimmel ask, “Do you believe women should have the right to vote?” and then warn, “Then you better lie down...you’ve probably caught feminism” (p. 45). Equally as witty is the introductory jingle in the “No” entry: “No sounds sweet. / Simple to tweet. / Often misunderstood / Unlike it should” (p. 108). Kaufman and Kimmel know when to get serious, however, when discussing topics such as honor killings, female genital cutting, and rape, noting that all of these issues are not only internationally prevalent, but actually — contrary to what some might think — insidiously woven into our own culture as well.

There is an entry on gender, but the book lacks any mention of intersex individuals, and I was surprised at the absence of an entry discussing our culture’s emphasis on virginity. The book would also benefit from an index, although it does contain an extensive bibliography. Overall, I highly recommend *The Guy’s Guide to Feminism* — especially for young-adult and older males, as well as anyone who thinks we live in a “post-feminist” society.

Michael Kaufman, Ph.D., is an educator, author, and public speaker; he is also a co-founder of the White Ribbon Campaign (WRC), the world’s largest movement of men trying to end violence against women. (Note that the WRC also has its own entry in this guide.) Michael Kimmel, Ph.D., is a professor of sociology at SUNY Stony Brook and a leading sociology researcher; he is also the author of *Guyland: The Perilous World Where Boys Become Men* and *Manhood in America: A Cultural History*.

[Kelsey Wallner is a student assistant in our office and is studying gender and women’s studies and Spanish at the UW–Madison.]

MILITARY WOMEN

Judith Bellafaire, *WOMEN IN THE UNITED STATES MILITARY: AN ANNOTATED BIBLIOGRAPHY*.

New York: Routledge, 2011. (Routledge research guides to American military studies.) 152p. bibl. index. \$150.00, ISBN 978-0415801461.

Reviewed by Susan Bennett White

In a tightly structured work where pithy annotations are set within richly detailed essays, each defining a time period and circumstance surrounding women in the U.S. military, Judith Bellafaire has created a credible contribution to the burgeoning literature on women in military life. She begins by observing, “Throughout this nation’s history, the extent of women’s military participation has been directly tied to society’s ideas of women’s place. [However,] the changing definition of women’s proper roles has frequently, but not always, been affected by the national need for their services” (p. 1).

Within each of the twelve chapters, which are arranged chronologically by war or other conflict, separate sections deal with individual formats. Books and journal articles are almost always included, but there is a rich diversity beyond those, including archival collections, the Arlington National Cemetery website, government reports, memoirs and biographies, official histories, oral histories, periodicals devoted to women in the military, theses, and unpublished conference papers. Most book listings include annotations, while entries for other types of materials usually do not, except for considerable detail provided for some especially significant items in each chapter.

This volume joins two other bibliographies that deal with women in the U.S. military. Still useful, although its coverage stops seventeen years ago, is Vicki Friedl’s *Women in the United States Military, 1901–1995: A Research Guide and Annotated Bibliography* (Greenwood, 1996.) The more recent *African Americans in Defense of the Nation: A Bibliography*, by James Controvich (Scarecrow, 2011), offers useful material on African Americans, both women and men, in the military. Both books are narrowly focused on direct service in and for the various military branches.

A special strength of Bellafaire’s work, on the other hand, is the broad interpretation of *military*. Women engaged in various conflicts of the United States are well represented, without the scope being limited just to those who were officially members of the armed forces. Also included are powerful biographies documenting the lives of notable women engaged in support of military conflicts. For example, the chapter covering the American Civil War includes many accounts of women serving as spies or nurses for either the Union or the Confederacy. Here are several biographies of Harriet Tubman, probably best remembered today for her work in guiding enslaved African Americans to freedom through the Underground Railroad. Annotations here also note that Tubman was an active commander of troops in the Civil War, and led military — especially naval — raids on plantations, freeing some 700 slaves in one campaign deep within Confederate territory.

Such breadth makes this title especially useful for all reference collections, since annotations can guide a library to acquire further materials and also identify items for interlibrary loan when the library does not hold the

cited material in its own collections. *Women in the United States Military* is a solid reference work, useful in itself as a historical survey, and is highly recommended for both research and general collections.

[Susan Bennett White is the sociology librarian at Princeton University Library, where she provides materials and research support for the programs in gender studies. She has been a senior research librarian at Princeton for more than twenty-five years.]

MODERN WOMEN

Mary Zeiss Stange & Carol K. Oyster, eds., & Jane Sloan, multimedia ed., **THE MULTIMEDIA ENCYCLOPEDIA OF WOMEN IN TODAY'S WORLD**. Thousand Oaks, CA: Sage, 2011. bibl. index. glossary. Electronic, \$650.00, e-ISBN 978-1412976862. (Hardcover, *The Encyclopedia of Women in Today's World*, 4 vols., \$495.00, ISBN 978-1412976855.)

Reviewed by Amanda Swygart-Hobaugh

With entries that run the gamut from entertainer Lady Gaga to Egyptian women's rights activist Engy Ayman Ghazlan, from female action heroes to drag kings, and from international abortion laws to the Campaign for Female Education in Africa, this extensive reference work lives up to its title, offering a whirlwind journey around the globe for a sweeping glance at women in today's world.

The online version of this encyclopedia is accessible and easily navigable. The editors organized the approximately 1,000 entries into fifteen browsable Reader's Guide categories: "Activism in Theory and Practice"; "Arts"; "Business, Commerce, and Economics"; "Countries"; "Educa-

tion"; "Environment"; "Government/Law and Justice"; "Health: Mental and Physical"; "Media/Popular Culture"; "Religion"; "Science and Technology"; "Sports and Recreation"; "Sexualities"; "War and Conflict"; and "Women's Lives." Within these categories are a range of entry types; for example, the 110 "Health" entries include "Abortion, Access to," "Body Image," "Chastity Pledges," "Female Genital Surgery, Geographical Distribution," "HIV/AIDS: Africa," and "Signal Biography: Suleman, Nadia 'Octomom.'" Entries range from 450 to 3,500 words. More than 400 contributors, all women's and gender studies scholars, have written concise, thorough, and readable synopses that should be readily accessible to the proposed audience of "simply casual readers looking for some reliable information on a particular subject, or students or scholars commencing research for some specific project" (p. viii). Each entry includes a "Further Readings" section, with typically four but up to ten suggested books, articles, and Web resources.

The online version's browsability is significantly enhanced by the hyperlinked cross-references in each entry. Ninety-nine video clips — browsable in the "Multimedia Library" but also embedded in applicable entries — and hundreds of photo images enhance the reader's experience. Multimedia editor Jane Sloan is to be commended for the variety of clips she selected: from news to Lady Gaga performance snippets, they aptly supplement the text. Other added features include a chronology that marks milestones in the achievement of legal, political, and reproductive rights for women around the world as well as individual women's successes in politics, athletics, literature, and the entertainment industry; a resource guide of recommended books, academic journals, and Web resources; a glossary; a hyperlinked subject index;

and an appendix containing the *Beijing Declaration and Platform for Action* from the United Nations 1995 Fourth World Conference on Women. Finally, two online supplements will be published in 2012 and 2014, adding 500 more entries to the work.

I would recommend this online encyclopedia for reference collections geared primarily toward undergraduate students, as it is a wonderful jumping-off point for their exploration of the diverse opportunities and challenges facing women in today's world.

[Amanda Swygart-Hobaugh is the librarian for sociology, anthropology, and gerontology at Georgia State University.]

SEX WORK

Melissa Hope Ditmore, **PROSTITUTION AND SEX WORK**. Santa Barbara, CA: Greenwood/ABC-CLIO, 2011. (Historical guides to controversial issues in America.) 201p. append. bibl. index. \$55.00, ISBN 978-0313362897.

Reviewed by Jeanne Armstrong

Author Melissa Hope Ditmore also wrote the two-volume *Encyclopedia of Prostitution and Sex Work*, which, although it deals with the same overall topic as this shorter historical guide, differs from it in a number of respects. The encyclopedia's coverage is international, while the historical guide concentrates on prostitution and sex work in America. The encyclopedia has multiple entries arranged in alphabetical order, while the historical guide is organized into nine topical chapters: "Venues"; "Personnel"; "Legal Frameworks"; "Morality, Money, and Prostitution Prior to the Criminalization of Prostitution"; "Red Light, Green Light"; "The

Wild West”; “Immigration Law and State Legislation of Morality to ‘Protect’ Women”; “Twenty-first-Century Campaigns and Laws against Trafficking in Persons”; and “From Prostitutes to Sex Workers: A Movement for Rights.” As the titles indicate, this shorter guide is organized chronologically, beginning with a discussion of prostitution before criminalization, then describing the purpose of red-light districts, and culminating with twenty-first-century campaigns and laws and the sex-workers’ rights movement.

This guide has much U.S.-specific historical information that is not included in the two-volume encyclopedia. Both resources have appendices providing historical accounts, documents by sex workers, and legal documents, but the documents themselves differ. The encyclopedia also has a section on poems and lyrics that is not included in the historical guide.

In her introduction, Ditmore explains the historical guide’s organization: the first two chapters discuss the places “in which prostitution has historically occurred in the United States and the people involved, not limited to prostitutes, sex workers and their patrons” but also including ancillary personnel such as managers and others (p. xxvi); the rest cover issues with chronological boundaries, such as legislation. Chapter 1, “Venues,” discusses the street, “cribs” (rooms that prostitutes could rent), theaters, dancehalls, brothels, call-girl agencies, and the Internet. (Online options may increase personal security for sex workers and allow their patrons to remain invisible.) Chapter 2, “Personnel,” covers clients, management (madams and pimps), and “support staff” (such as security, drivers, receptionists, advertisers, attorneys, and bondsmen).

Chapter 3, “Legal Frameworks,” examines the ways sex work is regulated — for example, through decriminalization, legalization, and prohibition. Chapter 4, “Morality, Money, and Prostitution Prior to the Criminalization of Prostitution,” gives a historical overview of brothels, public responses, criminalization, and punishment. The chapter on red-light districts discusses historical trends in the practice of prostitution — for example, the creation of these districts in order to segregate areas of prostitution from “respectable” family neighborhoods — and describes the Storyville district of New Orleans and prostitution locales near military bases. The chapter on the Wild West considers the role of race and ethnicity in the treatment of prostitutes in frontier areas of the U.S. Chapter 7 addresses efforts to regulate or restrict prostitution through the passage of immigration laws and morality legislation, e.g., the Mann Act. Chapter 8 gives an overview of recent campaigns and laws against “trafficking in persons,” and summarizes feminist debates about the relative benefit or harm (to sex workers) of trying to abolish or reform sex work.

The final chapter of the guide describes activism among sex workers, from the 1942 Honolulu hookers’ strike to the work of contemporary groups such as PONY (Prostitutes of New York) and COYOTE (Call Off Your Old Tired Ethics). Some recent activist projects have focused on combating HIV/AIDS, founding the St. James Infirmary (which offers health services to sex workers in San Francisco), and establishing the Sex Workers Project (at the Urban Justice Center in New York City).

The guide has — in addition to appendices, a bibliography of print sources, and an index — a listing of online resources about prostitution in

the U.S., which includes texts, audio and video resources, organization websites, blogs, research reports, and some Google books. There is also a timeline that runs from 1722, when *The Fortunes and Misfortunes of the Famous Moll Flanders* was published, to 2009, when Rhode Island criminalized indoor prostitution.

There are several errors in the book: a sentence on page 65 reads, for example, “This was not allowed all prostitutes before the court and may have been based on the woman’s record of dependability for paying off her outstanding debts,” which suggests an omitted word or two. Despite such minor errors, though, the *Prostitution and Sex Work* historical guide could be a useful supplement to the earlier encyclopedia.

[Jeanne Armstrong is a professor at Western Washington University and is the librarian liaison for several departments and programs, including Women Studies.]

SEXUAL VIOLENCE

Michele A. Paludi & Florence L. Denmark, eds., ***VICTIMS OF SEXUAL ASSAULT AND ABUSE: RESOURCES AND RESPONSES FOR INDIVIDUALS AND FAMILIES***. Santa Barbara, CA: Praeger/ABC-CLIO, 2010. 719p. 2 vols. index. \$124.95, ISBN 978-0313379703; e-book, ISBN 978-0313379710 (see www.abc-clio.com).

Reviewed by Amanda C. Youngbar

Sexual violence remains a persistent problem, despite the great progress feminists have made in shattering the silence that surrounds it. Michele Paludi and Florence Denmark, both of whom have written extensively

on the psychology of women, speak out in these volumes on behalf of those who have been victims of sexual assault and abuse.

The two volumes — the first subtitled *Incidence and Psychological Dimensions* and the second, *Cultural, Community, Educational and Advocacy Responses* — address the diversity of experiences that could qualify as sexual assault and abuse. The Introduction provides an overview of the topic and provides the context for considering the many varieties of sexual violence under one broad heading. This is important, because the term *sexual assault* is defined differently depending on who constructs the meaning and the context. Sometimes it is narrowly as penetrative rape¹; others, as any type of forced sexual act.² Some of the topics included are bullying and cyberbullying, harassment at work and on the street, incest, intimate-partner violence, assaults against pregnant women, and violence in pornography. Harassment, bullying, and child sexual abuse receive the heaviest coverage. Adolescents and children receive the most attention, but there is information about women, men, boys, and the LGBT community as well. The international community is mentioned, but the geographic focus is the United States.

Each chapter addresses a different topic (although some, e.g., harassment, are covered in multiple chapters), and provides background information as well as in-depth discussion. *Victims of Sexual Assault and Abuse* does not have the breadth or simplicity of an encyclopedia, however; nor is it a how-to guide explaining best practices for responding to individual instances of sexual violence, or a toolkit for preparing an advocacy campaign. While not as comprehensive as a handbook or sourcebook, this work may motivate readers to advocate

and intervene in instances of sexual violence; it is also a place to begin research, especially on contemporary topics. The index, for example, includes entries for Web 2.0 social media, such as Facebook, YouTube, and Twitter, as well as for texting. Specific court cases, books, and programs are also mentioned. In a field of study that takes praxis seriously, these examples are apt. Each chapter ends with a bibliography; these vary in length from six entries to eleven pages. At the end of Volume I, an appendix lists websites for organizations worldwide that deal with sexual assault and abuse, and a few of the chapters have individual appendices.

Many of the chapters provide statistics — a notable and useful feature as research in the social sciences becomes more data-driven. One statistic jumped out at me in Volume 2, Chapter 8, “Community Interventions for Adolescent Victims of Violence,” where author Roseanne Flores states, “According to a ‘Facts at a Glance’ sheet produced by the CDC (2009), 60.4 percent of females and 69.2 percent of males have been raped before they reach the age of 18; 25.5 percent of females and 41 percent of males have been raped by the age of 12” (p. 170). A CDC Fact Sheet from 2009, *Understanding Teen Dating Violence*, is cited as the source, but the figures reported may be found on another CDC Fact Sheet from 2008, *Sexual Violence*. (Furthermore, the *Sexual Violence* Fact Sheet is not the original source. In a footnote, the CDC cites a 2007 article, “Prevalence and Characteristics of Sexual Violence Victimization Among U.S. Adults, 2001–2003,” by Basile, Chen, Black, and Saltzman,³ as the source.) From the 2008 Fact Sheet, I learned that the percentages cited represent *rape victims* who are raped within those age ranges — not the percentages of

total populations (whether female or male)! It is not that 60.4 percent of all females have been raped before they reach the age of 18, but that 60.4 percent of *those females who have been raped* were raped before the age of 18.⁴ Perhaps many readers would easily spot this error, but a student or a novice might not. Furthermore, the origin and currency of the supposed fact is obscured. I don’t believe this error is representative of the work as a whole, but it does evoke skepticism in me as a reader.

Academic collections with strengths in women’s studies or interpersonal violence scholarship, as well as elementary and secondary school administrators and counselors who need to address bullying, harassment, and child sex abuse, would benefit most from *Victims of Sexual Assault and Abuse*. In an academic setting, electronic access may be preferable to lending a print copy, as students are likely to use just individual chapters rather than the entire work.

Notes

1. Patricia A. Frazier, “Rape,” in *Encyclopedia of Human Relationships*, ed. Harry T. Reis & Susan Sprecher (Thousand Oaks, CA: SAGE, 2009). Retrieved from <http://www.sage-ereference.com/view/humanrelationships/n430.xml>.
2. Rebecca M. Bolen, “Sexual Abuse,” in *Encyclopedia of Interpersonal Violence*, ed. Claire M. Renzetti & Jeffrey L. Edleson (Thousand Oaks, CA: SAGE, 2008). Retrieved from <http://www.sage-ereference.com/view/violence/n467.xml>.
3. Kathleen Basile et al., “Prevalence and Characteristics of Sexual Violence Victimization Among U.S. Adults, 2001–2003,” *Violence and Victims*, v. 22, no. 4 (2007), pp. 437–448.

4. Centers for Disease Control and Prevention, "Sexual Violence: Facts at a Glance" (2008). Retrieved from <http://www.cdc.gov/ViolencePrevention/pdf/sv-datasheet-a.pdf>.

[Amanda C. Youngbar is Library Associate for Learning Commons at Towson University and is pursuing her M.L.I.S. through the University of Wisconsin–Milwaukee. She has a B.A. in women, gender & sexuality studies and an M.A. in liberal studies.]

SHAKESPEAREAN WOMEN

Alison Findlay, **WOMEN IN SHAKESPEARE: A DICTIONARY**. London, UK: Continuum, 2010. 564p. bibl. index. \$275.00, ISBN 978-0826458896.

Reviewed by Stacy Russo

High-quality scholarly writing offering feminist interpretations of Shakespeare and women is certainly not in short supply. For just one example, Dymphna Callephan's *Feminist Companion to Shakespeare* was a CHOICE Outstanding Academic Title in 2001. Typically, the works published have been collections of essays or individual scholarly texts. Alison Findlay's *Women in Shakespeare: A Dictionary* is different. First, it is an excellent reference on major and minor women characters in Shakespeare. Second, it is an equally strong resource for research into gender roles in Shakespeare's plays and poetry.

Findlay is currently professor of Renaissance drama at England's Lancaster University. She has published extensively, both in books and in scholarly journals, on women in drama of the period.

"Ring," "nun," "moon," "city-wife," "wedding," "housewife,"

"honest," and "sew" are just a few of the terms covered in this dictionary. Some entries are the expected paragraph (or less) in length, but many span several pages. The detail and scholarship are remarkable, as is Findlay's ability to provide in-depth insight into more obscure subjects. One example is the thorough one-page entry about the word "lap": It begins with a 1615 definition, from a chapter of Helkiah Crooke's *Mikrokosmographia*, and explains that "lap" was used "as a general term for the female genitals" (p. 230). Findlay then examines Shakespeare's use of the word: "In Shakespeare, women's laps follow this definition as an entrance to the womb, the site of male sexual desire and the point of return to one's maternal origins. As the object of male desire, the lap is a target" (p. 230). Examples are then supplied from lines in *Antony and Cleopatra*; *Henry the Fourth*; *Much Ado About Nothing*; and *Kind Richard the Second*.

An example of a lengthier entry is Findlay's study of "mother." In nearly eleven pages, she dissects the word's meaning in a multitude of plays, discussing the significance of the "absent mother's influence" on such characters as Exeter in *King Henry the Fifth*, Sebastian in *Twelfth Night*, Cassius and Brutus in *Julius Caesar*, and King Lear. Findlay believes Lear provides "the most striking example of a return of repressed maternal influence" (p. 281). She later asserts, "For many male characters, the mother represents an image of absolute security and fulfillment" (p. 283), presenting this notion of "absolute security" through the characters of the Duke of Suffolk and Edward IV. This is only the beginning of her analysis, which goes on to discuss various representations of the mother figure as "political guidance and protection" (p. 284); as a signifier of "maternal authority in a religious,

especially Catholic, context" (p. 284); "as a mark of seniority, experience or household command" (p. 284); and as the destructiveness of "passionate maternal love" (p. 288).

The volume ends with a 41-page bibliography listing books, book chapters, and articles, and has an excellent index. Shakespearian scholars, students, and fans will find this a strong addition to their personal libraries, although the price may be prohibitive. The dictionary is also recommended for academic library collections; it will be useful to literature and theatre majors at upper-division-undergraduate and graduate levels.

[Stacy Russo is the electronic services librarian at Santa Ana College in Santa Ana, California.]

YOUNG WOMEN'S SERIES

Bethany Bezdecheck, **RELATIONSHIPS: 21ST-CENTURY ROLES**. New York, NY: Rosen Publishing, 2010. (A Young Woman's Guide to Contemporary Issues.) 112p. \$31.95, ISBN 978-1435835405.

Reviewed by Nancy Nyland

Rosen Publishing's *Young Woman's Guide* series addresses issues facing women at all of life's stages: stereotyping, reproductive rights, violence, the workplace, and relationships. Like the first four titles, the fifth book in the series is written for young women in high school, ages fourteen to seventeen.

Beginning with a review of the common characteristics of healthy relationships, the author leads readers to think about the many types of relationships, including those with blood relatives and stepfamilies and with friends, not only with romantic partners. Useful suggestions help

young women to both improve their relationships with family, and better maintain positive relationships with peers.

None of the very real difficulties with different types of relationships are glossed over: the age difference between parents and children, how some relationships form out of a desire for popularity, and how others may be derailed by peer pressure. The fact that relationships can and do end is addressed honestly, mitigated by suggestions for avoiding relationship-ending disagreements.

Chapter 4, "Boy Talk," consists of twenty pages on how to navigate the treacherous currents of romantic relationships. The many potential difficulties are included, such as differing communication styles between the genders; dating for the wrong reasons; progressing too quickly to a physical relationship; being pressured to have sex; how and where to get help if you find yourself in an abusive relationship; breakups, and moving on from a breakup. For example:

A healthy romantic relationship should be more about caring and compassion than sexual activity. If a boyfriend is pressuring you to do things you aren't yet comfortable with, don't allow yourself to give in. A guy will be more likely to respect you if he sees that you value your body enough to move at your own pace. If he tells you differently, it's more than safe to assume that he isn't right for you. (p. 72)

The final chapter covers a relationship that a young woman may not have consciously attended to: her relationship with herself. It encourages

a girl to be her own best friend, treat herself as her most important relationship, and be true to her own identity.

An attempt to appear current by discussing relationships among famous personalities will shorten the useful lifespan of the book. Mentioning Ben Affleck, Matt Damon, and other currently famous celebrities may make the book more attractive to its intended audience in the year of publication, but some of the names mentioned may be unrecognizable to a high school student picking up the book in five or ten years.

A helpful glossary, suggestions for further reading, a bibliography, and a "For More Information" section point the interested reader toward additional resources. The eye-catching design, easily readable text, and pictures make the book attractive to the intended age group. The binding glue of the review copy leaked onto two of the pages, sticking them together, so libraries may want to carefully check the quality of the printing and binding before putting their copy on the shelf.

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

Linda Bickerstaff, ***VIOLENCE AGAINST WOMEN: PUBLIC HEALTH AND HUMAN RIGHTS***. New York: Rosen Publishing, 2010. (A Young Woman's Guide to Contemporary Issues). 112p. bibl. index. \$33.25, ISBN 978-1435835399.

Reviewed by Laura Rancani

This is one volume of a series that aims to pair high-interest subject matter with text written at an eighth-

grade reading level. I can envision portions of the book being used as a supplemental text for teen readers in junior-high or high-school health and wellness courses. It may also be useful to adults who need more information about violence against women and girls but read at a lower level than can be found in books targeted to adults.

Numerous photographs help to draw in readers of varied abilities. Some of the illustrative matter is eye-catching — for instance, a photograph of a rally to increase public awareness of domestic violence (pp. 20-21). A woman stands on the steps of the Capitol building in Frankfort, Kentucky, with her back toward the camera. She is wearing a shirt that reads "Victims of Domestic Violence Come from All Walks of Life," and she is surrounded by hundreds of pairs of empty women's shoes. While photos such as this one are well-placed and engaging, valuable page space is also taken up by large stock photographs of varying impact.

The text is brief to the point of providing only a minimal overview of the issues at stake, which include domestic violence, sexual violence, dating violence, and, in a timely examination, violence against women in the military and civilians in combat zones. Unfortunately, there are also omissions that make the already brief treatment of issues in this book even more limited in scope. The violence against women discussed in this book is solely that perpetrated by men. The book makes no mention of the fact that women can be mistreated by female partners, and young women who find themselves in abusive same-sex relationships will find little support here. There is also no mention made of violence that lesbian or bisexual women, or people who identify as transgender, may encounter as a result of homophobia.

The text is also occasionally marred by language that may be perceived as judgmental in tone. In a chapter on sexual violence, a list of vulnerability factors includes “being sexually promiscuous (undiscriminating or loose)” (p.56). Although the author clarifies in the next sentence that she means to say that “women and girls who have many sexual partners, especially those who practice unsafe sex, are very vulnerable to sexual abuse,” use of the word “loose” in what claims to be a contemporary guide reads as a value judgment, and a dated one at that.

The book’s back matter, which takes up twenty-one pages of this brief volume (pp. 91–112), is a particular strength. The glossary provides helpful definitions of frequently used terms for struggling readers, and it strives for inclusivity: for example, a *feminist* is “a person, either a man or a woman, who supports legal, economic, and social equality between the sexes” (p.91). A list of contact information for nonprofit organizations dedicated to educating the public about violence toward women and girls and

empowering those who have suffered abuse is provided. This list includes organizations that target young people, such as SAFER (Students Active for Ending Rape) and the National Teen Dating Abuse Helpline (p.93).

Rosen Publishing even acknowledges the impermanence of Web-based resources (p.97) by collecting additional links to resources that may be of interest on a site hosted by the publisher. At the time this book was reviewed, however, four of the eleven links in that list were no longer functional. The site includes a form for reporting broken links; perhaps this issue will be resolved promptly.

Teens writing reports or assembling presentations will also find a lengthy bibliography of sources in the back matter, although the lack of parenthetical references within the text may make it difficult to locate the specific articles or resources referenced in a given chapter. Had the organizational choice been made to divide the bibliographical references by the chapter in which they appear, this bibliography would better support efficient research in the classroom.

Other titles in the series include *Expectations for Women, Relationships, Reproductive Rights*, and *Women in the Workplace*. Having only examined a single volume, I cannot comment on the strengths of the entire series. I suggest, however, that *Violence Against Women: Public Health and Human Rights* is minimally useful as a women’s studies resource. It might best be consulted as a classroom supplement within the context of larger discussions about gender violence and as a complement to more comprehensive texts.

[Laura Rancani received her M.L.I.S. from the Graduate School of Library and Information Science (GSLIS) at the University of Illinois, Urbana-Champaign. She serves as a teaching assistant for a graduate course in cataloging for school libraries at GSLIS and provides cataloging support for the university library, where she processes children’s and young adult materials for the Center for Children’s Books and the Education and Social Science Library. She holds a B.A. in English, with a minor in women’s and gender studies, from the College of New Jersey.]

PERIODICAL NOTES

NEW AND NEWLY NOTED

HERSTORIA MAGAZINE. 2009– . Editor: Claire Jones. Publisher: Jones5 Publishing Limited, PO Box 261, Wallasey, CH27 9EA, UK; website: www.herstoria.com. ISSN: 1759-1449. 4/yr. Magazine is priced per issue; total depends on country of destination (recent issue mailed to U.S., for example, would be £6.99).

It isn't clear whether this UK-based magazine of women's history, which seems to have launched with a splash and even sold out a couple of issues, is still being published. Issues previewed on the website end with Summer 2011 (one of the sold-out editions). There's also free online-only content on the site's "Discover Women's History Web" pages, but again, it's not clear when this section was last added to; it's a bit sparse, although you can learn about a few historical women and events from various centuries there.

Partial contents of Issue 8 (Spring 2011): "The Society Portrait Painter, Virtue and Vice, and Venice's Working-Class Women," by Lyrica Taylor; "A Female Dylan Thomas?" by Angela V. John; "Women and Cake: A History," by Nicola Humble; "Walking with Women's Suffrage in Kensington & Chelsea," by Jill Liddington & Tara Morton.

Well, this one has started and stopped already, but at least they're clear about it. (What is it with these UK-based magazines that started in 2009?) "Welcome to the home of **FILAMENT**, the world's only women's magazine of photography of men for and by women, smart articles, saucy fiction, and no fashion, diets or celebrity gossip. Yep, it's actually that awesome," proclaims the magazine's website, but right up front the editor also announces that "[a]ll good things must come to an end": for "entirely personal" reasons — even though the publication was flourishing and growing — the last issue was published in 2011. It must have been popular — even the back issues are all sold out now. You can still get a sense of what this periodical "for women who like hot men and intelligent thought" was, though, and even read some articles and fiction and view some photographs, at <http://www.filamentmagazine.com/>.

PHILOSOPHIA: A JOURNAL OF CONTINENTAL FEMINISM. 2011– . Editors: Elaine P. Miller & Emily Zakin. Publisher: SUNY Press. ISSN: 2155-0891. 2/yr. Subscriptions: individuals, \$50.00; institutions, \$100.00; electronic subscriptions also available.

"[T]he first philosophical journal that marries the rich traditions and conceptual resources of continental philosophy and feminist theory."

Partial contents of vol. 2, no. 1 (2012): "Whiteness and the General Will: Diversity Work as Willful Work," by Sara Ahmed; "On the Need for a New *Ethos* of White Anti-Racism," by Shannon Sullivan; "Normalization and The Welfare State," by Ladelle McWhorter; "Where the 'They' Lies: Feminist Reflection on Pedagogical Innovation," by Andrea Janae Sholtz; "How I Learned to Keep Worrying and Love Teaching the Canon," by Andrew Dilts.

VOICE MALE MAGAZINE "chronicles the social transformation of masculinity." No, it's not a "Hey, what about *our* rights?" tract. "*Voice Male* honors both men's and women's contributions to promoting gender equality," says a statement on the website. "It draws inspiration from the world-changing acts of social transformation women have long advanced with allies among a growing legion of activist men advocating for a new expression of what it means to be a man."

Publisher: Alliance for Changing Men, Family Diversity Projects, 33 Gray Street, Amherst, MA 01002. 4/yr. Subscriptions: individuals, \$28.00 for 4 issues, \$45.00 for 8 issues (institutions, \$40.00 and \$55.00). Website: <http://voicemalemagazine.org>. Advisory board members include Eve Ensler, Michael Kimmel, and Shira Tarrant.

It's been around for awhile — starting as a newsletter of the Men's Resource Center for Change (Massachusetts) in the 1990s — but I saw *Voice Male* for the first time at the most recent NWSA gathering; the Fall 2011 issue was included in the conference packet. (It took me a long time to get the pun in the title; you?)

The Spring 2012 edition has the theme "Breaking the Silence of Sex Abuse" and includes the articles "Redefining Manhood After Penn State," by editor (and psychotherapist) Rob Okun; "Speaking Out About Staying Silent," by Donna Jensen; "I Wish I Had Done More" (a reflection beginning with the words of the late Penn State head coach, Joe Paterno), by Joe Ehrman; and "Why Are Some Men Still Afraid of Feminism?" by Michael Kaufmann.

SPECIAL ISSUES

APPALACHIAN JOURNAL: A REGIONAL STUDIES REVIEW v. 37, nos. 3–4 (Spr.–Sum. 2010): Special Issue: “Women in Appalachia.” Issue ed.: Bruce E. Stewart. Publisher: Appalachian State University, Boone, NC; website: <http://appjournal.appstate.edu/>. ISSN: 0090-3779.

Partial contents of special issue: “An Appalachian Odyssey: An Interview with Patricia D. Beaver,” by Bruce E. Stewart; “On Stage and In Class: Women Artists in Mid-19th-Century Wheeling,” by Barbara J. Howe; “The Appalachian ‘Granny’: Testing the Boundaries of Female Power in Late-19th-Century Appalachian Georgia,” by Mary Ella Engel; “The Maternalist Politics of Road Construction at Pine Mountain Settlement School, 1900–1935,” by Deborah L. Blackwell; “Restoring the Woman Reformer: Helen Hastie Dingman and ‘Mountain Work,’ 1916–1950,” by Penny Messenger; “At Home on the Mountain: Appalachia in Lillian Smith’s Life and Work,” by Robert C. Poister; “Moving Forward: Gender and Globalization in/of Appalachian Studies,” by Mary K. Anglin.

CANADIAN JOURNAL OF ADMINISTRATIVE SCIENCES / REVUE CANADIENNE DES SCIENCES DE L’ADMINISTRATION v. 27, no. 3 (Sep. 2010): Special Issue: “Gender and Diversity at Work II: Making Sense of Twenty-First-Century Workplace Initiatives.” Issue eds.: Albert J. Mills, Jean Helms Mills, & Gloria E. Miller. Publisher: John Wiley & Sons, Ltd. ISSN: 1936-4490. Available online to licensed users via Wiley Online Library, EBSCOhost Business Source Complete, and ProQuest ABI/INFORM Complete.

Partial contents of special issue: “The Portrayal of Women in Canadian Corporate Annual Reports,” by Merridee L. Bujaki & Bruce J. McConomy; “A comparison of the Legislated Employment Equity program, Federal Contractors Program, and Financial Post 500 Firms,” by Eddy S.W. Ng & Ronald J. Burke; “Discretionary Power of Project Managers in Knowledge-Intensive Firms and Gender Issues,” by Stéphanie Chasserio & Marie-Josée Legault; “What Does Diversity Management Mean for the Gender Equality Project in the United Kingdom? Views and Experiences of Organizational ‘Actors,’” by Gill Kirton & Anne-Marie Greene; “Applying the Lens of Intersectionality to UK Equal Opportunities and Diversity Policies,” by Barbara Bagilhole.

CHINA QUARTERLY v. 204 (2010): Special Issue: “Gender in Flux: Agency and Its Limits in Contemporary China.” Issue eds.: Harriet Evans & Julia C. Strauss. Published for the School of Oriental and African Studies, University of

London, by Cambridge Journals. ISSN: 0305-7410 (print), 1468-2648 (online). Available online to licensed users via Cambridge University Press Current Complete and ProQuest ABI/INFORM Complete.

Partial contents of special issue: “Creating a Socialist Feminist Cultural Front: *Women of China* (1949–1966),” by Wang Zheng; “Embodied Activisms: The Case of the Mu Guiying Brigade,” by Kimberley Ens Manning; “From the Heyang Model to the Shaanxi Model: Action Research on Women’s Participation in Village Governance,” by Gao Xiaoxian; “Bridging Divides and Breaking Homes: Young Women’s Lifecycle Labour Mobility as a Family Managerial Strategy,” by Shannon May; “Family Strategies: Fluidities of Gender, Community and Mobility in Rural West China,” by Ellen R. Judd; “Income, Work Preferences and Gender Roles among Parents of Infants in Urban China: A Mixed Method Study from Nanjing,” by Sung won Kim et al.; “Intergenerational Transmission of Family Property and Family Management in Urban China,” by Danning Wang; “The Gender of Communication: Changing Expectations of Mothers and Daughters in Urban China,” by Harriet Evans.

INTERNATIONAL JOURNAL OF PUBLIC THEOLOGY v. 4, no. 1 (2010): Special Issue: “Hearing the Other: Feminist Theology and Ethics.” Issue ed.: Esther McIntosh. Publisher: Brill. ISSN: 1872-5171 (print), 1569-7320 (online).

Partial contents of special issue: “Feminist Theology: Where Is It Going?” by Rosemary Radford Reuther; “You Have to Say You Cannot Speak: Feminist Reflections upon Public Theology,” by Heather Walton; “Justice as Reconciliatory Praxis: A Decolonial *Mujerista* Move,” by Ada María Isasi-Díaz; “Catholicism, Choice and Consciousness: A Feminist Theological Perspective on Abortion,” by Tina Beattie; “The Janus-Face of New Reproductive Technologies: Escaping the Polarized Debate,” by Heather Widdows; “Simone Weil: Resistance and Writing,” by Ann Loades.

JOURNAL OF ADDICTIVE DISEASES v. 29, no. 2 (2010): Special Issue: “Women, Children and Addiction.” Issue ed.: Loretta P. Finnegan. Publisher: Taylor & Francis, for the American Osteopathic Academy of Addiction Medicine. ISSN: 1055-0887 (print), 1545-0848 (online).

Partial contents of special issue: “Women and Drug Addiction: A Historical Perspective,” by Stephen R. Kandall; “Women and Addiction: The Importance of Gender Issues in Substance Abuse Research,” by Ellen Tuchman; “Substance Use and Women’s Health,” by Abigail Kay et al.; “Ethical Issues and Addiction,” by Binta Lambert, Melissa Scheiner, & Deborah Campbell; “Addiction in Pregnancy,”

by Joan Keegan et al.; "Human Immunodeficiency Virus Risk Behavior Among Female Substance Abusers," by Susan E. Ramsey, Kathryn M. Bell, & Patricia A. Engler; "Punishing Pregnant Drug-Using Women: Defying Law, Medicine, and Common Sense," by Jeanne Flavin & Lynn M. Paltrow; "Children of Addicted Women," by Barry M. Lester & Linda L. Lagasse.

SOCIAL SCIENCE & MEDICINE v. 71, no.10 (Nov. 2010): Part Special Issue: "Joining-Up Thinking: Loss in Childbearing from Inter-Disciplinary Perspectives." Issue eds.: Bregje de Kok, Julia Hussein & Patricia Jeffery. Publisher: Elsevier. ISSN: 0277-9536. Available online to licensed users via Science Direct.

Partial contents of special section: "Only When the Boat Has Started Sinking: A Maternal Death in Rural North India," by Patricia Jeffery & Roger Jeffery; "Confronting Maternal Mortality, Controlling Birth in Nepal: The Gendered Politics of Receiving Biomedical Care At Birth," by Jan Brunson; "A lost cause? Extending Verbal Autopsy to Investigate Biomedical and Socio-Cultural Causes of Maternal Death in Burkina Faso and Indonesia," by Lucia D'Ambruoso et al.; "Assessing and Understanding Quality of Care in a Labour Ward: A Pilot Study Combining Clinical and Social Science Perspectives in Gondar, Ethiopia," by Emma Pitchforth et al.; "Beyond Body Counts: A Qualita-

tive Study of Lives and Loss in Burkina Faso after 'Near-Miss' Obstetric Complications," by Katerini Tagmatarchi Storeng et al.; "Loss in Childbearing among Gambia's Kanyalengs: Using a Stratified Reproduction Framework to Expand the Scope of Sexual and Reproductive Health," by Carolyn A. Hough; "These Are Not Good Things for Other People to Know': How Rural Tanzanian Women's Experiences of Pregnancy Loss and Early Neonatal Death May Impact Survey Data Quality," by Rachel A. Haws et al.; "Marginal Matters: Pregnancy Loss as a Social Event," by Erica van der Sijpt; "Health Seeking Behaviour of Childless Women in Bangladesh: An Ethnographic Exploration," by Papreen Nahar; "Linking Two Opposites of Pregnancy Loss: Induced Abortion and Infertility in Yoruba Society, Nigeria," by Winny Koster.

UCLA LAW REVIEW v. 57, no. 5 (June 2010): Symposium Issue: "Sexuality and Gender Law: Assessing the Field, Envisioning the Future." Issue ed.: Nan D. Hunter. Publisher: UCLA School of Law. ISSN: 0041-5650. Available online to licensed users via Hein Online.

Partial contents of section: "Elusive Coalitions: Reconsidering the Politics of Gender and Sexuality," by Kathryn Abrams; "The Sex Discount," by Kim Shayo Buchanan; "What Feminists Have to Lose in Same-Sex Marriage Litigation," by Mary Anne Case; "Lawyering for Marriage Equality," by Scott L. Cummings & Douglas NeJaime; "Sexual and Gender Variation in American Public Law: From Malignant to Benign to Productive," by William N. Eskridge, Jr.; "Sticky Intuitions and the Future of Sexual Orientation Discrimination," by Suzanne B. Goldberg; "The Dissident Citizen," by Sonia K. Katyal; "Raping Like a State," by Teemu Ruskola; "The Gay Tipping Point," by Kenji Yoshino.

○ Compiled by JoAnne Lehman

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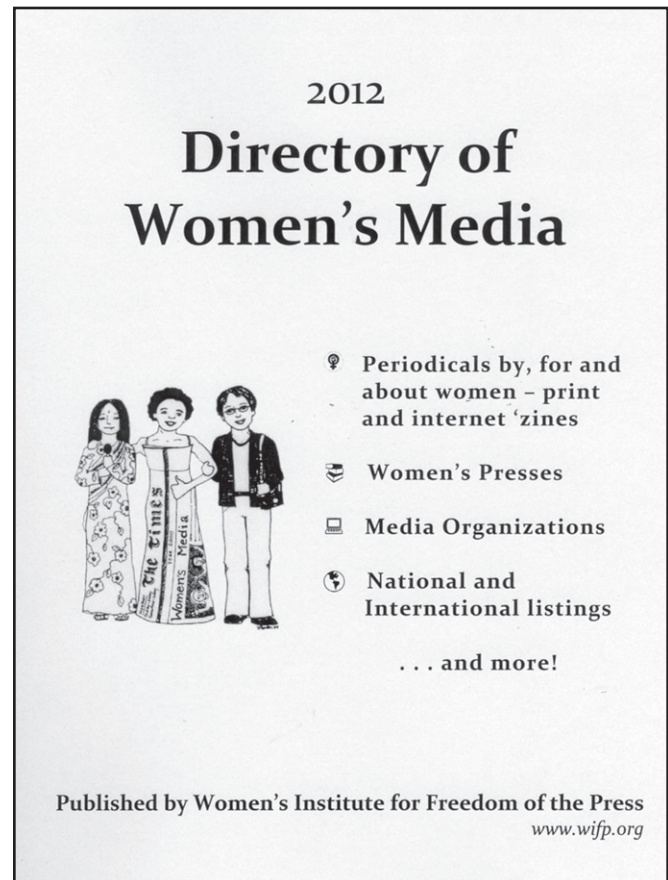
The Washington, D.C.-based **WOMEN'S INSTITUTE FOR FREEDOM OF THE PRESS** has published the 2012 print version of its **DIRECTORY OF WOMEN'S MEDIA** (ISBN 0-930470-31-1/ISSN 1040-1156), which includes only media "owned and operated primarily by, for and about women." The comprehensive directory lists print periodicals, internet periodicals, publishers, media organizations, news services, radio groups, film and video groups, music groups and websites, theater/art groups and websites, media websites, media-related directories, and even bookstores, email lists, and media bloggers. For ordering information, see <http://wifp.org/pub%20order.html>. A continually updated online version of the directory is free to access at <http://wifp.org/DWM/ContentsDWM.html>.

WIFP's statement of purpose (included at <http://wifp.org/pcabout%20us.html>) seems both timely and timeless:

We seek to democratize the communications media by expanding freedom of the press (which includes its modern day electronic forms) to enable all people; rich and poor, male and female, to have the equal opportunity to speak directly to the whole public about their own issues and concerns. Access to the public constitutes political power and in a democracy it must be equal. Freedom of the press is a citizen right of democracy, it should not be a right based on wealth.

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researched and published. WIFP sees a unique role for women as the majority in democracy: to build a communication system that permits everyone to be heard equally.



Books Received

THE BATTLING BUCS OF 1925: HOW THE PITTSBURGH PIRATES PULLED OFF THE GREATEST COMEBACK IN WORLD SERIES HISTORY. Waldo, Ronald T. McFarland, 2011.

BEING FEMALE: THE CONTINUUM OF SEXUALIZATION. Wesely, Jennifer K. Lynne Rienner, 2012.

DIRECTORY OF FINANCIAL AIDS FOR WOMEN 2012-2014: A LIST OF SCHOLARSHIPS, FELLOWSHIPS, LOANS, GRANTS, AWARDS, AND INTERNSHIPS AVAILABLE PRIMARILY OR EXCLUSIVELY FOR WOMEN. Schlachter, Gail Ann, and Weber, David R. Reference Service, 2012.

ELIZABETH WOLSTENHOLME ELMY AND THE VICTORIAN FEMINIST MOVEMENT: THE BIOGRAPHY OF AN INSURGENT WOMAN. Wright, Maureen. Manchester University Press, 2011.

FAITH, FEMINISM, AND SCHOLARSHIP: THE NEXT GENERATION. Harris, Melanie L., and Ott, Kate M., eds. Palgrave Macmillan, 2011.

THE FANTASY OF FEMINIST HISTORY. Scott, Joan Wallach. Duke University Press, 2011.

FEMINIST WRITINGS FROM ANCIENT TIMES TO THE MODERN WORLD: A GLOBAL SOURCEBOOK AND HISTORY. Wayne, Tiffany K., ed. Greenwood, 2011.

FIRST COLOR. Morath, Inge. Jacob, John P., ed. Panzer, Mary, text. Steidl (Germany); Distributed Art Publishers, 2009.

THE GLOBAL BIOPOLITICS OF THE IUD: HOW SCIENCE CONSTRUCTS CONTRACEPTIVE USERS AND WOMEN'S BODIES. Takeshita, Chikako. Massachusetts Institute of Technology Press, 2012.

THE HANDBOOK OF GENDER, SEX, AND MEDIA. Ross, Karen, ed. Wiley-Blackwell, 2012.

JESUIT & FEMINIST EDUCATION: INTERSECTIONS IN TEACHING AND LEARNING FOR THE TWENTY-FIRST CENTURY. Boryczka, Jocelyn M., and Petrino, Elizabeth A., eds. Fordham University Press, 2012.

POLICING PLEASURE: SEX WORK, POLICY, AND THE STATE IN GLOBAL PERSPECTIVE. Dewey, Susan, and Kelly, Patty, eds. New York University Press, 2011.

PRACTICING FEMINIST MOTHERING. Green, Fiona Joy. Arbeiter Ring, 2011.

SEEING THE AMERICAN WOMAN, 1880–1920: THE SOCIAL IMPACT OF THE VISUAL MEDIA EXPLOSION. Adams, Katherine H., and others. McFarland, 2012.

THE SOUTH BEND BLUE SOX: A HISTORY OF THE ALL-AMERICAN GIRLS PROFESSIONAL BASEBALL LEAGUE TEAM AND ITS PLAYERS, 1943–1954. Sargent, Jim, and Gorman, Robert M. McFarland, 2011.

A STRANGE SORT OF BEING: THE TRANSGENDER LIFE OF LUCY ANN/JOSEPH ISRAEL LOBDELL, 1829–1912. Lobdell, Bambi L. McFarland, 2012.

A TROUBLED MARRIAGE: DOMESTIC VIOLENCE AND THE LEGAL SYSTEM. Goodmark, Leigh. New York University Press, 2012.

UNFINISHED GESTURES: DEVADASIS, MEMORY, AND MODERNITY IN SOUTH INDIA. Soneji, Daves. University of Chicago Press, 2012.

WHAT IT MEANS TO BE HUMAN: REFLECTIONS FROM 1791 TO THE PRESENT. Bourke, Joanna. Counterpoint; distr. Publishers Group West, 2011.

WOMEN AND POVERTY IN 21ST CENTURY AMERICA. Dail, Paula W. McFarland, 2012.

WOMEN IN LANDSCAPE ARCHITECTURE: ESSAYS ON HISTORY AND PRACTICE. Mozingo, Louise A., and Jewell, Linda, eds. McFarland, 2012.

WOMEN ON POETRY: WRITING, REVISING, PUBLISHING, AND TEACHING. Smallwood, Carol, and others, eds. McFarland, 2012.

WOMEN'S COMEDIC ART AS SOCIAL REVOLUTION: FIVE PERFORMERS AND THE LESSONS OF THEIR SUBVERSIVE HUMOR. Radulescu, Domnica. McFarland, 2012.

WOMEN WRITING ON FAMILY: TIPS ON WRITING, TEACHING AND PUBLISHING. Smallwood, Carol, and Holland, Suzann, eds. The Key Publishing House, 2012.

WRITING WOMEN OF THE FIN DE SIECLE: AUTHORS OF CHANGE. Gavin, Adrienne E., and Oulton, Carolyn, eds. Palgrave Macmillan, 2012.

FEMINIST COLLECTIONS: A QUARTERLY OF WOMEN'S STUDIES RESOURCES reviews the latest print, electronic, and audiovisual resources for research and teaching in gender and women's studies, four times a year.

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Vol. 33, No. 1, Winter 2012

Vol. 33, No. 2, Spring 2012

Vol. 33, No. 3, Summer 2012

Vol. 33, No. 4, Fall 2012

New Books on Women, Gender, & Feminism

(ISSN 1941-7241)

Nos. 60-61, Spring-Fall 2012

Electronic journal:

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(ISSN 1941-725X)

Vol. 32, No. 1, Winter 2012

Vol. 32, No. 2, Spring 2012

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