

# feminist collections

women's studies library resources in wisconsin  
vol. 4, no. 3 spring 1983

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## FROM THE EDITORS

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Last year at UW-Whitewater, an innovative project to gather statistics on library acquisitions highlighted some interesting facts about the growth of the collection in the area of women's studies. Barbara Moore, Systems Librarian at Whitewater's Harold Andersen Library at the time (now with the Rochester, NY, Public Library) shared her computer printouts and explanations with us.

Like many libraries in Wisconsin, Andersen Library uses the Online Computer Library Center (OCLC) to produce catalog records for newly acquired materials. One product of online cataloging is computer-printed cards, which are filed into the card catalog. Another product is an "archive tape," a machine-readable record of the library's holdings. Moore's project looked at the archive tapes to discover patterns of book buying by academic and library departments, and used a computer to generate two sets of data.

First, it identified books purchased on funds explicitly set aside for women's studies materials. This was possible because Whitewater conscientiously adds book fund codes to its OCLC records. For budget purposes, "Women's Studies" is treated as a separate "department," as are other academic departments and programs, as well as library departments, such as reserve. Within each departmental listing, the Library of Congress classification system is used to group the books by their call numbers, so that departments may review their purchasing patterns by subject.

Not unexpectedly, purchases credited to the women's studies budget line ran the gamut from A to Z. In the tabulation covering April 1976 through June 1982, only 21.5% of the titles fell into the "women and feminism" call number range, HQ 1101 to HQ 2030. Where were the remaining materials shelved? The largest cluster was in literature. Titles in English literature accounted for 8.6%, while American literature weighed in at 10.5%. Titles in the category of "marriage and the family" came to 8.1% of the total new items bought with women's studies funds; labor, 6.6%; various categories of history, 4.8%; and gynecology and obstetrics, 2.4%. And news to warm a reference librarian's heart: bibliographies accounted for 3.3% of the acquisitions in this field.

Although some researchers might dream of finding all women's studies books in one separate area of the stacks, the scattered call numbers reflect the interdisciplinary nature of the field, which demands that materials logically be classified in every corner of the Library of Congress scheme. Critiques of women's writings reside next to other literary studies; works on women's health rightly belong with other medical texts. Only the most general works, anthologies addressing many issues, and works about the women's movement, appear between HQ 1101 and HQ 2030. So the data on distribution of call numbers of women's studies materials demonstrated quite clearly that the time-honored method of browsing hardly suffices in women's studies research! Skillful use of the library's catalog and of indexes, abstracting services,

and bibliographies is essential to a comprehensive literature search on any women's studies topic.

The second set of data generated by the project defines the full universe of books acquired in women's studies and determines to which departmental budget line they were charged. Here Moore faced an interesting problem. If women's studies is interdisciplinary, and its books are spread across the classification system, how can the computer identify them?

Fortunately, Whitewater participates in building the Women's Studies Union List, the card file in the office of the Women's Studies Librarian-at-Large. At the time of cataloging, the online record for every book relevant to women's studies, regardless of its call number or its originating department, is coded in such a way that an extra card is printed by the computer. The extra card is forwarded to our office, and the code remains a permanent part of the record. Titles chosen for the union list can easily be extracted from the archive tapes.

Thus, Moore was able to look at all the women's studies books acquired since April 1976 (which number 1,258) and to determine on which budget line they had been ordered. After adjustments are made for records without departmental coding (largely materials received before 1978), it appears that a full 75.3% of women's studies materials were ordered with funds designated for women's studies. Despite heavy representations of works on women's literature and women's history in the library collection, only .9% of the books in women's studies were ordered for the English department, and .4% for the history department.

As long as fair and adequate funds are allotted to the women's studies line of the library budget, this situation poses no real problems; yet ideally, all departments should share in the cost of women's studies books. Students in just about any branch of the arts and sciences may be involved in reading and research on women; therefore, all faculty should be alert to the suitability of women-related materials in their own fields and should take some responsibility for monitoring the library's collection and making recommendations. With the recent emphasis at Whitewater on faculty development, we anticipate increased awareness of these issues by teachers across the college curriculum and a consequent strengthening of the library collection.

Women's studies professors should perhaps be lobbying their teaching colleagues as much as their librarians for stronger collections. Whitewater's collection reflects the publishing record in women's studies and the early blossoming of scholarship in history and the humanities, but women's studies teachers with backgrounds in those fields should not bear the burden of selecting newer books in the social sciences--the psychology of women, the sociology of gender, the cross-cultural studies of female and male experience, and so forth. Rather, the maintenance of a serviceable and balanced collection requires input from many departments.

The intent of this article is not to single out the faculty or librarians at Whitewater, for Moore's study only confirms what we have known impression-

istically about library collection building all along. These patterns hold true in virtually every academic library, we suspect. Indeed, Whitewater deserves praise for its foresight in coding its records so that hard data about library acquisitions can be derived.

We would be greatly interested in hearing from other libraries where analyses of collection development in women's studies have been undertaken. Do the results parallel Whitewater's, as we hypothesize? Or do the materials acquired, and the departments recommending them fall into different categories? In these times of tightening budgets, concrete information on such matters can help librarians and faculty to jointly create library collections that will serve present and future feminist scholars well.

-- S.S.

## WHY FEMINIST PRINTERS ? ---



The Women in Print movement has been burgeoning since the second Women in Print Conference in 1981.<sup>1</sup> Part of that movement is the lively discussion surrounding the issue of the relationship between lesbian and feminist printers, on the one hand, and lesbian and feminist women in print-related fields, on the other--publishers, librarians, book buyers and sellers, authors and others. It seems that lesbian and feminist printers have been invisible to many,<sup>2</sup> even though our contribution to the feminist community is a vital link to women's freedom of speech and press. Lesbian and feminist printers are organizing to express our concerns. This article itself, in fact, is an outgrowth of the Printers'

Speak-Out at the Midwest Women in Print gathering in September of 1982.<sup>3</sup>

First, a clarification of some often-misunderstood terminology. Publisher and Printer are not the same. A publisher finances, in some cases prepares a book or other printed material for printing, and usually is responsible for distribution of the finished product to libraries, bookstores, wholesalers, etc. A printer manufactures the book, poster, postcard or other item. Sometimes publishing and printing are combined in one collective or company--for example, Metis Press in Chicago is a printer-publisher; Iowa City Women's Press has a publishing arm that they use for distributing some of the material they print.

Who are the lesbian and feminist printers? We range in our politics from lesbian-separatist to commercial job shops. We are organized as collectives, cooperatives, partnerships, proprietorships. Some lesbian and feminist printers work in relatively large collectively-owned shops such as Iowa City Women's Press; others of us run small enterprises singly or with other

feminists. Some are part of "movement" press collectives that specialize in printing for liberation and social movements. And a great number of lesbian and feminist printers struggle to maintain their politics in the varying climates of male-owned commercial shops. We are not only press operators--we are engaged in all aspects of print and "print prep" from typesetting and layout, to camera and stripping, to binding.

Like all other lesbians and feminists, our work comes into conflict with patriarchal, consumer values. For example, feminist-owned shops are usually working with "outdated" equipment that slows our production and restricts the range of what we can produce. Why don't we do as the male-owned shops do--borrow money and purchase new, better equipment? There are several reasons. First in importance is that most of us have chosen, by the very act of being lesbians and/or feminists, to seek alternatives to the capitalist, patriarchal business institution. We are looking to focus more of our energy on the process of production, not the product itself. That means taking time to discuss, work out hassles, reach consensus: it means trying to integrate our "work" lives with our "personal/political" lives. If we refuse to let money and production run our lives, we are going to be very wary of tying ourselves to enormous debt (and printing equipment is expensive). It is a choice about values.

Another political reality we face is that as feminists and lesbians, we obviously lack the backing of the oldboys banking system. We're not great consumers and tend not to have much collateral. And we're suspect because many of us wear boots and lavender ties and have old ink under our fingernails.

For the woman working in a male-owned shop, the problems are different. Isolation is probably the most persistent one--not only the difficulty of communicating with women in similar situations, but also letting feminists know she is there, and that by bringing their work to that shop, they are at least supporting her work and the idea of her presence there (even though the profits may go into other pockets).

Many of the problems encountered by lesbian and feminist publishers in taking their printing to feminist printers are directly connected to the printers' problems just mentioned. Our economic situation discourages us from buying paper and materials in large money-saving lots--economies of scale, I believe they're called. With our dated and smaller equipment, it takes us longer to do the work, and--if we are to earn a decent wage for ourselves--this means a higher cost as well. (For example, a large sheet-fed press can run 32 pages of a book at one press run. Compare that to the economics of being able to run only two or four pages at one time. The cost increases are exponential.) So initially, we are dealing with higher cost and more shop time, one or both of which often pose an obstacle for the feminist publisher.

Yet another tender issue between feminist publishers and printers is the "look" of the material. The publisher wants a book that will be equally at home on the shelves of B. Dalton, A Room of One's Own and Fan the Flames. The printer knows she can produce high-quality work--within her specifications. It is not a choice about quality: one has quality either way. It is a choice,

at least in part, about values--whether to buy into a male-owned culture of slick consumerism and draw therefore from a wider audience of women, or to support lesbian feminist culture and chance creating a product only women who are already feminists will buy.

The marketing question has no easy answer, and it is complicated by other considerations. For a woman in academia--in Women's Studies, for example--to have her work regarded as "legitimate" by the institution, she will need to have it published by a major publishing house, which will, most likely, be white male-owned. She may choose to go through a feminist publisher if she is willing or able to go without institutional rewards. But if she chooses the feminist publisher, she may at least want the option of determining the marketability of her book by choosing its "look." And here again the feminist printer says yes, I can give you a quality book, but it won't be slick. That is the dilemma, and it is a matter of deciding what values pertain to a particular set of circumstances.

It is necessary, however, to understand the vital role feminist and lesbian printers have in our movement. First, they provide crucial skills--for earning a living, for creating our own new culture. Second, working with lesbian and feminist printers means working in process--politically, confrontatively, honestly. It is and should be qualitatively a world apart from working with male printers, for we are speaking our language, working on shared goals. Third, feminist and lesbian printing offers us the freedom of the press that we often need to publish at all. (It is not uncommon for feminist publishers to turn to feminist printers after their work has been refused by male shops, often as "pornographic.") Fourth, feminist printers offer the lesbian and feminist community the freedom of having our most private words and images kept entirely from men. Fifth, the economics are fairly obvious--materials that are produced start to finish by feminists keep our resources flowing back to each other, not out into the patriarchy.

What are the capabilities of the lesbian and feminist printers? They vary from shop to shop, but most of us can print business cards, letterhead, brochures and flyers. Some can print, but not bind, books. Others can print posters or t-shirts. Women who are working in male-owned shops can do whatever the shop allows them. What is not as likely is that we can do four-color process (reproduction of color photographs, for example) and large areas of ink coverage on coated stocks. Also, there are no known lesbian or feminist-owned web presses, the kind of press used to print newspapers and other items on newsprint.

In short, we cannot print everything by and for the lesbian and feminist community. Someday, perhaps, but not right now. We are trying, however, to educate women involved in publishing, buying and distribution about the issues confronting this particular area of feminist communications. We have formed (at the Washington D.C. conference) the Alliance of Lesbian and Feminist Printers and are currently working on guidelines for the use of a logo, or "bug," on all printed material produced by women. We hope to have the "bug" become as meaningful to feminist consumers as the union printing label is to trade unions and politicians<sup>4</sup>--as a symbol of something that is uniquely

"ours." We are publishing the Print-hers Newslet-her<sup>5</sup> semi-annually, in an effort to keep open and broaden the network of lesbian and feminist printers.

To survive, especially in this decade, we need the support and commitment of feminists in libraries, women's studies programs, book publishing distribution and sales. We need librarians to be aware of the existence and importance of woman-produced materials, even though they don't fit the norm. We need women's studies faculty to be aware of the publishing and printing origins of the texts they use and of their own options in feminist publishing. We need to inform lesbian and feminist consumers that when they look for the Alliance "bug" when buying, they are sending their money back into the feminist community. We need to have feminists who are having their organization's letterhead or brochure printed at a local male-owned shop ask if they have women employees and ask that the work be done by women. We need from feminist publishers a willingness to negotiate about time, money and specifications whenever possible.

At the Printer's Speak-Out at the Midwest conference last Fall, we printers delighted the assembly with a guerrilla theater skit, ending with our paraphrase of the ILGWU song, "Look for the Union Label":

Look for the women printers  
When you are buying a postcard or book--or poster!  
It will stand out by its different cover, its different content,  
Its different look...

Look for the women printers--  
Your sign of women, the work that we do;  
If you support us, and bring your printing,  
We'll still be here in 1992!

-- Jean Engle

[Jean Engle lives collectively in Youngstown, Ohio, and runs Ink Well Press with collective-mate and feminist, Pat Tuchscherer.]

#### NOTES

1. For a report on the second national conference, see FC v.3, no.2, Winter 1982, pp.3-5.
2. See "The Invisible Lesbian/Feminist Printer" by the Iowa City Women's Press Collective, in off our backs v.XII, no.8, Aug.-Sept. 1982, p.26.
3. For a report on the midwest gathering, see FC v.4, no.1, Fall, 1982, pp.6-7.
4. The appearance of the union bug on political handbills and campaign literature has been considered indispensable for many years. It is seen, even by anti-union candidates, as a way of attracting the union vote. As union strength wanes, the bug appears with less consistency on such literature.



5. The Print-hers Newslet-her is available from the Iowa City Women's Press,  
529 S. Gilbert, Iowa City, IA 55240.

\* \* \* \* \*

[The following list was compiled by Barb Wieser of the Iowa City Women's Press.  
She asks that we emphasize that it is only a partial listing.]

WOMEN'S PRINTSHOPS AND TYPESETTING

Annie Graham Co.  
529 S. Gilbert St.  
Iowa City, Iowa 52240

Iowa City Women's Press  
529 S. Gilbert St.  
Iowa City, Iowa 52240

Athena Arts and Graphics  
6236 Linda Lane  
Indianapolis, Indiana 46241

New Victoria Printers  
7 Bank St.  
Lebanon, NH 03766

Chicago Women's Graphics Collective  
P.O. Box 8475  
Chicago, Illinois 60625

Omega Graphics  
627 W. Lake  
Chicago, Illinois 60606

Duck Type  
3449 Cedar Ave.  
Minneapolis, MN 55407

Red River Women's Press  
908-C West 12th St.  
Austin, TX 78703

A Fine Bind  
529 S. Gilbert St.  
Iowa City, Iowa 52240

Tower Press  
20 West 22 St.  
New York, NY 10010

Gwen Marie Graphic Arts  
P.O. Box 2605  
Monterey, CA 93942

Tri Flag Press  
10 Piermont St.  
Nashua, NH 03063

Helaine Victoria Press  
4080 Dynasty Lane  
Martinsville, Ind. 46151

UP Press  
1944 University Ave.  
E. Palo Alto, CA 94303

Helix Press  
1727 N. Spring St.  
Los Angeles, CA 90012

Women's Graphic Center  
1727 N. Spring St.  
Los Angeles, CA 90012

Ink Well Press  
1330 Wick Ave.  
Youngstown, Ohio 44505

Women's Press Project  
532 Valencia St.  
San Francisco, CA 94110

# WOMEN IN PRINT: CANADA

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## PART II

[What follows is the second part of an article adapted from Feminist Print Media, a report written by Eleanor Wachtel for the Women's Programme, Secretary of State, Canada (1982). In Part I (published in FC v.4, no.2, Winter 1983), Wachtel delineated the Canadian publishing context in general and the specifics of Canadian feminist publishing, then went on to describe a wide range of Canadian feminist periodicals. In Part II (below), she analyzes the significant role played by these publications in Canadian society. Following the article is a list of periodicals cited, complete with addresses, frequencies and subscription prices. For additional information on Canadian feminist periodicals and publishing, and the Canadian women's movement as a whole, readers may want to consult two recent publications of the Women's Programme: Listing of Women's Groups/Liste des groupes de femmes: Canada 1982 and the Women's Resource Catalogue/Catalogue de references de la femme (1982). Both are available from the Women's Programme, Secretary of State, Ottawa, Ontario K1A 0M5, Canada. -- C.L.]

A remarkable number of Canadian feminist publications began as outgrowths of a conference, status of women meeting, or course where the participants wished to remain in contact with each other and continue to create or exchange information. Women and Environments, for example, developed from the U.N. Habitat meeting in Vancouver at the alternate forum for NGOs. Health-sharing was formulated by a group of registrants at a "Get to know your body" course at Toronto's Skills Exchange; similarly, Room of One's Own materialized out of a literary women's studies course at a Vancouver junior college. A teachers of women's studies conference in Toronto led to the establishment of CWS, while an interdisciplinary women's studies course at Acadia University prompted its teachers to establish Atlantis--in both instances because they recognized that there were too few Canadian materials. The Northern Woman Journal was founded in April 1973 at a major women's conference in Thunder Bay, Ontario. And Entrelles owes its gestation to a conference of the Conseil Statut des Femmes in 1978 in Gatineau/Hull.

Most Canadian feminist publications have a disproportionately high number of rural subscribers (and often contributors too). Thus, in many respects, the periodical is regarded as a lifeline--especially to subscribers in far-flung, rural areas of the country. Here women feel doubly isolated; often the only feminists in their communities, they have no access to validation of their perceptions or experience, and no arena for action. They feel alone; communication via the feminist media is their opportunity to join a larger community.

Canadian feminist periodicals also meet the need for information dissemination. Thus, the original purpose of Resources for Feminist Research (formerly the Canadian Newsletter of Research on Women) was to:

1. establish and/or improve communication among people in Canada who are doing research on women;
2. list on-going research on Canadian women in particular;
3. list selected relevant research on the international scene; and
4. provide for an exchange of ideas on courses about sex roles or women.

Their audience was academic and research-related bodies, including government policy personnel. Women's studies courses have made direct use of outlines and bibliographies printed in RFR, or used the existence of a course in one location as a precedent to push for its introduction elsewhere. Conference proceedings have been preserved in publications like RFR and Atlantis. They reinforce scholarship at each of its stages--preliminary research, spoken paper, published article, and book.

In feminist periodicals, women find the access to the media that is denied to them in other publications. When Room of One's Own announced its intent to begin publishing in 1975, it stated that it would provide "space for the emergence and legitimation of women's sense of competence and creative capabilities, as well as for the development of feminist modes of expression."

Rhea Tregebov of Fireweed recently remarked that "Writers are the image-makers; if we don't have new images of ourselves we can't act." On another occasion she argued, "Women's art needs a forum; it won't be provided elsewhere. Fireweed's existence makes Canada a different place to live."

The issue of access is no less critical for academic pursuits:

The only way we can begin to assess the impact of feminist publishing is to say, What if there weren't any? Without Atlantis, about 80% of the scholarly publishing that appears on Canadian women wouldn't come out. For every article in the Canadian Review of Sociology and Anthropology -- (there's roughly one on women in every issue or every other issue) -- there are 10 in Atlantis. (Marylee Stephenson)

Publication in Atlantis not only promotes women academics, but it also enables women to communicate with their peers and elicit feedback on their work. Atlantis, like other feminist publications, also provides a kind of salvage as well as archival work. Women's history is rescued from oblivion (for example, a recent article on the Voice of Women). There is a specific column, "Canadian Women's Archives." By publishing contemporary conference proceedings, there is also a record of our current history.

Atlantis, like other feminist periodicals, isn't simply a female equivalent of an "establishment" journal. It is designed to push the boundaries of male categories of scholarship. Even the format is different from most scholarly journals. There is, for example, a photo on the cover; there are poems and fiction, as well as visual material inside. A column, ad feminam, enables women to present subjective accounts of personal experiences of relevance.

This attempt to put forward a feminist sensibility which does not draw rigid boundaries between science and art nor devalue emotion and overestimate "cold

reason" takes feminist journals beyond simple issues of access to that of the creation of true alternatives.

-- Eleanor Wachtel

[Eleanor Wachtel is a Vancouver-based freelance writer and broadcaster. A member of the Room of One's Own editorial collective since 1976, Wachtel also reviews theater productions for CBC radio and teaches a course on "Women & the Media" at Simon Fraser University.]

\* \* \* \* \*

CANADIAN FEMINIST PERIODICALS: A PARTIAL LISTING

Amazones d'hiers lesbiennes d'aujourd'hui.

Quarterly. \$13.

La Revue: A/S Louise Turcotte, C.P. 1721 -- Succ. La Cite, Montreal, Quebec H2W 2R7.

Atlantis: A Women's Studies Journal.

2/year. \$10 (indiv.), \$16 (inst.); add \$4 for overseas mailing.

Mount Saint Vincent University, Halifax, Nova Scotia B3M 2J6.

Broadside.

10/year. \$10 (indiv.), \$16 (inst.).

P.O. Box 494, Station P, Toronto, Ontario M5S 2T1.

Canadian Woman Studies/Les cahiers de la femme.

Quarterly. \$15 (indiv.), \$25 (inst.); single copies: \$4; add \$2 outside Canada.

Shelagh Wilkinson, 204 Founder's College, York University, 4700 Keele Street, Downsview, Ontario M3J 1P3.

Entrelles: Revue féministe de l'Outaouais

Quarterly. Contribution \$5.

C.P. Box 1398, Succ. B, Hull, Quebec J8X 3Y1

Feminin pluriel

Monthly. \$16 (indiv.); single copies: \$2.

Parallele 4, Communications audio-scripto-visuelles, 4936 Coolbrook, Montreal, Quebec H3X 2K9.

Fireweed.

Quarterly. \$10 (indiv.), \$15 (inst.); add \$2 outside Canada.

P.O. Box 279, Station B, Toronto, Ontario M5T 2W2.

Healthsharing: A Canadian Women's Health Quarterly.

Quarterly. \$6.75 (indiv.), \$13.50 (inst.); outside Canada: \$8 (indiv.), \$15 (inst.).

P.O. Box 230, Station M, Toronto, Ontario M6S 4T3

Herizons: Manitoba Women's Newspaper.

10/year. \$5 (indiv.); single copies: \$.60.  
P.O. Box 551, Winnipeg, Manitoba R3C 2J3.

Hysteria.

4 issues: \$5 (indiv.), \$10 (inst.).  
P.O. Box 2481, Station B, Kitchener, Ontario N2H 6M3.

Images: Kootenay Women's Paper.

6 issues: \$4 (indiv.), \$12 (inst.).  
P.O. Box 736, Nelson, British Columbia V1L 5R4.

International Journal of Women's Studies.

Bi-monthly. \$24 (indiv.), \$45 (inst.).  
Eden Press Women's Publications, 245 Victoria Avenue, Suite 12, Montréal,  
Québec H3Z 2M6.

Kinesis: Vancouver Status of Women Newspaper.

10/year. \$13 (indiv.), \$40 (inst.).  
Vancouver Status of Women, 400A West 5th Avenue, Vancouver, British  
Columbia V5Y 1Y8.

Northern Woman Journal.

Bi-monthly. \$5 (indiv.), \$9 (inst.).  
316 Bay Street, Thunder Bay, Ontario P7B 1S1.

Prairie Woman.

Bi-monthly. \$4 per year.  
P.O. Box 4021, Saskatoon, Saskatchewan S7K 3T1.

Priorities: A Feminist Socialist Analysis.

6/year. \$5 (indiv.), \$10 (inst.).  
B.C. NDP Women's Rights Committee, 517 East Broadway, Vancouver, British  
Columbia, V5T, 1X4.

Radical Reviewer.

3/year. \$5 (indiv.), \$10 (inst.).  
P.O. Box 24953, Station C, Vancouver, British Columbia V5T 4G3.

Resources for Feminist Research/Documentation sur la recherche féministe.

Quarterly. \$15 (indiv.), \$30 (inst.); outside Canada: \$20 (indiv.).  
Dept. of Sociology, O.I.S.E., 252 Bloor Street West, Toronto, Ontario  
M5S 1V6.

Room of One's Own.

Quarterly. \$11 (indiv.), \$15 (inst.); single copies: \$2.50.  
P.O. Box 46160, Station G, Vancouver, British Columbia V6R 4G5.

Status of Women News/ La revue statut de la femme.

Quarterly. \$8 (indiv.), \$12 (inst. & abroad).

40 St. Clair Avenue East, Suite 306, Toronto, Ontario M4T 1M9.

Tightwire.

Bi-monthly. \$4.

Prison for Women, P.O. Box 515, Kingston, Ontario K7L 4W7.

Women & Environments.

3/year. \$7 (indiv.), \$12 (inst.); single copies: \$3.

Faculty of Environmental Studies, York University, 4700 Keele Street,  
Downsview, Ontario M3J 2R2.

The Yukon Opti(ms)t.

Quarterly. + \$3.

Yukon Status of Women Council, 302 Steele Street, Whitehorse, Yukon  
Y1A 2C5.

## FEMINIST PUBLISHING

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### BREAD & ROSES

We call it a journal--yet it's not quite a journal in the traditional academic sense. Our aim is for an audience somewhere between those of Ms. and Signs. That's the challenge of putting together Bread & Roses, a women's journal of issues and the arts published by an all-volunteer collective in Madison, Wisconsin.

The journal got underway in the fall of 1977, the brainchild of Annabel Kendall, and has continued in the hands of an average of six to eight staff members. Each brings a slightly different vision to the work, each struggling in her own way with what it means to make available to women--and to men who are interested--a consciousness of both bread and roses, both the struggles which concern us as women, and the poetry/art that gives clearer perspective to those struggles and nourishes our hearts and spirits along the way.

Putting our vision into practice means, of course, attending to the myriad details involved in publishing a journal. Beyond the fun things such as planning the general content of an issue, soliciting articles and artwork, and reading manuscripts, there are the nitty-gritty tasks: selling advertising, distributing the product to stores, maintaining the subscription list, keeping the books, mailing to subscribers and out-of-town bookstores, fundraising--each of these takes staff time and energy, and sometimes we feel so bogged down in this everyday work that the journal itself seems far away.

To keep the details under control, we farm out specific tasks to individuals or small groups to work on outside of weekly meetings. Large jobs such as mailings are usually planned by a few and carried out by the energies of the whole group. At present, the job of soliciting advertising has been hired

out, on a commission basis, with hopes that this will increase our ad income as well as free some staff time for other tasks. In addition, we have been fortunate enough to find some new and enthusiastic volunteers, women who are not regular staff members, but offer time and energy for help with fund-raising, typesetting, and other such tasks.

Reward for handling the production details comes in the chance to work on the journal's content. The collective as a whole plans the topics for upcoming issues, and two people usually share the rotating jobs of "managing editors." It's up to them to keep on top of the articles, artwork, and ads going into their issue, but everyone helps with selection and editing of manuscripts, contacting writers/artists, proofreading typeset copy, etc. One of the editors may take on the job of layout and paste-up, but often another collective member handles this part of the process.

Working as a collective on editing and on production details is not always easy, of course, especially with the considerable staff turnover we've had during the last year. Yet those of us who struggle with the process have come to value it. A collective work process avoids problems of hierarchy, gives us each a chance to learn a variety of publishing skills and makes each of us feel more connected to the journal as "our" product.

Because the journal is the product of a group of women from varying backgrounds, the content of Bread & Roses inevitably reflects some differing views of feminism. We all consider ourselves feminist, yet aim for perspectives that are both more and less radical, both lesbian and nonlesbian, in the journal we produce together. We therefore look for a variety of voices among our writer/artist contributors.

The journal was originally geared specifically to the Midwest, and while we dropped that subtitle from our logo several issues back, we still feel strongly rooted in this part of the country, recruit much of our material from this area, and see our best chance at building a strong readership by appealing to women in our geographic area. At the same time, many of the issues Bread & Roses concerns itself with are certainly of interest to women beyond the Midwest, both writers/artists and readers, so in the interest of wider distribution, we also do limited national promotion, and welcome international contributors and subscribers.

Each issue of Bread & Roses centers around a theme, and includes: feature articles on the topic of focus; a "Woman to Woman" section aimed at more personal, journal-like statements by women; a "Women and Society" section; an "Arts" section that includes poetry, fiction, and artwork; plus editorial comment and book reviews. We always include a translation of some non-English language work--sometimes fiction, sometimes an analytical article, sometimes poetry--and our most recent issue even featured a feminist crossword puzzle.

All of this costs money, of course. Mailing costs money, xeroxing articles takes a few dollars, typesetting costs a surprising amount, and printing sometimes takes our breath away. (To help cut down on the major costs for the

upcoming issue, we will for the first time do our own type-setting, using a system available at UW-Madison's computing center.) Many of the smaller expenses (postage for mailing out back issues to interested readers, photocopying, office supplies, gas to distribute magazines to local stores) are picked up by individual collective members. For the larger chunks of cash, we rely on advertising, subscriptions, magazine sales, and fundraising projects (including bake sales!). Sometimes the struggle is overwhelming--our publishing schedule grinds to a halt as we gather funds to pay bills from a previous issue before we can begin typesetting the next.

What does our future hold? Our most immediate concerns are improving the distribution of tasks within the collective, and, of course, fundraising to get ourselves on more solid financial footing ("Pasta and Poetry" dinners/readings, benefits, work on grants and donations are already underway). We have decided to become a biannual rather than a quarterly publication--our staff and financial resources seem more realistically geared to publishing less often at this point. We have recently acquired office space, generously shared with us by Out, another Madison-based publication, and are gradually consolidating all of our information--from subscription lists to distribution records to manuscript files, which until now have been dispersed in individual members' residences. It is good to have a workspace to call home.

Our next issue, due out in April, is centered on "Women's Bodies," and will include among other things, a study of Indian women and menstruation; a look at the benefits of bioenergetics; an interview with Kay Gardner on music and healing; some marvelous photos; a theoretical piece on what reproductive technology might mean to our futures. Upcoming issues will be on "Growth and Transitions," "Locked In/Locked Out," "Women and the Earth," "Women and the Arts."

We're always on the lookout for good material, for suggestions, and for more outlets for our journal. In process of celebrating our fifth anniversary, we're looking forward to bringing bread and roses into women's lives for a long time to come.

-- Linda Shult

[Single issues and subscriptions to Bread & Roses are available from Bread & Roses, P.O. Box 1230, Madison, WI 53701. Cost for four issues is \$7.50 for individuals and women's programs, \$12.00 for institutions; single issues are \$2.50. Linda Shult is a collective member who is currently employed in the Office of the Women's Studies Librarian-at-Large and working toward completion of an MA in Journalism at the UW-Madison.]

## SPECIAL COLLECTIONS

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### SOCIALIST AND RADICAL LITERATURE: THE LEON KRAMER COLLECTION

Looking for ephemeral and off-beat information on women and socialism?  
Publications by Anna Louise Strong, Elizabeth Gurley Flynn, or Alice Henry?



Migrant Labor? The Leon Kramer Collection of Socialist and Radical Literature in the Special Collections Department of the University of Wisconsin-Green Bay has some answers.

Leon Kramer, idealist, philosophical anarchist, and bookseller, was born near Minsk, Russia in 1889. After arrest and Siberian Exile for radical activities in Russia, he came to the United States in 1913. In New York in 1929 he was engaged as a subscription salesman for an anarchist publication. Always interested in Social problems, he began avidly collecting radical and liberal literature. By 1930 he was devoting full time to dealing in rare books, specializing in the fields of economics, social sciences, and radical literature.

After his death in 1962, the UWGB Library Learning Center acquired the inventory of his bookstore. Much of the bound monograph material has been cataloged and integrated into the general book collection. The pamphlet material, about 10,000 items, is being classified under broad subject headings and placed in pamphlet boxes. Serials in the collection are arranged alphabetically by title.

Access to the collection is through a subject card file, with some cross references. Library of Congress subject headings can also be consulted to suggest related topics. Pamphlets by or about well-known individuals are grouped under the individual's name, e.g., Marx, Lenin, William Z. Foster, Anna Louis Strong, Ella Reeve Bloor.

The bulk of the collection falls into general groups of Socialism, Communism, Labor & Laboring Classes, and Economics, with subdivisions by topic and country; also by individual name, party, or organization. Some sample titles are:

Sarah Stickney Ellis. The Women of England: Their Social Duties, and Domestic Habits. New York: J. & H.G. Langley, 1843. 107p.

Women's Rights Commensurate with Her Capacities and Obligations, a Series of Tracts, no.1-10. Syracuse, NY: J.E. Masters, 1853.

Ray Chapman. The Rights of Woman. New York: D.M. Bennett, 1878. 21p.

Mrs. C.D.B. Colby. Concerning Farmers' Wives. Boston: New England Pub. Co., 1881 (Read before the Assoc. for the Advancement of Women). 7p.

Jehan de Ètrivières. Les Amazones du Siècle. (Les gueulardes de gambetta) Biographies de Louise Michel, Léonie Rouzade, Hubertine Auclert, Louise de Lassere, Louis Koppe, Eugénie Cheminat, Eugénie Pierre. 3rd ed. Paris: 1882. 33p.

Dora Forster. Sex Radicalism, as Seen by an Emancipated Woman of the New Time. Chicago: M. Harman, 1905. 57p.

Anna Agnes Maley. Our National Kitchen: The Substance of a Speech on Socialism. Minneapolis: The Peoples Press, 1916. 62p.

Dolores Ibarruri (La Pasionaria). The Women Want a People's Peace. New York: Workers Library Pubs., Inc. 1941. 64p.

Mary Inman. Woman-Power. Los Angeles: The Committee to Organize the Advancement of Women, 1942. 88p.

Theresa Serber Malkiel. Woman and Freedom. Milwaukee, WI: Social-Democratic Pub. Co., n.d. 14p.

Edith Nesbit. Ballads & Lyrics of Socialism, 1883-1908. London: The Fabian Society, 1908. 80p.

For anyone interested in socialist theory or movements, especially women as socialists, this unique collection is worth investigating.

-- Marian A. Gould, Acting Director,  
Special Collections, Univ. of Wisc.-Green Bay

## AUDIO RESOURCES FOR WOMEN'S STUDIES

Reviews and evaluations of college-level audio materials are notoriously difficult to obtain. In the case of women's audio resources, special efforts are often needed simply to identify producers and titles. Librarians and instructors new to tape and record selection who are interested in starting or expanding a women's audio collection will find it helpful to develop an acquaintance with producers and distributors. Sending for selected producers' catalogs and maintaining a small collection of descriptive catalogs can be a useful first step in acquiring familiarity with offerings in the field of women's audio resources.

Catalogs are available from two types of concerns: 1) producers and distributors which deal exclusively with recordings by or about women (generally nonprofit organizations staffed by women committed to creating distinctly feminist recordings); and 2) mainstream producers and distributors seeking to meet the expanding demand for women-related audio information by marketing special series of women's studies tapes and records. Selected representatives of these two types of producers and distributors are listed and briefly described below. This listing is based on the current collection of catalogs used in selecting materials for the Tape Center at the UW-Madison College Library. I conclude with a description of the range of women's audio resources at the Tape Center.

### FEMINIST DISTRIBUTORS AND PRODUCERS

The following women-oriented distributors and producers publish catalogs or lists of recordings. They were selected because they feature titles representative of the wide range of women's audio resources available.

Ladyslipper, Inc. P.O. Box 3124, Durham, NC 27705.

A North Carolina organization, Ladyslipper annually publishes the Resource

Guide and Catalog of Records and Tapes by Women, an annotated catalog of recordings and excellent introduction to women musicians. Special emphasis is given to "Women's Music and Feminist Music," a comprehensive listing of the numerous independent and women record labels Ladyslipper distributes. Descriptive annotations include a reference to the original record producer.

Women's Audio Exchange, 49 West Main Street, Cambridge, NY 12816.

A department of Natalie Slohm Associates, Inc., the Women's Audio Exchange produces and distributes recordings, filmstrips and books relevant to women's studies. The audio collection includes women's poetry, prose, plays, letters, speeches, interviews, music and resources for young adults and children.

Leonarda Productions, P.O. Box 124, Radio City Station, New York, NY 10101.

A source of new classical recordings by women, Leonarda Productions is a non-profit corporation which promotes contemporary music and historical music by women composers.

Olivia Records, 4400 Market Street, Oakland, CA 94608.

A national women's recording company, Olivia Records' first productions were of Meg Christian and Cris Williamson. Selections should also be available at local feminist bookstores or record stores.

#### MAINSTREAM DISTRIBUTORS AND PRODUCERS

Audio producers and distributors that cover the field of women's literature are:

Poets' Audio Center, P.O. Box 50445, Washington, D.C. 20004.

Poetry cassette distribution center of the Watershed Foundation. Latest list of women's poetry includes over 75 selections from various record producers.

American Audio Prose Library, 915 E. Broadway, Columbia MO 65201.

A nonprofit service of New Wave Corporation, produces and distributes recordings of contemporary fiction writers reading and discussing their works.

Cassette Curriculum, Everett/Edwards, Inc., P.O. Box 1060, Deland, FL 32720. Famous scholars and critics talking about literature. Approximately 86 critical commentaries on women authors and women in literature.

Caedmon, 1995 Broadway, New York, NY 10023.

An important source for literary classics, Caedmon's spoken word recordings of women's poetry, literature and drama are often distributed by other organizations.

Women-related lectures, discussion of contemporary issues, speeches, interviews and debates are available from diverse sources such as the following:

Audio Archive, Minnesota Public Radio, 45 East Eighth Street, Saint Paul, MN 55101.

Selected programs produced by Minnesota Public Radio and National Public Radio are available on cassette tape covering contemporary social issues.

The catalog highlights women-related programs.

National Public Radio, 2025 M Street, NW, Washington, DC 20036.

Programs produced for broadcast by NPR and member stations which have value for educational use are available. Women studies is featured as a separate curriculum area in the catalog.

Pacifica Tape Library, Educational Services, 5316 Venice Boulevard, Los Angeles, CA 90019. More radio broadcasts, from the non-profit Pacifica radio stations; includes interviews with and talks by women authors, musicians, political activists and artists, and many programs with a feminist perspective.

Center for Cassett Studies, Audio-text Cassettes, 8110 Webb Avenue, North Hollywood, CA 91605. Interviews, discussions, readings, dramatizations and lectures covering subjects in all disciplines; contemporary leaders or experts in a field are often featured.

Folkways, 43 West 61st Street, New York, NY 10023.

Folkways offers literature and other spoken word recordings; also a good source for women's music (folk, ethnic, international).

The organizations noted above were selected to provide an introduction to sources of women's audio resources. The names of additional producers and distributors may be located through published sources, notably the annual Index/Directory of Women's Media (a publication of the Women's Institute for Freedom of the Press, 3306 Ross Place, N.W., Washington, D.C. 20008), which offers a directory of women's media groups with up-to-date addresses and descriptive information.

#### WOMEN'S AUDIO RESOURCES AT COLLEGE LIBRARY, UW-MADISON

Women's audio resources are an integral component of the tape and record collection at UW-Madison College Library's Tape Center. Sound recordings by or about women are purchased to provide curricular enrichment and to support undergraduates' recreational interests; consequently they reflect all disciplines and fall within the general categories defined by the Tape Center selection guidelines:

- 1) Interviews, speeches and lectures covering social issues of current interest, often selected to supplement print information covering topics in high demand by undergraduates: The ERA in America (National Public Radio); Prostitution; a documentary by Red Tape (Feminist Radio Network); The Doctor talks to you about anorexia nervosa (Soundwords); Women: careers and risks (Council for Career Planning); Women who have had an abortion: women who wouldn't have an abortion (Martha Stuart Communications).
- 2) Literature (including dramatizations of plays studied in undergraduate classes), prose, lectures, and representative contemporary poets and authors reading their work: Some with wings, some with manes, Tess Gallagher reading (Poets' Audio Center); Dorothy Parker stories, read by Shirley Booth (Caedman); Simone de Beauvoir, interview by Studs Terkel

(Center for Cassette Studies); Cotton candy on a rainy day, Nikki Giovanni (Folkways).

- 3) Currently popular recordings for intensive recreational listening, with some historical emphasis given to jazz and folk: Mean mothers; independent women's blues, vol.I (Rosetta); Songs of the Suffragettes (Folkways); Jazz women: a feminist retrospective (Ladyslipper); Court & spark, Joni Mitchell (Asylum); Speed of light, Holly Near (Redwood); Lena Horne: the lady and her music (Qwest).

Tape and record titles cited above are examples taken from a comprehensive bibliography of women audio resources, "Resources in Women's Studies at the College Library Tape Center," compiled by Mary Anglim. A revised and up-to-date version of the bibliography will be available in August, 1983, and can be requested by writing to Women's Reading Area, College Library, 600 North Park St., Madison, WI 53703.

-- Judy Gardner

[Judy Gardner is a Public Service Librarian at the UW-Madison College Library. She works with the Library's Women's Reading Area and selects audiovisual materials for the Tape Center and circulating Slide Collection]

## PERIODICAL NOTES

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### NEW PERIODICALS

Cassandra: • Radical Feminist Nurses Newsletter. November 1982- . 3/year. Subscriptions: with membership in Cassandra: Radical Feminist Nurses Network; suggested annual contribution: \$25. Subscription address: Cassandra, P.O. Box 341, Williamsville, NY 14221. (Issue examined: v.1, no.1, November 1982)

The name Cassandra is taken from the essay of the same title by Florence Nightingale. The Radical Feminist Nurses Network came out of the 1982 meeting of the American Nurses Association; it was formed with the hope of creating a national network that would strengthen the feminist presence within nursing, facilitate skill-sharing, and support feminist nursing research. A long-term dream is to found a feminist nursing journal. In this first issue of Cassandra are writings on the beginnings of the network, the history of the name, a letter, a poem, and an article, "The Radical Roots of Nursing" by Denise Connors. The editors hope future issues will include more writings on the radical history of nursing, information on research and research methodologies, features on myths in nursing, reviews, networking notes, and information on resources.

The Her Street Journal. 1980- . 6 issues/year. Subscriptions: \$12. Single copy: \$2. Subscription address: Melinda Helmick, Drake Office Center, 333 W. Drake, Fort Collins, CO 80526. (Cited in Small Press Review January 1983, p.14)

Articles, photos, interviews, reviews, non-fiction, with a focus on women in business, personal success and transition, networking, homebased businesses.

Lesbian Contradiction: A Journal of Irreverent Feminism. Winter 1982/83-  
. Quarterly. Subscriptions: \$5. Subscription address: 1007 N. 47th,  
Seattle, WA 98103, or 2770 - 22nd St., San Francisco, CA 94110. (Issue  
examined: no.1, Winter 1982/83)

This new tabloid is intended for women only. The title aptly describes the publication's commitment to publish writing which challenges prevailing feminist orthodoxies. While the editors clearly affirm their own lesbian identities, they see their audience as all women. They state in this first issue, "The lively sectors of feminism today are those in which many different women are daring to assert their differences from one another and are struggling responsibly with each other to discover the implications of those differences." Included in this issue are articles on class and feminism; feminism and the Middle East; feminism and differences between women; feminism and disability; and a review.

Minerva: Quarterly Report on Women and the Military. Spring 1983-  
Subscriptions: \$30. Subscription address: Linda Grant De Pauw, 1101 S.  
Arlington Ridge Rd., Arlington, VA 22202. (Table of contents of v.1, no.1,  
Spring 1983 examined)

Editor and publisher Linda Grant De Pauw writes, "My purpose in creating MINERVA is to provide an information center for individuals and organizations concerned with some aspect of women and the military. . . . MINERVA . . . is a wholly independent individual enterprise. . . . The editorial policy will emphasize diversity rather than consensus." This first issue includes news from organizations, reviews of both fiction and nonfiction, and commentary (on the military history of black women and the portrayal of military women in film). The periodical does appear to be open to diversity, as evidenced by the inclusion of a review of Reweaving the Web of Life, a work on feminist nonviolence.

9to5 Newsletter. 1982?- . Subscriptions: with membership in 9to5,  
National Association of Working Women; dues: \$15 (income under \$12,000) or  
\$20 (income \$12,000 or over). Address: 9to5, 1218 Chestnut St., Philadelphia,  
PA 19107. (Issue examined: v.1, no.4, November/ December 1982)

9to5, National Association of Working Women, is a membership organization promoting rights and respect for office workers. It has chapters in many cities and members in all 50 states. The newsletter publishes articles (e.g., on pay equity; credit; getting raises); member profiles; news; and letters.

Studies on Women Abstracts. 1983- .

See review in "New Reference Works in Women's Studies," on page 26.

Sex Studies Index. Indiana University, Alfred C. Kinsey Institute for Sex  
Research. 1980- . Boston, MA: G.K. Hall, 1982- . \$45.00, ISBN 0-

8161-0386-0.

Ten journals on sexuality are indexed comprehensively, and others indexed selectively, in this annual publication. Among the selectively indexed publications are Signs and Ms. A fairly broad range of topics relevant to women is included: one finds topics such as sexual harassment of working women, witchcraft, and Harlequin romances, in addition to more narrowly defined aspects of sexuality. The thesaurus used in indexing this material was developed by the Institute in order to access its own substantial collection. Users will encounter some limitations with this thesaurus. For example, "Lesbians" and "Lesbianism" are not used as terms, leaving the researcher to wade through fourteen pages of citations on homosexuals and homosexuality -- though these are at least tagged "M" or "F." An author listing precedes the subject index.

#### SPECIAL ISSUES OF PERIODICALS

[Readers should be aware that this column emphasizes special issues on feminist topics published by mainstream periodicals. Special issues of feminist periodicals are in general not covered here, since comprehensive contents of feminist periodicals are available to our readers in our quarterly publication, Feminist Periodicals: A Current Listing of Contents. -- C.L.]

Berkeley Journal of Sociology: A Critical Review v.XXVII, 1982: "Special Feminist Issue." Available from: 458A Barrows Hall, University of California, Berkeley, CA 94720. Subscriptions (one annual issue): \$5 (indiv.); \$10 (inst.). (Issue examined)

"It is clear that in contrast to the earliest peripheralization of the study of women as 'Women's Studies,' the study of gender relations and the formulation of feminist theory is moving toward a central position in critical social thought" (Introduction). Includes articles on the remaking of The Women's Room into a TV movie; domestic violence reforms; the relation between patriarchy and capitalism; feminist issues for Chinatown's women; women, art and politics in France, 1798-1848; plus short reviews.

Cultures: Dialogue Between the Peoples of the World v.VIII, no.4, 1982: "Women on the Move--Towards What?" Available from: Unipub, 345 Park Ave. South, New York, NY 10010. Subscriptions: \$37.00. Single copy: \$8.50. (Issue examined)

Includes: "Changes in the Political and Economic Roles of Women in Zimbabwe Since Independence" (A.K.H. Weinrich); "The Myth of Sex Equality in Sweden--The Struggle Continues" (Birgitta Wistrand); "Women's Liberation in Latin America: Towards a History of the Present" (Josefina Zoraida Vásquez); "Women and Politics in France Until the Accession of François Mitterrand's Government" (Christine Fauré); "Women's Movements and the Political Parties in Twentieth-Century Italy" (Gioia di Cristofaro Longo).

ILR Report v.XIX, no.2, Spring 1982: "Special Report: Comparable Worth." Available from: Room 194, Ives Hall, Cornell University, Ithaca, NY 14853.

(Issue examined)

Articles in this special report: "Wage Discrimination and Comparable Worth" (George T. Milkovich); "A Legal Perspective" (Michael Evan Gold); "Market Wages and Comparable Worth" (Thomas A. Mahoney); "Do Men's Jobs Require More Skill Than Women's?" (Paula England); and "Job Evaluation: One Union's Experience" (Ronnie J. Straw and Lorel E. Foged).

Journal of Social Issues v.38, no.1, 1982: "Studying Women in a Changing World." Issue editors: Abigail J. Stewart and Margorie B. Platt. Available from: Plenum Publishing Corp., 233 Spring St., New York, NY 10013. Subscriptions: \$22.50 (indiv.); \$45 (inst.). Single copy: \$12. (Issue examined)

Among the articles: "Using the National Longitudinal Surveys to Examine Changes in Women's Role Behavior" (Anne Statham Macke); "Secondary Analysis of a Longitudinal Survey of Educated Women: A Social Psychological Perspective" (Richard A. Kulka and Mary Ellen Colten); "Applying Human Capital Theory to Women's Changing Work Patterns" (Marnie W. Mueller); "Educated Women's Career Patterns: Separating Social and Developmental Changes" (Abigail J. Stewart, et al.).

Journal of the National Association for Women Deans, Administrators, & Counselors v.46, no.2, Winter 1983: "Sexual Harassment on Campus." Available from: 1625 I St., N.W., Suite 624-A, Washington, D.C. 20006. Subscriptions: \$24. Single copy: \$6. (Issue examined)

Among the articles: "Sexual Harassment in Higher Education: An Assessment Study" (Nancy Maihoff and Linda Forrest); "Implementing a Sexual Harassment Policy at a Large University" (Lou Anna K. Simon and Linda Forrest); "Establishing an Informal Grievance Procedure for Cases of Sexual Harassment of Students" (Phyllis M. Meek and Ann Q. Lynch); "One-Session Workshop on Sexual Harassment" (Susan Kaufman and Mary Lou Wylie).

Journal of the West: An Illustrated Quarterly Devoted to Western History and Culture v.XXI, no.2, April 1982: "Women in the West." Guest editor: Glenda Riley. Available from: P.O. Box 1009, 1531 Yuma, Manhattan, KS 66502. Subscriptions: \$22 (indiv.); \$27 (inst.). Single copy: \$8. (Issue examined)

Among the articles: "Susan B. Anthony's Woman Suffrage Crusade in the American West" (Beverly Beeton and G. Thomas Edwards); "Women at Work in Manhattan, KS, 1890-1910" (D. Cheryl Collins); "Native American Women in Medicine and the Military" (Valerie Sherer Mathes); "Religious Communities of Women in the West" (Susan Peterson).

Wilson Library Bulletin v.57, no.4, December 1982: special issue on women's issues in librarianship. Available from: The H.W. Wilson Co., 950 University Ave., Bronx, NY 10452. Subscriptions: \$22. Single copy: \$2.50. (Issue examined)

Articles: "Justice for All: The Second Equal Rights Amendment" (Caryl



Rivers); "Librarians, Politics, and the ERA" (Kay Ann Cassell); "Women's Issues: The Library Response" (Neel Parikh and Ellen Broidy); "All Things Being Equal: Pay Equity for Library Workers" (Helen Josephine); "The Struggle Against Sex Discrimination" (Jane Williamson); "Fighting for Social Change: Library Women Enter the Eighties" (Kathleen Heim).

## ITEMS OF NOTE

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The University of California-Berkeley CENTER FOR THE STUDY, EDUCATION AND ADVANCEMENT OF WOMEN has available the proceedings of a 1981 research conference on black women and work. Entitled Black Working Women: Debunking the Myths; A Multidisciplinary Approach, the volume includes transcribed discussions, colloquium presentations, research papers, background information, and a bibliography. Also available from the Center are a number of Working Papers from an ongoing research program on "Women and Their Work: Intersections of the Marketplace and the Household." For a complete publications list, write: Publications, Center for the Study, Education and Advancement of Women, Building T-9, Room 112, University of California, Berkeley, CA 94720.

HIDDEN FROM HISTORY: WORKING WOMEN PAST AND PRESENT is an education program for young adults funded by a grant from the Women's Educational Equity Act. The program makes available four films, each accompanied by study/activity booklets, an educator's guide, and a brief questionnaire. The films are: "With Babies and Banners: Story of the Women's Emergency Brigade" (the women behind the General Motors Sit-Down Strike of 1937); "The Emerging Woman" (women's contributions to U.S. history); "Chicana" (history of Mexican-American women of the Southwest); and "The Global Assembly Line" (on the new international workforce of women). The study/activity booklets combine documentary photos, historical narratives and quotes with many suggestions for further work to extend the impact of the film. Reduced prices are available for audiences between the ages of 14 and 19. For more information, write: Hidden From History, P.O. Box 315, Franklin Lakes, NJ 07417.

Since 1975, the Women's Institute for Freedom of the Press (WIFP) has published the INDEX/DIRECTORY OF WOMEN'S MEDIA on an annual basis. The 1983 edition is now out, listing 379 women's periodicals (over 100 outside the U.S.); 92 women's presses and publishers; 74 women's bookstores; 37 women's music groups; 51 radio and TV groups and regular programs; 28 film groups; 57 art/graphics/theater groups; news services; distributors; special library collections on women; hundreds of individual media women and media-concerned women; as well as the Index to Media Report to Women. The Index/Directory is available from: WIFP, 3306 Ross Place, N.W., Washington, D.C. 20008; cost: \$8.00.

NEW DIRECTIONS FOR WOMEN, one of the leading feminist newspapers in the United States, has recently published a ten-year cumulative index. Arranged chronologically by subject (using 131 subject headings), the index is a thoroughly cross-referenced listing of the complete contents of the paper from January 1972 through November/December 1981. All back issues of NDW are currently available, in print and on microfilm. The Index is only \$10.00 from NDW, 223 Old Hook Road, Westwood, NJ 07675.

Funded since 1979 by the Women's Educational Equity Act, the OHoyo RESOURCE CENTER works to increase the visibility of American Indian and Alaska Native women. A recent publications list from the Center lists the following: "Ohoyo One Thousand: Resource Guide of American Indian-Alaska Native Women, 1982"; "Ohoyo Ikhana: A Bibliography of American Indian-Alaska Native Curriculum Materials"; transcripts from Ohoyo regional conferences held in 1981 and 1982; a 30-minute videotape of highlights of the 1982 conference; and Ohoyo, a bi-monthly news bulletin focused on activities of American Indian-Alaska Native women and public policy that will impact on their lives. For more information, write the Center at: 2301 Midwestern Parkway Suite 214, Wichita Falls, TX 76308; or call (817) 692-3841.

WOMEN & MATHEMATICS EDUCATION is an organization of concerned teachers, counselors, and other individuals working to promote mathematics education of girls and women. Formed in 1978, the organization offers networking opportunities and information sharing through its newsletter and other publications. Annual membership is \$5.00. Write: WME, c/o Judith Jacobs, George Mason University, Fairfax, VA 22030.

WOMEN IN LIBRARY ADMINISTRATION. In 1974, an institute on the topic of women in library administration was held on the UW-Madison campus. The papers and discussion presented at the Institute were published in one volume by the Dept. of Communication, UW-Extension in 1976. A limited number of copies of this publication are available free of charge from the Office of the Women's Studies Librarian-at-Large, 112A Memorial Library, 728 State St., Madison, WI 53706.

## NEW REFERENCE WORKS IN WOMEN'S STUDIES

Patricia K. Addis. Through a Woman's I: An Annotated Bibliography of American Women's Autobiographical Writings, 1946-1976. Metuchen, NJ: Scarecrow Press, 1983. 607p. index. \$37.50, ISBN 0-8108-1588-5. LC 82-10813.

This welcome source provides 2,217 brief descriptions of published autobiographies, letters, diaries, journals, memoirs, reminiscences, and travel accounts by American women of the past thirty years. Citations are arranged alphabetically by the authors' names. There is an "Index by Profession or Salient Characteristic," an "Index of Narratives by Subject Matter" (including such categories as "Black Woman's Experience," "Illness/handicap," and "Travel/Householding Abroad"), and an index of titles.

Audrey Borenstein. Older Women in 20th-Century America: A Selected Annotated Bibliography. New York: Garland, 1982. 351p. index. \$40.00, ISBN 0-8240-9396-8. LC 82-6082.

This is a provocative bibliography of nearly 900 items, including books, articles, government publications, conference proceedings, and position papers. Interdisciplinary by design, the book lists works on women over the age of 40 under 17 subjects, ranging from "Activism Against Ageism" to "Cross-cultural Perspectives on Aging." Social science literature is well represen-

ted in sections devoted to gerontology, housing, life-span development, middle age, psychology, social and economic issues (legal status, poverty, social security, volunteerism, etc.), and sociological perspectives (love and sexuality, marriage and family, friendship, community relationships, and widowhood). Perhaps even more welcome is the compiler's attention to the humanities. There is a chapter on "Creativity and Productivity in Later Life" and separate sections for novels, short stories, and literary criticism and biography. Primary sources are organized in two chapters focusing on oral histories and personal documents of older women. The annotations are long and non-evaluative. Although some of the works listed treat the aged in general and are not immediately relevant to the study of women, this is overall an excellent resource on a topic of considerable concern not only to scholars but also to community programmers and activists.

Contributions of Black Women to America. Vol. I: The Arts, Media, Business, Law, Sports. Vol. II: Civil Rights, Politics and Government, Education, Medicine, Science. Ed. by Marianna W. Davis. Columbia, SC: Kenday Press, 1982. \$49.50 (set). LC 82-80761.

Each volume is actually five books in one. Each section was researched and compiled by a committee of experts, and each contains a selective bibliography and an index to the names of women mentioned in the text. This last feature makes it possible to use the volume as a biographical dictionary, although the data presented on each woman's life is not consistent. There are many photographic portraits illustrating the volumes. This is an inspiring overview of the accomplishments of Black American women, surely the most complete such study to date.

Jill Conway. The Female Experience in Eighteenth- and Nineteenth-Century America: A Guide to the Study of the History of American Women. New York: Garland, 1982. 290p. index. \$40.00, ISBN 0824-99362. LC 82-48041.

The compiler states in her introduction, "This is a bibliography and an interpretive guide to sources on the history of women in America and an extended commentary about the theories and assumptions which have shaped secondary writing on that history" (p.ix). The volume consists of over 50 short essays surveying the literature on various aspects of American women's history, followed by bibliographies of both primary and secondary works. The major sections, which are further divided by topic, are:

- American Culture and Society, 1750-1840;
- Industrialization, Women's Work, and the Transformation of the Household, 1810-1910;
- Cultural Roles of Middle-Class Women in Industrializing America: Schools, Literacy, and Women's Intellectual Work;
- Women's Religious Life and the Reform Tradition, 1790-1860;
- Women and Politics, 1776-1930;
- Biology and Domestic Life: Evolutionary Thought and its Impact, 1830-1900.

An erudite and thought-provoking work.

Linda Frey, Marsha Frey, and Joanne Schneider, comps. Women in Western European History: A Select Chronological, Geographical, and Topical Bibliography from Antiquity to the French Revolution. Westport, CT: Greenwood Press, 1982. 760p. index. \$49.95, ISBN 0-313-22858-2. LC 81-20300.

This massive bibliography offers citations to 6,894 secondary works on the history of women in Western Europe to 1789. Only published books and articles known to be accessible in the United States are included. All works are in English or a major Western language. Primary sources, such as memoirs and letters, are not listed, nor are literary works. Citations are presented in a complex outline based first on traditional historical periods (Antiquity, Middle Ages, Renaissance/Reformation, Seventeenth Century, Eighteenth Century) and then on geographic/political divisions. Within these sections, entries are categorized in topical hierarchies, making it possible to look up very specific subjects (including individual women) using the introductory outline and topical guide. There is also a subject index, as well as indexes to authors and names. Major sections open with a quotation from a writer of the period - an amusing and often illuminating touch. Entries are not annotated. This is the first commercially published bibliography on European women's history, and the need has been sorely felt. A second volume is promised to continue the survey to the present.

The International Dictionary of Women's Biography. Comp. and ed. by Jennifer S. Uglow. New York: Continuum, 1982. 534p. ill. \$27.50, ISBN 0-8264-0192-9. LC 82-7417.

This is a handy source for biographical background on prominent women of all periods and all parts of the world. The entries are brief (usually one or two paragraphs) and frequently end with a single reference to additional information. A subject index groups the women by their primary fields of activity. This volume is a useful addition to any reference shelf. (Also published as: The Macmillan Dictionary of Women's Biography.)

The Jewish Women's Studies Guide. Ed. and comp. by Ellen Sue Levi Elwell and Edward R. Levenson. Fresh Meadows, NY: Biblio Press, 1982. (Address: P.O. Box 22, Fresh Meadows, NY 11365). 106p. pap., \$6.95, ISBN 0-9602036-5-6. LC 82-071838.

From the publishers of The Jewish Woman: 1900-1980: Bibliography (by Aviva Cantor et al.) comes this inspiring collection of 15 syllabi and reading lists. Several of the courses focus on aspects of Jewish women's experiences from the perspectives of literature, theology, history, and psychology. Two (one on the American Jewish experience and one on women in religious traditions) attempt to integrate Jewish women into the broader curriculum. The final group highlights adult and continuing education courses -- an important area of women's education often overlooked. A companion volume offering essays on teaching and curriculum content (a la Lesbian Studies: Present and Future, or All the Women are White, All the Blacks are Men, But Some of Us Are Brave: Black Women's Studies, both from Feminist Press) would be a welcome addition to this emerging field of Jewish women's studies.

Studies on Women Abstracts. Vol.1, no.1-- . Oxfordshire, England: Carfax Publishing Co., 1983-- . Quarterly.

This new abstracting service promises to fill a pressing need. "The major focus," the publisher states, "will be on education, employment, women in the family and community, medicine and health, female sex and gender role socialization, social policy, the social psychology of women, female culture, media treatment of women, and historical studies." The initial issue offers 225 references to both theoretical and empirical studies, with lengthy, non-evaluative abstracts. Unfortunately, the entries are grouped in two sections: journal articles, arranged alphabetically by journal title; and books (including chapters in books), arranged alphabetically by author. There are no indexes, although a cumulative author and subject index is announced for the final issue of the volume.

Eighty-eight journals are covered by the first issue, and thankfully the editors indicate their intent to add further titles. Such important titles as Signs, Feminist Studies, Frontiers, and Canadian Woman Studies are not yet represented. The list of journals covered splits almost evenly between titles originating in the United Kingdom and those from the U.S. and Canada, with a sprinkling from other countries. Many of the titles are related to education, and one senses rather strongly that Studies on Women Abstracts is an offshoot of Research into Higher Education Abstracts, also published by Carfax and now in its 16th year.

Until now, the only abstracting/indexing service in women's studies has been the less-than-perfect Women Studies Abstracts which, despite its title, provides abstracts for only a small fraction of the writings it cites. Studies on Women Abstracts augurs to be a more useful tool for scholars, but only if it succeeds in expanding its coverage to reflect the full range of women's studies and adds a subject index to each quarterly issue.

Women in Popular Culture: A Reference Guide. Katherine Fishburn. Westport, CT: Greenwood Press, 1982. 267p. index. appendices. \$29.95, ISBN 0-313-22152-9. LC 81-13421.

This is a collection of well-written bibliographic essays on the following topics: Histories of women in popular culture; Women in popular literature; Women in magazines and magazine fiction; Women in film; Women in television; Women in advertising, fashion, sports, and comics; and Theories of women in popular culture. Each chapter ends with a list of the works cited in the text. Appendices point to periodicals, special issues or sections of periodicals, bibliographies, biographies, information guides, and important research centers and institutions. In addition, there is a chronology. Fishburn draws together many threads of analysis of the images of women that abound in American popular culture and presents a readable and useful introduction to the topic.

-- Susan Searing

# BOOK REVIEWS

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## WOMEN'S STUDIES AND STRATEGIES AGAINST VIOLENCE: RECENT WORKS ON WOMEN'S SELF-DEFENSE

### TEXTS RECOMMENDED AS USEFUL:

\*Py Bateman. Fear Into Anger: A Manual of Self-Defense for Women. Chicago: Nelson-Hall, 1978. \$18.95, ISBN 0-88229-441-5; pap., \$9.95, ISBN 0-88229-603-5. LC 77-19122.

\*Mary Conroy. The Rational Woman's Guide to Self-Defense. New York: Grosset & Dunlap, 1975. pap., \$2.50, ISBN 0-448-11943-9. LC 74-18873.

Emil Farkas and Margaret Leeds. Fight Back: A Woman's Guide to Self-Defense. New York: Holt, Rinehart & Winston, 1978.

Marcia E.M. Molmen. Avoiding Rape, Without Putting Yourself in Protective Custody. Grand Forks, ND: The Athena Press, 1982. pap., \$7.95, ISBN 0-940730-00-6. LC 81-43399.

Donald Monkerud and Mary Heiny. Self-Defense for Women. Dubuque, IA: Wm. C. Brown, 1980. 96p. (Physical education activities series) pap., \$4.95, ISBN 0-697-07082-4. LC 79-54137.

\*Linda Tschirhart Sanford and Ann Fetter. In Defense of Ourselves: A Rape Prevention Handbook for Women. Foreword by Susan Brownmiller. Garden City, NY: Dolphin; Doubleday, 1979. pap., \$7.95, ISBN 0-385-13571-8. LC 77-15169.

James A. Smith (Captain). Rapists Beware! Colorado, Special Edition, 1978. \$7.95; pap., \$5.95.

### NOT RECOMMENDED:

Robert G. Barthol. Protect Yourself: A Self Defense Guide for Women--from Prevention to Counterattack. Englewood Cliffs, NJ: Prentice-Hall, 1979. \$13.95, ISBN 0-13-731430-2; pap., \$6.95, ISBN 0-13-731422-1. LC 79-880.

Judith Fein. Are You a Target? A Guide to Self-Protection, Personal Safety, and Rape Prevention. Belmont, CA: Wadsworth, 1981. (Wadsworth series in continuing education) \$8.95, ISBN 0-534-00969-7. LC 80-39606.

Doris Kaufman, et al. Safe Within Yourself: A Woman's Guide to Rape Prevention and Self-Defense. Special issue of Victimology: An International Journal, v.4, no.3 (1979). Alexandria, VA: Visage Press, 1980. pap., \$7.95, ISBN 0-916818-05-5. LC 79-56334.

\* Especially recommended.

Susan G. Peterson. Self-Defense for Women the West Point Way. New York: Simon & Schuster, 1979. \$9.95, ISBN 0-671-23086-7. LC 78-12586.

Bruce Tegner and Alice McGrath. Self-Defense & Assault Prevention for Girls & Women. Ventura, CA: Thor, 1977. \$4.95, ISBN 0-87407-515-7; pap., \$2.95, ISBN 0-87407-026-0.

For more than a decade, feminist writing on violence against women has been indispensable in providing data and analytical tools for a topic of direct concern to all women. Its emphasis, however, has tended to remain on women's victimization rather than on resistance.<sup>1</sup> As Felice Newman said about preparations for her book, Fight Back!,

We found very well-developed, and accessible, theories of patriarchal violence. We found many feminists articulating the idea that violence against women is the daily expression of patriarchal power and that violence against women enforces the political, economic, social, and psychological power of men over women. What we did not find in the literature on violence was much formal discussion of what to do about it!<sup>2</sup>

Giving support to those who have suffered the trauma of rape must always be a priority in resistance efforts, as is the recognition that all women are affected by victimization and fear of assault. At the same time, however, it becomes important for women working toward ending these forms of violence to embrace direct forms of resistance: having made rape a speakable subject and gained more power over fear through shared knowledge, to empower women with raised consciousness and with skills they can use to prevent rape and defend themselves.

This essay reviews self-defense handbooks published within the last five years which teach mental preparedness and physical techniques as responses to the threat of sexual assault. My discussion and evaluation of these texts is based upon a standard established by Sanford and Vetter in their book entitled In Defense of Ourselves: A Rape Prevention Handbook for Women.<sup>3</sup> Although other works present the same core of techniques--releases, blocks, counters, strikes and responses from standing and prone positions, defense against weapons and multiple assailants--none can surpass this text for what it offers in the way of mental preparation. Sanford and Vetter invite their readers to examine the broad scope of American rape culture, from the signals communicated to the female population by advertising and the media, to the effects of gendered socialization on female self-image, to the violent threat of forcible rape. Beginning from the premise that each woman has the right to decide what response--including submission--she considers appropriate to the threat of assault, In Defense of Ourselves defines resistance in its many forms and offers concrete advice on what to do if you are assaulted. It is the only workbook under review which addresses differences between groups of women according to age, race, economic status and physical ability. Thus this is the only work which comprehensively constitutes a course on self-defense accessible to groups of ordinary women of all backgrounds.

Mary Conroy's now classic Rational Woman's Guide to Self-Defense, despite its naive attitudes toward exercise, dress and "dating" (cf. the section "How to

Meet Men"), is a cheap and readily available text which features excellent photographs of simulated assault and counterattack, with the author and her 70-year-old mother as resistance models (another attempt to address a range of women). While awkwardly written, Captain James Smith's Rapists Beware is amply and realistically illustrated and eloquently sensitive to the rights of women to dignity and freedom. Smith is also careful to include the example of a black woman defending herself against a black assailant. In contrast, Marcia Molmen's Avoiding Rape, Without Putting Yourself in Protective Custody, while offering an abundance of defense techniques from a feminist perspective, uses illustrations of a white woman defending herself against a black man, thus perpetuating a much exploited racist myth.

Monkerud and Heiny's Self-Defense for Women offers a feminist approach and sound concepts on the topic of self-defense, but presents its very few illustrations from a rather difficult martial art style, aikido. While Judith Fein's Are You a Target? is, by contrast, a more accessible technical guide, it is saddled with the worst possible title. Since FBI estimates now claim that 25% of all women will experience sexual assault (unsuccessful or successful) by the time they are 18,<sup>4</sup> the title poses a weak rhetorical question: by virtue of gender and social attitudes, all women are targets for rape. Worse, such a title exploits female fear rather than invoking the "uses of anger" presented in the text. This work, along with several others -- most notably, Susan Peterson's Self-Defense for Women the West Point Way -- calls upon women to take countless preventative measures against sexual assault in a way that subtly shifts responsibility from the attacker to the victim.

Py Bateman, by contrast, already offers a basic lesson of self-defense process in her title: Fear Into Anger. When attacked, a woman can use her fear to fuel anger which she may then effectively direct against her attacker in spirited resistance. A fine book to supplement women's martial arts training, its one drawback is that the photographs of Bateman dressed in black belt and gi and looking for all the world as though she has never experienced the fear she is addressing, are simply daunting to real novices.

The better examples of these works, in establishing a link between the threat of violence and its social and cultural causes, present a methodology of physical techniques grounded in female assertiveness which can contribute new perspectives and skills to feminists working in the community, in institutions, and especially in schools and on campuses. On the other hand, some self-defense texts actually replicate attitudes toward women symptomatic of rape culture. For example, Frederic Storaska's older text, How to Say No to a Rapist and Survive (Random House, 1975), presents a "method" which reinforces the image of women as incapable of resistance, which advises women to treat the rapist as a human being, not to commit themselves, to avoid angering an attacker, etc. Barthol's Protect Yourself teaches releases and other resistance techniques but shares Storaska's patronizing attitude as evidenced by his sexist metaphors and examples, continual references to seeking male protection ("You may not know it, but you often make points by feeding the male ego because we males [rapists included?] love to be thought of as protectors." [p.11]), and an authoritarian method of instruction ("Do it now!"). Likewise, Kaufman, Rudeen and Morgan's Safe Within Yourself, a work stronger



on mental preparation than actual techniques, recommends use of male and female co-instructors for self-defense courses: the male in order to validate the effectiveness of the techniques and to legitimize the authority of the female instructor; the female to "help the students overcome any emotional attachments they might develop for the male instructor" (p.113).

Most self-defense texts have difficulty in balancing concern for the potential legal consequences of self-defense with the need to offer vigorous and continuous attacks. Tegner and McGrath's Self-Defense and Assault Prevention for Girls and Women, a standard inexpensive text, with rather woodenly posed models, which comes out of a school program in California, is one example. While the authors note "considerable evidence to support the view that spirited resistance is safer than submissive compliance" (p.17), they adamantly refuse to see the present-day epidemic of assaults as comparable to a war situation which might justify some of the extralegal actions taken by radical feminists who view the law itself as problematic for women's defense. Instead, they define self-defense conservatively as the "least amount" of force necessary to stop an attack. Molmen rightly distrusts the legal establishment's ability to interpret a woman's resistance: "You can kill to prevent an attacker from inflicting 'great bodily harm' . . . [but] courts do not always regard rape as great bodily harm" (p.142). Yet her advice can only induce self-doubt in the average subject. Neglecting followup techniques (cf. Smith's "YOU MAY ALWAYS STRIKE AGAIN AND AGAIN, until your attacker is subdued or stopped" [p.197]), she advises against attacks to the groin at all, demonstrating a respect for male anatomy which seems out of place in the context of sexual assault. On the other hand, authors in Fight Back! Feminist Resistance to Male Violence (Cleis Press, 1981) take the position that real resistance means support of women who are being punished for defending themselves, especially minority women like Dessie Woods who are the most vulnerable to this sort of social persecution.

Women need to learn from each other about self-defense, which in fact can be astonishingly simple. In the many instances in which the rapist -- stranger or non-stranger -- tries to take advantage of perceived vulnerabilities, assertiveness alone will discourage an attack. Self-defense techniques themselves are not difficult or mysterious: with knowledge of men's vital points, her own body's resources and a dozen or so moves, a woman can not only defend herself but make a man wish he had never thought to attack a woman. All this can be learned without a black belt instructor or studying a martial art; indeed, I believe that a group of ordinary women of varied age, size and physical ability (or disability) could use one or two decent books, their own common sense, and righteous female anger to conduct a self-help course. Only the determined attitude, the decision to resist, plus the mental commitment to physical defense come hard. This is where training against cultural conditioning and transforming female consciousness comes in. Reading the signs, getting in touch with instincts, trusting the female body, repeating moves until they are internalized responses, constructing a unified resistance: this is the training called for and aided by a good women's self-defense textbook.

Self-defense texts should be read within the framework of a body of women's

knowledge: women's studies in the fullest sense. Case studies reveal time and again that the rapist is usually an "average" male in many respects, who is simply acting out an attitude that rape culture teaches and which is often shared by police, physicians, psychiatrists, lawyers, judges, legislators and the media. Feminist strategies profoundly committed to ending violence against women must of necessity include raising female children who learn to take pride in the strength of their bodies and in their personal worthiness, and nurturing male children who learn that they may not physically (or otherwise) dominate. Rape will continue until sexist attitudes and their social institutionalization are overcome. Toward this future goal, self-defense training serves two related purposes: it offers solutions to immediate safety problems; and, for the woman who elects to resist, it can transform her view of herself, of the female body, of men, and of her rightful access to public and private space.

-- Barbara Correll

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#### NOTES

1. For example, Carolyn Wilson's Violence Against Women: An Annotated Bibliography (G.K. Hall, 1981) is an excellent research tool on the topic of violence, but it does not incorporate work on resistance.
2. From an interview with Felice Newman about the compilation of Fight Back! Feminist Resistance to Male Violence (co-edited with Frédérique Delacoste; published by Cleis Press, 1981). The interview appeared in Aegis: Magazine on Ending Violence Against Women no.34, Spring 1982, p.5.
3. Unfortunately, this book has recently been allowed to go out of print.
4. Molmen, Avoiding Rape, p.5. Cf. also Lott, et al., "Sexual Assault and Harassment: A Campus Community Case Study" (Signs v.8, no.2, Winter 1982). This 1979 survey of students and faculty at the University of Rhode Island found that, "29.4 percent of the female respondents, or almost one out of every three women," reported one or more sexual assaults "at some time in their lives" (pp.304-305).

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#### WOMEN AS REFORMERS AND RADICALS IN THE UNITED STATES

Mari Jo Buhle. Women and American Socialism, 1870-1920. Urbana: University of Illinois Press, 1981. xix + 347p. ill. notes. index. \$21.95, ISBN 0-252-00873-1. LC 81-719.

Recovering the history of women and American socialism, Mari Jo Buhle offers a provocative new view of the issues of sex and class in 19th- and 20th-century social movements. Extensive archival research, much of it done at the State Historical Society of Wisconsin, reveals the extent and diversity of women's participation in the Socialist Party. Torn between their Socialist faith in the primacy of class and their own experiences of the divisions of gender, Socialist women struggled to find their places within the Party and the women's movement. In different ways, both movements failed them.

Although the "woman question" was always on the Socialist agenda, the Party never fully understood the implications of women's position in American society, and never developed an organizational response appropriate to the changing realities of American women's lives. In the 1860s, native-born and immigrant German-American Socialists clashed over tactics and ideology, with the "woman question" at the center of the conflict. At the First International Congress in 1872, Marx himself certified the German-American position, critical of the American sections for emphasizing women's emancipation over questions of labor. German-American Socialists remained resolutely hostile to the growing American women's movement, shunning it as individualistic and middle class. Asserting "...the perfect equality of rights of both sexes" (p.13), they interpreted this doctrine in the traditional terms of women's separate sphere. Committed to a vision of woman in the home and to a defense of the family wage, German-American Socialists could not respond effectively to the growing numbers of women in the work force. Socialist women participated largely through parallel service organizations, female auxiliaries that contributed to the development of a vibrant Socialist culture and provided women with a sense of involvement and self-worth.

By the 1870s, the Gilded Age women's movement had translated the sentimental notion of women's separate sphere into a potent gender consciousness and ideology of women's special destiny. Exemplified by Frances Willard and the Woman's Christian Temperance Union, 19th-century female reformers strove "'to make the whole world HOMELIKE'" (p.65), placing the model of female character and the ideal of sisterhood at the center of their reform vision. In the fight for women's suffrage, the organizing of the Grange, Bellamy Nationalism, and to a lesser extent, the Populist movement, women claimed a newly self-conscious role in the building of a better civilization.

Responding to this reform energy and challenged by English-language comrades, Socialists briefly turned to organizing women workers in the 1880s. But with the vigorous repression of the 1894 Pullman strike and the collapse of Populism in 1896, discouraged Socialists retreated into sectarianism with a vehement denunciation of the "bourgeois" women's movement.

In the early 20th century, Socialist women drew on the style and organizing models of the Gilded Age women's movement, meeting at one another's homes and building on the strengths of a separate domestic culture. In the Woman's National Socialist Union, Socialist women claimed a separate role in the party; though fragmented and internally divided, the organization signaled Party women's responses to the growing women's movement.

The Woman's National Committee, founded in 1908, gathered more women into the Party and at the same time deflected the tendency to autonomous organizations of Socialist women. Committed to the class struggle as the solution to the woman question, the WNC distanced itself from some of the cultural heritage of the 19th-century women's movement, but retained a strong commitment to political equality and set forth a determined claim to equal participation in the Socialist Party. Divided among themselves over the importance of suffrage, women in the Party struggled to find a distinct Socialist argument for the vote. Though Socialists ultimately worked for unrestricted suffrage in many state and local campaigns, many remained ambivalent about the commitment.

The 20th century saw the growing divergence of the Socialist and women's movements. Stubbornly wedded to an orthodox economic analysis, Socialists became increasingly anachronistic in a 20th-century culture that celebrated self-development and the pleasures of life outside the workplace. Unable to come to terms with a new vision of personal liberation, Socialists became more and more isolated from the American mainstream. The currents of 20th-century social life swept the women's movement in the opposite direction. Pulled away from the broader concerns and collectivity of the 19th-century movement, the Feminists became submerged in the urgent new claims of personal life. In the aftermath, both movements faltered. Socialists "doomed themselves to the backwash of history" (p.284). And cut off from the political traditions and organizational base of the Socialist Party, Feminists were unable to sustain their movement after suffrage was won.

In this absorbing study, Buhle's focus on Socialist women becomes a vehicle for the reinterpretation of socialism and feminism in these years. Reconstructing women's political participation through numerous individual biographies, Buhle brings new specificity and concreteness to the discussion of female networks in 19th- and 20th-century reform and radicalism. Her broad research reveals the critical role that women played in linking the diverse social movements of these years. Her discussion of birth control agitation and sexual emancipation in the 20th century offers a new perspective on the social and political meaning of personal life. Readers will finish Women and American Socialism with a new respect for generations of Socialists and feminists who sought to understand the complexities of sex and class in America, and perhaps also with a troubled sense of the unfinished business that is part of their legacy.

Women and American Socialism complements and extends the growing body of work that probes the history of women's participation in American politics. A renewed feminist consciousness--the respect for women's subjectivity and historical agency--has informed these reinterpretations of the American past. For example, Ruth Bordin's Women and Temperance: The Quest for Power and Liberty, 1873-1900 (Temple Univ. Press, 1981) rescues the temperance movement from the long-standing stereotype of a conservative revolt against modern life to explore the experience and significance of the largest 19th-century women's movement. Similarly, Ellen Carol DuBois's Feminism and Suffrage: The Emergence of an Independent Women's Movement in America, 1848-1869 (Cornell Univ. Press, 1978) challenges the view of suffrage as a narrow and class-biased demand by revealing the complexity of 19th-century feminism and arguing for

the radicalism of the demand for citizenship in the 19th-century context. In The Rising of the Women (Monthly Review Press, 1981), Meredith Tax addresses the issues of sex and class which engage Buhle, considering the often troubled relationship between the women's movement and the labor movement. (Tax's novel, Rivington Street (Morrow, 1982), is an entertaining fictional exploration of the same questions.)

Looking beyond 1920, the closing date of Women and American Socialism, we have several related contributions. Revolt Against Chivalry: Jessie Daniel Ames and the Women's Campaign Against Lynching (Columbia Univ. Press, 1979) is Jacquelyn Dowd Hall's well-written and searching account of sex, class, and race in Southern women's organizations. The fate of the women's movement after suffrage is the subject of several interpretations of the 1920s and 1930s. J. Stanley Lemons' The Woman Citizen: Social Feminism in the 1920s (Univ. of Illinois Press, 1975) applauds the contributions of "social feminists," the moderates or non-combatants in the suffrage fight who then turned their energies to Progressive reform. In Beyond Suffrage: Women in the New Deal (Harvard Univ. Press, 1981), Susan Ware examines the network and contributions of women active in the federal government in the 1930s. Susan D. Becker takes a different tack in The Origins of the Equal Rights Amendment: American Feminism Between the Wars (Greenwood Press, 1981), a sympathetic portrayal of the uncompromising radicals of the National Woman's Party, who transformed their militant battle for suffrage into the single-issue struggle for the Equal Rights Amendment. Several works-in-progress promise to tell us more about the missing years of the 1940s and 1950s; two historians now studying this area are Leila Rupp and Cynthia Harrison. Spanning the 20th century, the oral histories of Florence Luscomb, Ella Baker, and Jessie Lopez De La Cruz suggest the scope and significance of women's activism, in Moving the Mountain: Women Working for Social Change (Ellen Cantarow, with Susan Gushee O'Malley and Sharon Hartman Strom: The Feminist Press/McGraw Hill, 1980). Finally, Sara Evans's Personal Politics: The Roots of Women's Liberation in the Civil Rights Movement and the New Left (Knopf, 1979) traces the shared ideologies and common participants of the intertwined social movements of the sixties and seventies.

These works attest to the new perspective that the women's movement has brought to the examination of history, even as they reveal to us the diversity and vitality of earlier reform and radicalism.

-- Barbara Melosh

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## THE MYSTERY WOMEN: CLASSIC MURDER MYSTERIES BY WOMEN WRITERS

Classic mystery fiction is a field in which women have been extraordinarily successful. In Deadlier Than the Male, Jessica Mann tries to explain why; her conclusion is that these authors' "adherence to accepted standards in their fantasies made the product of their imagination attractive to the public."<sup>1</sup> Whatever the reasons, women mystery writers have achieved a popularity denied most women authors in other genres. While addicts of mystery fiction already read these novels voraciously, regardless of the author's gender, feminist readers may be attracted to this genre both because of the women writers and because of the presence of notable female characters. They must expect stereotyped women and anti-feminist remarks (e.g., "poison is a woman's weapon"). But they will also find female detectives, formidable grande dames, strong women of intellect and character--often with prestigious careers--and a pleasant assortment of gentle men.

Mysteries form a comparatively recent genre, dating only from the mid-19th century, but women writers have been active and popular almost from the beginning. Among the earliest mysteries by women were The Dead Letter (1867) by Seeley Regester and The Leavenworth Case (1878) by Anna Katherine Green--both Americans. Women detectives appeared in women's mysteries from the start, as Michele Slung demonstrates in Crime on Her Mind.<sup>2</sup> Green's Miss Amelia Butterworth, a prototype of the nosy spinster, and Violet Strange, a vivacious debutante, are amateurs; Loveday Brooke, created by Catherine Louisa Pirkis, is a professional detective. The most distinguished professional, however, is Baroness Orczy's Lady Molly Robertson Kirk, recognized by her colleagues at Scotland Yard as an authority on criminal investigation. Quite miraculously, these sleuths face few obstacles in achieving respect; rather than objecting to competition, the police often entreat their assistance in delicate cases, a device which may be deplored as unrealistic or enjoyed as charmingly artificial. Slung warns, however, that the popularity of these female detectives does not suggest any feminist trend, only "the public's desire for new and novel kinds of sleuths."<sup>3</sup>

The most famous amateur detective, of course, is Agatha Christie's Miss Marple, the sweet old lady with innocent blue eyes and a clear view of human frailty who solves crimes by analogies with her village experiences. Like Miss Marple, Patricia Wentworth's Miss Maud Silver is an elderly, fluttery compulsive knitter, an improbable but capable detective. Nurses and academic women seem especially likely to encounter mysteries in the course of their work, and they investigate with varying degrees of success. Mary Roberts Rinehart's Nurse Hilda Adams is nicknamed "Miss Pinkerton" for her detective activities; Mignon Eberhart's Nurse Sarah Keate is similarly active. In more recent novels, Amanda Cross presents Kate Fansler, feminist and professor of Victorian Literature, investigating the death of the first woman hired in the Harvard English Department; Margot Arnold's Penelope Spring is an elderly but vigorous anthropologist.

After the lapse of decades, the professional woman detective reappears, a bit more realistically. Gladys Mitchell's psychiatrist, Mrs. Beatrice Adela Lestranger Bradley, is a highly regarded consultant to Scotland Yard, but in

An Unsuitable Job for a Woman, by P.D. James, young Cordelia Gray is at odds with the police. Other women are members of the police force themselves, like Jennie Melville's Charmain Daniels, Dorothy Uhnak's Christia Opara, or Lillian O'Donnell's Nora Mulcahaney. These contemporary detectives are often openly feminist, sensitive to the obstacles facing women in their careers; they are also far more physically active than any of the genteel ladies of earlier periods.

More typically, women writers as well as their male counterparts feature male detectives, ranging from paragons to pleasant decent men. Marsh's Roderick Alleyn is almost too genteel to be a policeman, and Josephine Tey's Alan Grant is also a sensitive and educated man. Dorothy Sayers' Lord Peter Wimsey is a bibliophile, poet, pianist, historian, diplomat, detective--and a gentle man who will respect a woman's individuality and her profession; Harriet Vane is startled to realize that he is "about as protective as a can-opener." Elizabeth Daly's Henry Gamadge is also a bibliophile and, in an American way, an aristocrat; in more folksy style, Phoebe Atwood Taylor's Asey Mayo is equally pleasant and decent. Emma Lathen's John Putnam Thatcher is an elderly Wall Street banker with a tart sense of humor. In a less common profession, Ellis Peters' Brother Cadfael is a monk in 13th-century Shrewsbury; a former crusader turned herbalist, he is a warm and vital personality. Academia produces male sleuths, too: Margaret Yorke's Dr. Patrick Grant is a Fellow of St. Mark's, Oxford, and less tamely, Charlotte MacLeod's Peter Shandy is a professor of agronomy at Balaclava Agricultural College and developer of a prize rutabaga.

Characterization is rarely the strong point of mystery novels, which may explain why so many of the male detectives created by women writers are nearly invisible, like a whole British police force of detective-inspectors created by Catherine Aird, Christianna Brand, Gwendoline Butler, Margaret Erskine, Georgette Heyer, Mary Kelly, Elizabeth Lemarchand, Patricia Moyes, Sheila Radley, Ruth Rendell, and June Thomson. They function more as intelligences than as personalities, but they provide a positive atmosphere; murder can be only a temporary aberration in a world where such men enforce the law. American policemen, on the other hand, seem to live in a harsher world; the police procedurals by Elizabeth Linington, for instance, depict less idealized men. Nor are the male detectives always admirable: Joyce Porter's Inspector Dover is a thoroughly nasty and incompetent slob, even more offensive than her busybody spinster, the Honorable Constance Ethel Morrison-Burke.

Female characters often provide the focus for mysteries, as spectators, catalysts, or potential victims rather than detectives. In traditional mysteries, especially those of the twenties and thirties, the formidable dowager is almost a stock character; she makes a strong and often eccentric background figure or a superb victim. Marjorie Allingham's Lady Carados, "an Edwardian beauty still young in everything but years," copes resourcefully with an inconveniently placed corpse in Coroner's Pidgeon (1945) and Mrs. Gabrielle Ivory of the same author's Black Plumes (1940) "had been quite as forceful as Queen Victoria in her way and certainly very much more beautiful" and is still formidable at ninety. Perhaps matriarchs and dowagers belong only in the past, but a few can be found in contemporary novels. Capable

professional women are also quite common, especially in the background of detectives' lives--for example, Allingham's Lady Amanda Fitton, an engineer, or Ngaio Marsh's Agatha Troy, a famous portrait painter. Dorothy Sayers' Harriette Vane, a favorite of many feminists, writes detective novels herself.<sup>4</sup> More recently, detection has been part of the maturing process for young Jessie Posey, in Killing Wonder (1981) by feminist author and publisher Dorothy Bryant.

These murder mysteries by women are formulaic novels, "popular" rather than "serious" literature; even the best of them have serious limitations as art. But the fantasy world these authors create for readers in search of temporary escape can be appealing: a world in which good triumphs over evil, and a world in which, despite the many restrictions of sex-role stereotyping, men can nevertheless be gentle and women strong.

-- Joan Ray Yeatman

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#### NOTES

1. Jessica Mann, Deadlier than the Male: Why Are Respectable English Women So Good at Murder? (New York: Macmillan, 1981), 13. See also Earl F. Bargannier, ed., 10 Women of Mystery (Bowling Green, Ohio: Bowling Green State University Popular Press, 1981).
2. Michele B. Slung, ed., Crime on Her Mind: Fifteen Tales of Female Sleuths from the Victorian Era to the Forties (New York: Pantheon, 1975).
3. Michele Slung, "Women in Detective Fiction," The Mystery Story, ed. John Ball (New York: Penguin, 1978), 140.
4. On Sayers, see, for instance, Jill Shefrin, "A Feminist's Ideal of Love and Marriage: Dorothy L. Sayers and the Lord Peter Wimsey Novels," Room of One's Own, 6:3 (1980), 19-30. Also see Margot Peters and Agate Nesaulé Krouse, "Women and Crime: Sexism in Allingham, Sayers, and Christie," Southwest Review, 59 (Spring, 1974), 144-152.