

# feminist collections

women's studies library resources in wisconsin

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## FROM THE EDITORS

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I should perhaps title this editorial, "On the Road with the Librarian-at-Large." In May and June I participated in four conferences, three of them in the East. It was a whirlwind of activity -- packing, travelling, preparing papers, listening intently. Above all, it brought home a new appreciation of our many interwoven nationwide and international networks in women's studies.

The experience began with a small working conference titled "Preserving Women's History" at Smith College on May 30 and 31. The Sophia Smith Collection and Radcliffe's Schlesinger Library sponsored a series of panels and workshops to bring together archivists, historians, and librarians. The sessions -- ten in all -- were devoted to such topics as sources for the study of Third World women, lesbian archives, periodicals as primary sources, and nontraditional research materials. I moderated a lively discussion of national data bases. The conference was remarkable for addressing the needs of large institutions and grassroots archives -- needs sometimes in conflict, but more often in common -- in an atmosphere of mutual respect and overarching commitment to the preservation of the primary documents of women's history.

As a result of the conference, the first steps have been taken to establish a formal network of women's archival collections. Repositories in such a network might cooperate in the acquisition of rare materials, maintain a clearinghouse of manuscript catalogs and other finding aids, and plan for an online index to their collections. Feminist Collections will keep our readers apprised of the group's progress.

"Preserving Women's History" was immediately followed by the Sixth Berkshire Conference on the History of Women, also held on the Smith campus. "The Berks" brought together the foremost historians of women, along with budding scholars, archivists and librarians, publishers, and feminists from other disciplines -- some two thousand participants in all. The tone was decidedly scholarly. Over 140 panels were presented, on topics ranging from "Medical Concepts of Femininity in Early Modern Europe" to "Women as Department Store Customers, 1870-1940." Not being a historian and tied to no speciality, I felt free to sample; I left with many new facts and interpretations to mull over.

Although librarians and archivists attended the Berks in encouraging numbers, there were few sessions specifically focused on the provision of research materials. Nor was any formal attention paid to alternative feminist publishing. The sole session on publishing drew a capacity crowd but addressed only traditional channels of disseminating research through books and journals.

Back to Madison, mildly exhausted, for a quiet week of catching up in the office. Then mid-June brought the Midwest Women-in-Print Conference, a gathering of some sixty women here on the UW-Madison campus. Our office was among the official sponsors; the hard work of organizing the three-day event was handled by a committee associated with A Room of One's Own bookstore.

This intimate working conference stood in striking contrast to the Berks. Assembled together were representatives of book publishers such as Metis Press and Black Oyster Press, periodicals such as The Lesbian Connection and

Hurricane Alice, printers such as Iowa City Women's Press and Duck Type in Minneapolis, bookstores such as Chicago's Women & Children First and Cincinnati's Crazy Ladies, specialized publishers and distributors such as the Womyn's Braille Press, and libraries such as the Gerber-Hart Library of Lesbian and Gay Resources and the Milwaukee Public Library. We shared information on concerns ranging from microcomputer applications to collective management. We argued, dined and danced together. Perhaps little new was said, but our sense of interdependency and mutual support was reaffirmed.

Another week of relative quiet. Then I flew to New Jersey for the annual conference of the National Women's Studies Association. I had attended previous NWSA conferences and was anticipating a stimulating four days at Douglass College of Rutgers, the State University of New Jersey.

The conference was indeed a source of professional renewal. Unfortunately, because the American Library Association's annual convention was held on the same dates in Dallas, many feminist librarians were unable to attend NWSA. Nonetheless, library issues were not absent from the program. The Librarians' Task Force held a productive business meeting, enjoyed an elegant reception at the Mabel Smith Douglass Library, and sponsored a well-received program titled "Taking Action: Smoldering Issues in Librarianship." The panel included Jackie Eubanks (Brooklyn College) on the place of women's small press materials in academic and public libraries; Jacquelyn Marie (University of California, Santa Cruz) on the absence of women of color from library materials and library staff; and myself on special libraries and integrated collections as models of library support for women's studies. Two other conference sessions also included presentations by librarians.

In addition, a day-long Autonomous Institute (organized by a coalition of women of color, Third World women, Jewish women, students, white working-class and poor women, lesbians, and women with disabilities) included a highly relevant session on "Information, Documentation, and Media." ALA's Committee on the Status of Women in Librarianship funded a booth in the exhibit area, and Jackie Eubanks organized an impressive display of alternative press materials.

In its tone, NWSA differed substantially from the Berks. Although attended by large numbers of academics, NWSA had a strong political flavor. One could judge this by the number of sessions forthrightly dealing with racism, anti-Semitism, and discrimination against lesbians and disabled women -- and indeed, by the very existence of the innovative Autonomous Institute. Yet in contrast to previous NWSA meetings, open conflict over these volatile issues was rare. The Berks, on the other hand, incorporated non-mainstream perspectives more subtly -- for example, by inviting Mary Berry, an outspoken black member of the federal Civil Rights Commission, to open the conference with an historical review of constitutional reform and strategies for the ratification of the ERA.

Both NWSA and the Berks were dominated by women engaged in feminist education at the college and university levels. Although that's my usual milieu, I was refreshed by the non-academic, community-directed perspective of the participants in the Midwest Women-in-Print Conference. However, the more one travels, the blurrier such distinctions become. For example, I met a woman who represented Hot Wire, a new magazine devoted to women's music, at the Midwest Women-in-Print Conference, only to encounter her again at NWSA staffing the booth of a major university press. I talked with representatives

of Womyn's Braille Press in both Madison and New Brunswick; they reach out to all visually impaired women, regardless of their academic backgrounds. I lunched with mainstream publishers who believe their books have political significance, and with nonprofit feminist publishers who hope to get their anthologies adopted for classroom use.

Is there a moral to be gleaned from this narrative? Only the obvious one: that feminist education is one grand, multifaceted endeavor. We all have a role -- perhaps more than one role -- to play in the process. There's nothing like a conference (or two, or three) to bring that point home.

-- S.S.

## TEN YEARS OF WOMEN'S STUDIES IN WISCONSIN

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This year, the University of Wisconsin System is celebrating the tenth anniversary of the System Task Force on Women's Studies, whose final report formed the basis for Systemwide women's studies program planning and start-up. In actuality, the teaching of women's studies in Wisconsin has an even longer history. In 1971, Rena Gelman and Elaine Reuben offered "Alice in Academe" as a section of UW-Madison's volatile Contemporary Trends course series; and Joan Roberts' "Education, Sex Role Socialization and the Status of Women" in Educational Policy Studies was the first department-based course. Many campuses entered the field with "images of women in literature" courses, and by 1973, UW-Oshkosh had organized a Committee on Women's Studies and was planning the first women's studies minor to be offered in the UW System. The establishment of women's studies programs was a plank in the platforms of both UW-Madison's Association of Faculty Women and the Systemwide Coordinating Council of Women in Higher Education, two coalitions of public university women that lobbied with great effectiveness for affirmative action in hiring, employment and education.

The System Task Force, however, had a special importance in giving an impetus to program planning. At the same time Vice President for Academic Affairs Donald K. Smith convened the Task Force on Women's Studies, he convened four others. One -- meeting under the umbrella title of American ethnic studies -- shared with women's studies its origin in the political activism of the late '60s. The other three were in the well-established professions of agriculture, business and engineering. By placing consideration of the new fields in the context of an orderly academic planning exercise for the System as a whole, the Vice President avoided some of the confrontational atmosphere that has often characterized women's studies and ethnic studies program development. It can also be argued that by the expression of his interest (if not enthusiastic endorsement), the Vice President hastened institutional commitment to women's studies. This set the pattern of administrative intervention that became an unusual feature of women's studies development in the UW System.

In its final report, the Task Force recommended that each UW System institution offer a women's studies program tailored to its own unique characteristics. A campus-wide committee composed of teachers of women's studies courses, students and the campus affirmative action officer -- not an

independent department -- was to manage the program. The preferred administrator's title was "coordinator." In addition to academic duties such as course and program development, the coordinator was expected to work with campus curriculum committees to insure incorporation of women's studies research throughout the university, and provide a liaison with campus and community support services for women. It is apparent from these Task Force proposals that women's studies was intended from the outset to be "mainstreamed" through cooperation with action-oriented groups inside and outside the institution. The new field diverged sharply in this respect from the great majority of other academic programs.

One by one, the System institutions named committees and appointed coordinators. Some programs were hampered early on by short-term funding and the overwhelming responsibilities of coordinators. Where budgets and positions were instituted on a temporary basis, coordinators had to reconstitute arguments for their continuation every spring to be assured support for the fall. The coordinator's time was heavily devoted to advocacy -- lobbying other departments to offer women's studies courses; pursuing such curricular matters as the granting of general education credit for women's studies courses; urging the library to purchase needed materials; and in general defending the necessity of women's studies. In addition, coordinators typically faced an unusually high student counseling load and a variety of outreach commitments both on and off campus.

Program development at UW-Madison and UW-Milwaukee was exceptional, though in each case the administrative initiative peculiar to women's studies development in Wisconsin played a role. The Vice Chancellor at UW-Milwaukee was successful in obtaining new state funds for an Office of Women's Studies in 1974. A coordinator was appointed to report directly to the Vice Chancellor and manage a support staff including an academic specialist and secretary. There was, however, no instructional budget attached. At that time, courses at Milwaukee were cross-listed in women's studies and received women's studies credit only as a result of a rigorous analysis and evaluation by the Women's Studies Committee.

At UW-Madison, Women's Studies looked to existing autonomous academic programs governed by program committees as models. A planning committee under the purview of an Assistant Vice Chancellor made the recommendations on which the program was to be based in spring 1975. Of all UW System programs, the UW-Madison program most resembled a department. A chairperson and associate chairperson direct the program, each with administrative released time. The program has always had its own curriculum (crosslisting only a minority of program courses) and a budget analogous to that of a department to cover the program's instructional and support expenses.

Program development at other institutions has often hinged on how -- or whether -- administrative time has been assigned. The UW-Oshkosh minor, joined in a single unit with other interdisciplinary programs, has been maintained over the years through the energy of a coordinator with a quarter-time academic staff appointment. UW-Green Bay faculty and academic staff have managed a large and active program with sporadic administrative released time. The flourishing programs at UW-Whitewater and UW-Platteville have had faculty coordinators with released time from the beginning, while women's studies programs at UW-La Crosse, UW-Stevens Point and UW-Eau Claire have only recently been able to push ahead -- in each case as a result of improvement in the support for a program administrator.

Women's studies practitioners throughout the state have used the fact of a merged university system to engage in a remarkable degree of mutually supportive activity. Subsequent to the Task Force report, women's studies administrators agreed to meet once a semester. A cooperatively produced annual directory and research information exchange were started, the Office of the Librarian-at-Large for Women's Studies was negotiated and an annual System women's studies conference was instituted. UW-Madison's Women's Studies Research Center has given special consideration to System women's studies faculty through distribution of its newsletter and invitations to its conferences, appointments of faculty from System campuses as research fellows and involvement of System faculty in planning for the 1984 "Writing Women's Lives" conference.

In 1984, women's studies courses and programs are thriving. Of the four-year institutions, all but UW-River Falls offer an undergraduate women's studies certificate or minor, as recommended by the Task Force. Students can arrange for individualized major options in women's studies at UW-Madison, UW-Milwaukee and UW-Platteville. Courses listings have been expanded across the System to meet student demand; every System institution offers some courses, even where formal programs do not exist. The UW-Whitewater Women's Studies Program recently received authorization to establish the System's first Women's Studies Department. The UW-Madison Program offers a Ph.D. minor and is exploring the possibility of instituting a permanent undergraduate major.

In addition, UW System programs have been active in projects to incorporate women's studies material in the traditional curriculum. In the national debate over whether women's studies should be "mainstreamed" in the curriculum or stand alone as a field, Wisconsin scholars have generally said, "Both." Women's studies research into the experiences and accomplishments of women contributes greatly to scholarship in the traditional disciplines. At the same time, the field of women's studies is a place where interdisciplinary research can be done. There is a growing body of knowledge that is particular to women's studies. The next ten years promise to be a time of continuing discovery and continuing struggle to consolidate what gains have been made and to work for the still distant goal of true equity in higher education.

-- Dr. Karen L. Merritt

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## FEMINIST VISIONS

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### FEMINIST FILMS FOR YOUNG PEOPLE

Feminist education for girls and boys is a matter of concern among increasing numbers of educators, as well as within the women's movement. (1) In the last issue of Feminist Collections, I surveyed several filmstrips designed to help young people and teachers unlearn sexist and racist stereotypes and attitudes. Below, I review a number of antisexist films for young people produced within the feminist film movement since the early 1970s.

These films dramatize feminist interpretations and redefinitions of realities and alternatives of growing up as girls and boys. They range from animated fantasies of personal and sexual identity, to documentaries, to situation comedies about the inappropriateness of sex role models encountered by young people in adolescence.

Most films that educational institutions produce for and about adolescents address the special challenges that adolescence poses for values, identity, choices, and interpersonal and family relations. Films by feminist filmmakers introduce girls and boys to feminism by showing that many of those challenges arise from the way sexism influences the social construction of sexuality, masculinity, and femininity. Several of the films listed below go on to show how these definitions affect adolescent culture and family relations.

These films can bring discussions about feminism and the women's movement into the classroom, and ground those discussions in young peoples' immediate experiences of sexism within the contexts of their schools, their social groups, and the mass media. (2)

\* \* \*

Cathy. (Cheryl Gosa and Fran Burst-Terranella. 1982. 14 min. color. \$30 rental. Ideas and Images, Inc..)

This is a short fiction film about a teenager with cerebral palsy who decides to try out for cheerleading squad. The film's message about courage, determination, and pursuit of a dream comes across with humor and feeling.

Am I Normal? (Debra Franco and David Shepard. 1980. 24 min. color. \$45 rental. New Day Films.)

This fictional situation comedy portrays experiences boys and girls go through during puberty. It presents facts about male sexual development, while simultaneously raising important issues about masculinity, identity, and peer pressure.

Anything You Want to Be. (Liane Brandon. 1972. 8 min. b/w. \$22 rental. New Day Films.)

A humorous look at sex-role stereotyping for girls. A high school girl is deflected from her goals by a guidance counselor, peers, and teachers. When she fantasizes about her future life, her dreams become nightmares peopled by stereotypes created by the mass media.

Men's Lives. (Josh Hanig and Will Roberts. 1975. 43 min. color. \$58 rental. New Day Films.)

This Academy Award-winning documentary about the male mystique features interviews with high school teachers, boys, and men, along with the reflections of media heroes.

The Flashettes. (Bonnie Friedman and Emily Parker Leon. 1977. 20 min. color. \$40 rental. New Day Films.)

An exhilarating exposure of how young, black urban women and girls can actively develop themselves through sports. It movingly shows how rigorous training produces not only muscle, but also positive self-identity and pride.

Beauty in the Bricks. (Allen Mondell and Cynthia Salzman Mondell. 1981. 29 min. color. \$45 rental. New Day Films.)

Four energetic and creative black teenage girls grow up in a low-income



housing project. The film shows how living in the project, and encountering shootings, rapes and other violence in their environment, does not prevent these girls from striving for higher goals. As members of the Girls' Club, they attend a dinner of prominent black women who may serve as future role models.

Dear Diary. (Debra Franco and David Shepard. 1981. 25 min. color. \$45 rental. New Day Films.)

A companion piece to Am I Normal, Dear Diary raises and answers questions about female puberty in a situation-comedy format. Information about body changes and maturation, self image and peer pressure, is presented with humor and reassurance.

Katy. (Monica Dunlap. 1974. 17 min. color. \$13.90 rental. Michigan Media.)

A girl takes over her brother's paper route to earn money for horseback riding while he's away at camp. Her dreams and aspirations are challenged by the prejudice of the route manager and some of the delivery boys. The film illustrates how sexual stereotypes can limit aspirations.

Emergence of Eunice. (Emily Hubley. 1980. 6 min. color. \$15 rental. Serious Business Company.)

A lavishly animated and strongly stated depiction of a girl's struggle for personal and sexual identity, and the pain and problems of achieving independence. Screening this film could lead to discussion of feelings and emotions tied up with the struggle to define ourselves for ourselves -- and the internalization of cultural expectations and norms.

Size 10. (Susan Lambert and Sarah Gibson. 1978. 20 min. color. \$40 rental. Iris Films.)

Although the young women depicted in this Australian film are already out of school, the issues it presents are relevant to teenagers. Four young women confront and reject the popular glorification of the perfect size-ten woman. The film shows how woman's body image has been formed and deformed by advertising and sexism. It critiques the oppressive messages that disconnect us from our bodies and each other -- telling us that we are too fat, too hairy, too tall, etc.

Our Little Munchkin Here. (Lois Tupper. 1975. 12 min. color. \$25 rental. Iris Films.)

A shy and self-conscious teenage girl is interested in horses, and faces pressures in her family setting to conform to feminine roles and images. This mini-drama provides a realistic look at the awkwardness and alienation of adolescence for a young woman growing up in a middle-class family.

What's Expected of Me? (Theresa Mack. 1979. 30 min. b/w. 3/4" video cassette. \$50 rental. Women Make Movies.)

This videotape focuses on one year in the life of a girl named Renee, documenting the change from the "kid's world" of sixth grade to the more grown-up life of a New York City junior high school.

Linda's Film on Menstruation. (Linda Feferman. 1974. 18 min. color. \$15.55 rental. Michigan Media.)

This film exposes the myths and old wives tales surrounding menstruation by showing the responses of a fifteen-year-old girl and her sixteen-year-old male companion to the girl's first menstrual period. By the end of the film,

their attitudes have changed so that menstruation is just another topic of conversation. An animated segment explains the physiological process of menstruation.

-- Elizabeth Ellsworth

[Elizabeth Ellsworth is an Assistant Professor in the Department of Curriculum and Instruction and member of the Women's Studies Program at the UW-Madison. She teaches courses in critical media analysis and production for teachers; media and social change; and women in film. She is currently writing two articles: "Toward a Critical Approach to Media Use and Analysis in the Classroom" and "Feminist Film Spectatorship and the Production of Illicit Viewing Pleasures."]

#### NOTES

<sup>1</sup> For example, this year the National Women's Studies Association invited high school students to its annual conference and offered them a special workshop. Students met with facilitators, planned activities to attend, and discussed and debated issues presented at the conference.

<sup>2</sup> A book which is similarly useful is Angela McRobbie's and Trisha McCabe's Feminism for Girls: An Adventure Story (Routledge & Kegan Paul, 1981), a collection of essays written by girls and teachers about school experiences in Great Britain. The book includes articles about making changes; the sexist content of curriculums; the relation of schooling to the careers women enter; the experience of black girls in British schools; romance and sexuality; lesbian sexuality; learning to be a girl; and involving girls in the feminist movement.

#### DISTRIBUTORS

Ideas and Images, Inc.

P.O. Box 5354, Atlanta, GA 30307. (404) 523-8023.

Iris Feminist Collective, Inc.

Box 5353, Berkeley, CA 94705. (415) 549-3192.

Michigan Media.

400 Fourth St., Ann Arbor, MI 48103. (313) 764-5360.

New Day Films.

22 Riverview Dr., Wayne, NJ 07470. (201) 633-0212.

Serious Business Company.

1145 Mandana Blvd., Oakland, CA 94610. (415) 832-5600.

Women Make Movies, Inc.

19 West 21st St., New York, NY 10010. (212) 929-6477.

## WOMEN AND THE POPULAR PRESS: INDIA ---

In this brief survey, the growth and goals of the national women's movement in India are summarized, and sources for studying contemporary views of women in India's popular press are examined. Turning to the commercial media, one finds the images and attitudes that shape public consciousness and controversy. Forthrightly feminist publications, such as Manushi and Samya Shakti (1), present extensively researched studies of feminist issues in India. These articles are critical materials for women's studies researchers, but have not found a sizable audience in Delhi.

\* \* \*

The birth of the women's movement in India was intimately tied up with the freedom movement which culminated in India's winning her independence from Britain in 1947. Some might argue that progress toward feminist goals was delayed as activist energies were dissipated through pairing with the larger movement. However, one could equally well argue that the women's movement might not have begun as early as it did in India without the impetus it gained from the national independence movement. M.K. Gandhi galvanized the diverse elements of Indian society into a working political force instead of depending solely on the powerful few who held hereditary power.

Initial steps for the emancipation of women in India were taken by the male elite with Western-style education that sought to tap the organizational skills, enthusiasm, and political potential of educated upper-class women. Early female activists rapidly moved to fill and expand the roles given them, responding both to contemporary humanist ideology (which called for the full development of each individual's potential), and responding also to leaders' adept use of resonant traditional symbols and values. Gandhi's stirring appeals for participation were couched in familiar terminology acceptable to the Hindu majority.

As women from wealthy families joined the independence struggle, their participation helped pave the way for women from other levels of society to join the struggles in greater numbers. These women became a potent force in the national independence movement and women from India's leading families helped shape subsequent national policies. Women's organizations like the All-India Women's Conference formulated demands to ensure that women's rights would be protected under the new Indian constitution, addressing topics such as reserved vs. nominated seats in government for women, and women's suffrage issues. The Indian constitution, drawn up in 1947, gave women and men equal rights, at least on paper.

Indian society was not noticeably disrupted by the expansion of women's roles. This was partly because the new freedom for women came with the excitement and tumult of the independence movement. In addition, women's campaigns for legislative protections were aimed at British-created laws, not Indian ones, and were launched in a general climate of legal reform. Further, only a small percentage of the population was acutely affected by these changes. It was essentially only women of the wealthy classes -- the privileged few -- who joined women's groups, became educated, found employment, and worked to help other women.

The context of the women's movement in India has differed from that in the West in significant ways. (2) In the period immediately preceding the

Independence Movement, most women in India had grown up in sexually segregated households and were used to gaining their sense of worth and self-image from other women rather than men. In addition, as modern society and the purdah system met, a need was created for a class of educated women professionals who could cater to the educational, legal, and medical needs of other women. The purdah system also led women's movement leaders to focus on helping poor women find a tolerable existence within the existing patterns, rather than on expanding the spheres available to women in general. (3)

Women activists in India today are battling to remove social and economic policies that oppress women -- the dowry system, wage inequalities, sexual exploitation of women workers, child marriages -- and to protect underprivileged women and children. Very few women's groups are calling men the enemy or are seeking economic and social equality with men. The magazines and newspapers readily available in India's capital of Delhi reflect a wide spectrum of attitudes toward women and women's roles in society. During a six-month stay in India in 1983, I closely examined thirty of the periodicals published in Hindi or English which are available on newsstands and through commercial lending libraries. (4) In the course of my research on the portrayal of female characters in Hindi short stories, I read, annotated, and clipped articles about women from these influential periodicals. The discussion below is based on my subjective assessments of the editorial stances toward women and women's issues in twelve English-language periodicals. I have included as much subscription information as I could obtain in a list following this article. (5)

### Newspapers

The Hindustan Times is a daily newspaper which reports local, national, and international news. It seeks to be "everyone's newspaper." While there does not seem to be any editorial policy specifically encouraging coverage of topics important to women, important articles about women's issues frequently appear, especially in the Sunday edition. Advertisements, however, tend to exploit images of women in familiar ways, using a female figure, for example, to sell a ceiling fan or water heater. Many local news items highlight women's achievements and problems, and reports of violence against women are presented in a balanced way, seeking to call attention to the problems rather than to sensationalize or capitalize on them.

The Statesman is another daily, with an emphasis on national and international news. Local news typically reports the deeds and misdeeds of the elite, and on financial matters. An influential newspaper with a conservative social conscience, The Statesman weights its coverage of women's activities toward the social rather than the political.

Sensational accounts of crime, movie stars and politicians are the fare in the weekly tabloid Blitz, along with inside stories and commentary on national news events. Blitz includes a column entitled "Sex Questions and Answers," which treads the fine line between the exploitative and the informative. Blitz ignores issues of social change and women's uplift. Its gossip-filled expose style and fascination with jet setters who break social rules make Blitz a valuable tool for determining what those rules are.

## News Magazines

India Today is a bi-weekly news magazine in the tradition of Time and Newsweek, featuring news articles and commentary about Indian politics, economy, government, the arts, entertainment, etc. Written for a well-educated audience, India Today often carries articles critical of the government, and is viewed as the most responsible mass market organ of this type. Women's issues, however, are rarely presented unless they are part of a national or international story.

Illustrated Weekly of India is a very well-established, family-oriented magazine which tries to appeal to readers of all ages. Feminist issues occasionally appear as part of articles about female social, religious or political leaders, but never as a topic that stands alone. The main message to women is to be strong, knowledgeable, happy, graceful and accomplished, and to stay home and raise a strong family. The publication features fiction; news (primarily national); popular science; regional and national history; interviews, commentary and "behind the scenes" reporting on current events; jokes and comics. The jokes are often crudely sexist, poking fun at dumb brides, mothers-in-law, obese women, etc. Advertisements are geared to the magazine's family audience, using images like a happy family -- sturdy children, a smiling homemaker and her employed husband -- to sell consumer goods.

## Popular Women's Magazines

Femina, a well-established, middle-of-the-road women's magazine, seeks to appeal to young, wealthy, educated, married women. Each issue includes articles on home decoration, childrearing, cosmetics and fashion, female sports stars and politicians, travel and health. The magazine seeks to educate its audience on these topics, but not to expand their horizons beyond home, family and husband. Femina prides itself on the high quality of popular fiction it publishes, frequently printing stories which explore issues pertinent to current Indian feminism -- for example, how a woman's family reacts when she takes a paying job. Femina is widely available in urban India. (6)

Chic is a new magazine, published monthly in both Hindi and English editions. The audience for this magazine is fashion-conscious female university students, and the bulk of the magazine is devoted to clothing and cosmetic advertisements, and color fashion photographs. Other features include question and answer columns on health, beauty, and etiquette, movie reviews, and knitting and crochet patterns. Social concerns are conspicuously absent from this magazine. At the time of this study, Chic was not easy to find, even in Delhi.

An expensive, glossy monthly, Society reports on cosmopolitan living, and advises readers on achieving luxurious surroundings. Articles about fashion and home decorating stress designer names and concepts, and international trends. Society reports on health topics and prominent figures in the news, and also carries some fiction. The magazine caters to people interested in their surroundings, and views women readers as intelligent, discerning consumers of decor items.

## Sexual Magazines

Photographs of women's faces and bodies crowd the pages of Debonair, another expensive and glossy monthly. Many of the models appear to be European or Oriental rather than Indian. Debonair subscribes to a philosophy valuing physical gratification above all else, and occasionally reprints Playboy articles. Excellent interviews and fiction appear in Debonair, as well as articles about the arts and fine living. Advertisements are aimed at the adult readership, using overtly sexual references to sell cosmetics, clothing, cigarettes and alcohol. Debonair is fairly widely distributed, but, unlike its U.S. counterparts, it is rarely displayed openly at newsstands.

Beautiful is a monthly with an emphasis on female physical beauty and form, rather than overt sexuality, but the beauty is always presented from a male point of view. The magazine seems to be produced by men for an audience of their imagined feminine ideals. Few articles or stories appear, and when they do, they are generally in the form of short three- or four-paragraph pieces dotted among photographs. Beautiful is quite difficult to find in Delhi.

## Popular Women's Magazines with a Feminist Slant

Eve's Weekly is a popular publication for young women which has moved away from its original emphasis on topics primarily about homemaking, to those which challenge readers to expand their expectations and move into new areas. Articles deal with topics such as how to successfully change people's attitudes; how to start a childcare facility; how to juggle career and homemaking commitments; and which movies show women in a positive light. Eve's Weekly is a well-known, easy-to-locate magazine.

Women's Era is a newer bi-weekly with a self-consciously feminist philosophy that is carried through the interviews and articles into the fiction offerings as well. Woman's Era's feminism assumes that necessary legal changes have largely been achieved, and that "residual" inequalities can be overcome by changing women's own psychology. Describing the magazine in a subscription advertisement, Women's Era editorial staff writes,

Though Indian women are, by law, at par with men, inner hesitations, inhibitions and complexes in the minds of women are still rampant and must be removed. It is the aim of Women's Era to inspire the women of this country to achieve great heights in all spheres of life.

Widow remarriage, working women, women who do not want to marry, women who want higher education, and successful working women are among the subjects covered. The magazine is widely read by female university students and young working women.

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The educated Indian woman, like her sisters in the U.S., is confronted with a wide array of reading matter that provides many perspectives on her life and opportunities. The commercial press in India, as everywhere, carries tremendous power to record or to shape public opinion; at the same time, it can be responsive to changes in public attitudes. The varied, sometimes conflicting images and messages promulgated by the mass media reflect currents

of change in urban Indian women's lives, and serve as rich primary sources for students of contemporary Indian society.

-- Judith A. Benade

[Judith Benade is the Outreach Coordinator for the South Asian Area Center at the UW-Madison, and has a Ph.D. in Language and Literature of South Asia. Her research interests in the women's movement in South Asia include the changing roles for women in North India and Pakistan, portrayal of female characters in Hindi short stories, and opportunities available for women writers in South Asia. She is an active member of the Committee on South Asian Women (COSAW) in Madison, and the Committee on Teaching About Asia (CTA) of the Association of Asian Scholars.]

#### NOTES

<sup>1</sup> Manushi: A Journal about Women in Society is an independently produced bi-monthly publication which began in 1979. Edited "by a group of women" (the Manushi Collective), it appears alternately in English and Hindi. Subscriptions are \$18 from: C1/202 Lajpat Nagar 1, New Delhi, 110 024, India. The first issue of Samya Shakti: A Journal of Women's Studies appeared in July 1983; it is expected to be published annually. Subscriptions are \$10 from: Director, Centre for Women's Development Studies, B-43, Panchsheel Enclave, New Delhi, 100 017, India. See also "On the Absence (so far) of Feminist Book Publishing in India," by Urvashi Butalia, in 259: An Introduction to a World of Women's Books compiled by the Feminist Book Fair Group, 1984 (available from: National Women's Studies Association, University of Maryland, College Park, MD 20742). This booklet was produced in conjunction with the First International Feminist Book Fair. (A report on the fair follows; see "Women in Print" below.)

<sup>2</sup> For background on the women's movement in India, see: Pratima Asthana, Women's Movement in India (Delhi: Vikas Publications House, 1974); India (Republic). Committee on the Status of Women in India, Towards Equality: Report of the Committee on the Status of Women in India (New Delhi: Govt. of India, Ministry of Education and Social Welfare, Dept. of Social Welfare, 1975); Jana Matson Everett, Women and Social Change in India (Heritage Publishers, 1979); Manmohan Kaur, Role of Women in the Freedom Movement: 1857-1947 (Delhi: Sterling Publishers, 1968); Girija Khanna and Mariamma A. Varghese, Indian Women Today (New Delhi: Vikas Publications House; London: Croom Helm; distr. Totawa, NJ: Biblio Distribution Centre, 1978); Gail Omvedt, We Will Smash This Prison! Indian Women in Struggle (London: Zed Press; distr. Totawa, NJ: Biblio Distribution Centre, 1980); and Carol Sakala, Women in South Asia: A Guide to Resources (Millwood, NY: Kraus International, 1980).

<sup>3</sup> Everett, p.41.

<sup>4</sup> The readership of English-language magazines and newspapers tends to be well educated, western-oriented, fairly wealthy individuals and families. Hindi-language magazines abound in Delhi; these magazines typically focus on the home and child-rearing, providing needle-work and knitting patterns and conservative fiction upholding traditional family roles and ideals.

<sup>5</sup> Current issues of the first five periodicals discussed in this article (in "Newspapers" and "Newsmagazines") are available at the University of

Wisconsin-Madison Memorial Library, and at other major university libraries in the U.S. Back issues are available in microfilm or paper format.

<sup>6</sup> Femina and Eve's Weekly (discussed later in this article), along with a Hindi literary magazine entitled Sarita, were the focus of a biting critical analysis of "women's magazines" in India written by the Manushi Collective. See "The Media Game -- Modernizing Oppression: Report on the Big Business of 'Women's Magazines,'" Manushi no.5 (May/June 1980), pp.37-46.

#### ADDRESSES

Beautiful. Monthly. Rs 5. Annual subscription rate to the USA: Rs 288 (airmail); Rs 108 (seamail). Ross Deas, Ross Murarka I Pvt. Ltd., 34 Mittal Chambers, Nariman Pt. Bombay, 400 021 India.

Blitz. Weekly. Annual subscription rate to the USA: Rs 80 (seamail). Blitz Publications Ltd., Patel House, 17 - 17 H Cowasji Patel St., Bombay, India.

Chic. Monthly. Rs 3. No information.

Debonair. Monthly. Rs. 5. Annual subscription rate to the USA: \$35 (airmail); \$20 (seamail); payment by demand draft. Anil Dharker, ed., 41-A Dr. E. Moses Rd., Worli, Bombay, 400 018 India.

Eve's Weekly. Weekly. Rs 3. Mrs. Gulshan Ewing, Peraj Building, Bombay, 400 023 India.

Femina. Bi-weekly. Rs 3. Mr. Vimal Patel, Dr. D.N. Rd., Bombay, 400 001 India.

Hindustan Times. Daily. 18-20, Kasturba Gandhi Marg., New Delhi, 110 001 India.

Illustrated Weekly of India. Weekly. Rs 3. K. C. Khanna, ed., Dr. Dadabhoj Naroji Rd., Bombay, 400 001 India.

India Today. Bi-weekly. Rs 5. Annual subscription rate to the USA: \$39. India Today, 30 East 42nd St., New York, NY 10017.

Society. Monthly. Rs. 5. No information.

The Statesman. Daily. Statesman House, Connaught Circus, New Delhi, 110 002 India.

Woman's Era. Bi-weekly. Rs 3. Annual subscription rate to the USA: Rs 325 (airmail); Rs 170 (seamail); payment by crossed bankdraft, payable to "Delhi Press." Vishwa Nath, ed., Delhi Press, Bldg. E-3, Jhandewala Estate, Rani Jhansi Rd., New Delhi, 110 055 India.

[Procurement Agency: D.K. Agencies, H-12 Bali Nagar, New Delhi, 110 015 India]



# WOMEN IN PRINT

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## FIRST INTERNATIONAL FEMINIST BOOK FAIR, LONDON, JUNE 7-9, 1984

The Women in Print Movement took a big step towards establishing itself as an international presence this summer in London. British women publishers, librarians, booksellers and printers collaborated over the course of a year and a half to create the international gathering, with two goals in mind:

The first was to put feminism, feminist writers, books and publishers squarely and firmly in the mainstream market place, onto the educational curriculum and on library shelves. The other aim was to move the spotlight of attention from Europe and North America, to search out and draw in feminists from around the world, particularly in the developing countries. (Conference catalog, p.5)

Ultimately, what was planned as a three-day gathering in London spilled over into nearly two weeks of events and gatherings throughout Britain and Ireland. The International Feminist Book Fair, held at Jubilee Hall, Covent Garden from June 7-9, was followed by an International Feminist Book Week June 11-17, with exhibits in London by more than one hundred publishers from twenty-two countries. Many British booksellers participated in a nationwide promotion of feminist books, and some publishers earmarked feminist titles for publication on June 7, the official opening day of the Fair.

According to Carol Seajay, publisher of The Feminist Bookstore News, 4500 people -- mostly women -- attended the fair, purchasing roughly \$45,000 worth of feminist books in two and a half days. She writes in the September 1984 issue of FBN:

The bookfair was overwhelmingly successful. Almost too successful. Far more women, and many more international publishers attended than were in the organizers' wildest dreams. (p.13)

Women writers came from all over, among them, Adrienne Rich, Audre Lorde, Susan Griffin, Mary Daly, Barbara Smith and Toni Cade Bambara (U.S.); Zoe Fairbairns, Fay Weldon, and Pat Barker (Britain); Suniti Namjoshi (India); Maureen Watson (Aboriginal poet from Australia); Ellen Kuzwayo (South Africa); Fatima Zarah Salah (Morocco); Buchi Emecheta (Nigeria); Joan Barfoot (Canada); and Petra Kelly (West Germany). They gave readings, held autographing sessions, and came together to discuss a wide range of topics. Fifty-two events were held in London alone.

Dale Spender led a discussion of how women's books are reviewed by the international press. The International Lesbian Writers' Celebration featured speakers from the U.S., India, Norway, Italy and Canada. At the Black and Third World Women Writers' Evening, women from seven countries discussed their visions, hopes and concerns. And writers from the U.S., West Germany, Australia and Eire gave readings at a closing forum to illustrate "Different Concepts of Women's Liberation -- Internationally."

In addition, there were the kind of practical working sessions that have been at the heart of women-in-print gatherings in the U.S. Representatives of India's Kali Press and the Zimbabwe Publishing House talked about their

publishing ventures. A member of the Sheba Feminist Publishers Collective (London) offered a workshop on book jacket design. Booksellers shared ideas about book selection and sales.

Happily, a catalog was prepared to document this gathering. Entitled 259, the book includes articles on women's publishing in Zimbabwe, India, the Nordic countries, and the U.S.; a list of all the exhibitors present at the Fair, with their addresses and distribution information; and an annotated listing of 259 titles recommended for all retail outlets and libraries. The catalog is available for \$5.00 from the National Women's Studies Association, University of Maryland, College Park, MD 20742 (U.S. distributor).

Response to the Fair was not without criticism, but it appears, as Carol Seajay points out, that "Many of the criticisms of the fair had to do with its overwhelming success..." (FBN September 1984, p.13). Popular events were sold out well before many women arrived in the country, threatening to undercut the international and racial diversity that was the Book Fair Group's vision. Reports on the Fair, including summaries of discussions and analyses of political debates, can be found in: The Feminist Bookstore News v.7, no.3 (September 1984), pp.13-15; off our backs v.14, no.8 (August/September 1984), pp.1-4; and Spare Rib no.145 (August 1984), pp.22-23, 26, 48.

### THIRD NATIONAL U.S. WOMEN IN PRINT CONFERENCE

The London Book Fair Group welcomed Fair participants to what they hoped was "only the first International Feminist Book Fair." Meanwhile, back in the U.S., plans are underway for a third national women-in-print conference to be held May 29-June 1, 1985 in San Francisco, immediately following the American Booksellers' Association (ABA) conference there.

Planners invite all feminist women working in the book trades to attend the conference: editors, publishers, printers, librarians and archivists, booksellers, reviewers, and agents; women working in marketing and distribution; self-publishers. To add your name to the mailing list, send \$5.00 to: Women in Print, P.O. Box 3184, Oakland, CA 94609. Make checks payable to Workshops Cooperative. (Information from The Feminist Bookstore News September 1984)

-- C.L.

## NEW REFERENCE WORKS IN WOMEN'S STUDIES

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Susan F. Bailey, Women and the British Empire: An Annotated Guide to Sources. New York: Garland, 1983. 185p. index. \$42.00, ISBN 0-8240-9162-0. LC 82-49161.

Bibliographic Guide to Studies on the Status of Women: Development and Population Trends. Epping, Essex: Bowker; New York: UNIPUB, 1983. 292p. index. \$33.00, ISBN 0-85935-067-3.

Mari Jo Buhle, Women and the American Left: A Guide to Sources. Boston: G. K. Hall, 1983. 281p. index. \$36.50, ISBN 0-8161-8195-0. LC 83-6158.

Francis A. DeCaro, Women and Folklore: A Bibliographic Survey. Westport, CT: Greenwood, 1983. 170p. index. \$27.50, ISBN 0-313-23821-9. LC 83-12837.

The Europa Biographical Dictionary of British Women: Over 1000 Notable Women from Britain's Past. Ed. by Anne Crawford, et al. London: Europa Publications; distr. Gale Research, 1983. 436p. \$55.00, ISBN 0-8103-1789-3. LC 83-220402.

Jane Frasier, Women Composers: A Discography. Detroit: Information Coordinators, 1983. 300p. index. ISBN 0-89990-018-6. LC 83-22563.

Kathleen M. Heim and Katharine Phenix, On Account of Sex: An Annotated Bibliography on Women in Librarianship, 1977-1981. Chicago: American Library Association, 1984. 188p. index. pap., \$25.00, ISBN 0-8389-3287-8. LC 83-15461.

Language, Gender, and Society. Ed. by Barrie Thorne, Cheris Kramarae, and Nancy Henley. Rowley, MA: Newbury House, 1983. 342p. bibl. index. pap., \$15.95, ISBN 0-88377-268-X. LC 82-22537.

Mary-Ellen Siegel, Her Way: A Guide to Biographies of Women for Young People. Rev. ed. Chicago: American Library Association, 1984. 415p. index. \$35.00, ISBN 0-8389-0396-7. LC 83-22375.

A Working Woman's Guide the Her Job Rights. Washington: Women's Bureau, U.S. Department of Labor, 1984. (Address: 200 Constitution Ave., NW, Washington, DC 20210) 56p. Free.

Glenell S. Young and Janet Sims-Wood, The Psychology and Mental Health of Afro-American Women: A Selected Bibliography. Temple Hills, MD: Afro Resources, 1984. 102p. index. pap., \$6.95, ISBN 0-915549-00-X. LC 83-51604.

Recent months have seen a spurt of exceptional reference sources, especially bibliographies. Their topics are diffuse, attesting to the vibrant diversity of feminist scholarship.

Unesco is the sponsor of an important new volume, Bibliographic Guide to Studies on the Status of Women: Development and Population Trends. Spurred by the celebration of International Women's Year, six experts contributed up-to-date, annotated reading lists on: Africa; the Arab region; Asia; Eastern Europe; Latin America; and the United Kingdom, the United States, and Western Europe. The nearly six hundred entries focus on labor force participation by women, women's role in economic development, education, family and home life, and demographic features. A thirty-nine-page introduction surveys the literature and briefly compares leading theories about women's status. Country, subject, and author indexes are provided.

English-language publications are emphasized, although sources in other languages are also frequently cited; criteria for selection are not spelled out. All annotations are in English, and when foreign materials are cited, an English translation of the title is given. (The chapter on Eastern Europe, unfortunately, gives only the English versions of titles, which will handicap researchers who wish to retrieve the original documents.) The bibliographies

largely reflect materials issued since 1975. This is a welcome new source for cross-societal studies, as well as a handy guide for research on specific regions.

Susan F. Bailey's Women and the British Empire: An Annotated Guide to Sources also covers several countries, including India, Australia, New Zealand, and Canada, as well as the Americas, Asia, and Africa. This work draws attention to primary sources and scholarly writings from the seventeenth century to the mid-twentieth century, concerning settlers, missionaries, wives of colonial administrators, and native women. Not unexpectedly, the chapter on native women is the shortest and consists almost entirely of secondary works, but the author is to be commended for including it. Each chapter opens with an extensive review of the literature.

Of interest to historians, political scientists, and present-day activists is Mari Jo Buhle's bibliography, Women and the American Left. This exemplary guide has four major sections, treating the years 1871-1900, 1901-1919, 1920-1964, and 1965-1981. The chronological divisions are further broken down by type of sources: histories and general works; autobiographies and biographies; books and pamphlets on the woman question; periodicals; and fiction and poetry. Helpful notes head each section, and the evaluative annotations are good reading. The inclusion of biographical and literary works adds a dimension rarely found in scholarly bibliographies. Researchers within the UW System are well-served by Buhle's decision to cite reel numbers for items reproduced in the History of Women collection. The mammoth microfilm set was cooperatively purchased some years ago through the Office of the Women's Studies Librarian-at-Large. The set is stored in Memorial Library on the Madison campus, and reels are easily available on interlibrary loan to other campuses.

In Women and Folklore: A Bibliographic Survey, author Francis A. DeCaro notes that "folklore is a fundamental source of stereotypes, of images of women, positive and negative" and that "women, who have often been denied full access to many of the expressive media, have always created their own folklore" (p. xii). His interdisciplinary survey of the field will be useful to students of anthropology, literature, psychology, history, and popular culture. The first part of the book, a forty-five-page "Essay Guide," is keyed to the unannotated, alphabetic bibliography of 1,664 items that follows. Although this is not a happy arrangement for quick reference, the comparative perspective that surfaces in the text is invaluable. The essay treats such topics as female folk heroes, women's speech, rituals, courtship and marriage customs, witchcraft, and sexual folklore.

A major new bibliography on women and language is embedded in an anthology edited by Barrie Thorne, Cheris Kramarac, and Nancy Henley -- all leading feminist linguists. "Sex Similarities and Differences in Language, Speech, and Nonverbal Communication: An Annotated Bibliography" fills more than half the pages of Language, Gender, and Society. Entries are classified by topic, covering such concerns as stereotypes and perceptions of language use, conversational interaction, and gender marking in language structure and content. This bibliography updates the one published in Language and Sex: Difference and Dominance, edited by Thorne and Henley (Newbury House Publishers, 1975).

On Account of Sex, compiled by Kathleen M. Heim and Katharine Phenix, also supplements an earlier work. The Role of Women in Librarianship, 1876-1976,

edited by Kathleen Weibel, Kathleen Heim, and Dianne J. Ellsworth (Oryx Press, 1979), contained a 145-page annotated bibliography arranged by date with subject, author, and title indexes. The new volume extends coverage through 1981, using the same organization and numbering scheme. The introduction, which summarizes the progress of the women's movement within library professional organizations and the field at large, deserves special praise for documenting a history many of us helped make. With over nine hundred entries, this is the most comprehensive guide to recent publications on the status of women librarians. (Post-1981 references are highlighted in Phenix's regular column in the WLW Journal.)

Women Composers: A Discography is an easy-to-use guide to recordings of classical music, broadly defined. Over 330 composers are covered, and a total of some 1,030 discs. In the main alphabetic list, each woman's compositions and recordings are noted. There are indexes by record company, title, and genre. The genres covered are chamber music, choral music, electronic music, multimedia works, orchestral or band pieces, solo music, stage works, and vocal music. There are no apparent limitations by nationality or date, although the compiler confesses that her research on foreign composers was not exhaustive.

We welcome a new bibliography on black women -- The Psychology and Mental Health of Afro-American Women, by Glenell S. Young and Janet Sims-Wood. (Sims-Wood is the author of the interdisciplinary bibliography, The Progress of Afro-American Women: A Selected Bibliography and Resource Guide, Greenwood Press, 1980.) The focus is on all aspects of black women's psychology, including education, career development, family relationships, health, and counseling needs. Not surprisingly, most of the citations date from the seventies and eighties. The organization of the entries by format is not particularly helpful, and the lack of annotations is distressing. A quick look at the subject index reveals few entries on black feminism and none on black lesbians, two topics that have been treated extensively of late in alternative women's publications. Instead, there is a preponderance of research on teenage pregnancy, birth control, single mothers, racism, and employment. This reviewer would have appreciated some analysis of the literature addressing the political meaning of current research on black women. Yet despite its weaknesses, the bibliography breaks new ground in black women's studies.

Two new works expand access to biographical information about women. The Europa Dictionary of British Women is a remarkable single-volume compendium of short biographies of over one thousand women. Coverage extends from the earliest history of the British Isles to the present; only deceased women are included. Many of the entries have bibliographic notes to guide further reading. Her Way: A Guide to Biographies of Women for Young People is a revision of a work first published in 1976. Mary-Ellen Siegel lists over 1,700 books about more than 1,100 notable women throughout history. She includes books written for a K-12 audience, as well as adult books that appeal to younger readers. The guide can be used independently by older children or by teachers, librarians, and parents. Part I is devoted to biographies of individuals and is alphabetically organized by the name of the subject. Each entry offers a thumbnail sketch, followed by annotated citations. Part II lists collective biographies, including many thematic volumes -- of black women, first ladies, and women in medicine, for example. Appendixes serve as indexes to the biographies by nationality, American ethnic group, and vocations and avocations. There is also a subject index.

Another new edition worth highlighting is a meaty little booklet from the Women's Bureau of the Department of Labor, A Working Woman's Guide to Her Job Rights. Updated in early 1984, it presents information in three chapters: "Getting the Job," "On the Job," and "After Retirement." Such topics as training, sex discrimination, maternity leave, sexual harassment, and pensions are covered, with concise explanations of all applicable federal laws.

It is indeed heartwarming to find so many different topics covered in the latest crop of reference books. We invite librarians and researchers to share with us their assessments of these and other reference sources.

-- S.S.

## PERIODICAL NOTES

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### NEW PERIODICALS

Eidos: Erotica for Women. 1984-. Ed.: Brenda L. Tatelbaum. Quarterly. \$14. Single copy: \$4. c/o Brush Hill Press, Inc., P.O. Box 96, Boston, MA 02137. (Issues examined: v.1, no.1, 1984; v.1, no.2, 1984)

"EIDOS was conceived as a forum for the discussion and examination of two highly personalized dimensions of female sexuality: desire and satisfaction.... EIDOS is a publication for all women regardless of sexual preference." The first two issues are thirty-two pages long, and include articles, interviews, letters, fiction, reviews, poetry, and graphics.

FX: The Women's Film and Video Bulletin. September 1984-. 1 pound/4 issues. 55 Marie Curie, Sceaux Gardens, Havil St., London SE5 7DQ, England. (Issue examined: "Launch issue," September 1984)

The first issue is one two-sided page; the second issue will be four sides. Published by an English women's collective, FX is intended to increase "the visibility of grassroots women in film and video." Offers news and announcements, reviews, articles.

HOW(ever). May 1983-. Ed.: Kathleen Fraser. Four issues: \$6 (indiv.); \$8 (inst.). Single copies not available. c/o Jaffer, 871 Corbett, San Francisco, CA 94131. (Issues examined: v.1, no.1, May 1983-v.1, no.4, May 1984)

HOW(ever) is intended as a vehicle for women's experimentalist writing, which the editors see as ignored both by feminist publications and publications of "new" writing. It further "proposes to make a bridge between scholars thinking about women's language issues, vis-a-vis the making of poetry, and the women making those poems." Ranging from ten to fourteen pages, the first four issues offer poetry, fiction, artwork, letters, and critical commentary.

Intercambios Femeniles. 1983?-. Quarterly. \$10 (student); \$20 (indiv.); \$25 (inst.); \$100 (corporate). P.O. Box 4223, Stanford, CA 94305. (Issue examined: v.2, no.2, Spring/Summer 1984)

Intercambios Femeniles is the newsletter of the National Network of

Hispanic Women, founded in 1980. The twenty-page spring/summer 1984 issue features many profiles of Latinas in the arts, along with an article on bilingual computer literacy, Latina women and cancer, and listings of resources and opportunities. Future issues promise to look at Hispanas in politics, finance and economic development, mental health and wellness, and senior executive women.

Isis International Women's Journal/Women in Action. 1984- . Quarterly. Individ.: \$15 (surface); \$20 (airmail). Inst.: \$25 (surface); \$30 (airmail). Isis International, Via Santa Maria dell'Anima, 30, 00186 Rome, Italy; or Isis Internacional, Casilla 2067, Correo Central, Santiago, Chile. (Issue examined: Women's Journal Supplement no.1, 1984)

"The Isis International Women's Journal and its Supplement Women in Action are the continuation of the ISIS Women's International Bulletin, produced from 1976 to 1983 by ISIS in Rome, Italy and Geneva, Switzerland. In January 1984, ISIS was transformed into two organizations: Isis International in Rome [and Santiago] and Isis-WICCE...in Geneva." The Women's Journal and its supplement each appear twice a year, in English and Spanish. Each issue of the Women's Journal will be about one hundred pages in length, offering in-depth coverage of international women's issues. In 1984, the Journal will focus on the women's movement in Latin America, and women and media in Asia and the Pacific. Women in Action will provide news of the women's movement around the world and update issues covered in the Journal. The first issue of the Women in Action is forty pages long and includes letters, brief news reports, and resource lists. See also Isis-WICCE's Women's World below.

Legislative Alert. \$10 contribution. Women Strike for Peace, 201 Mass. Ave. NE #102, Washington, DC 20002. (Issue examined: August/September 1983)

Four pages in length, in legal-size offset format, Legislative Alert offers short news items on U.S. policy in Central America, arms control, the U.S. defense budget, and disarmament talks.

MADRE Speaks. June 1984- . MADRE, 853 Broadway, Rm.905, New York, NY 10003. (Issue examined: v.1, no.1, June 1984)

This eight-page bilingual (English/Spanish) newsletter is published by MADRE, "a woman to woman, people to people connection between the United States and Central America." MADRE's political aim is "to stop the US intervention in Nicaragua, all of Central America and the Caribbean...." The first issue includes an exchange of letters between a Nicaraguan mother and a United States mother, news of MADRE activities, a poem, and appeals for help for Nicaragua.

NCADV Voice. Ed.: Cathleen Carlin. \$25. National Coalition Against Domestic Violence, 1500 Mass. Ave. NW #35, Washington, DC 20005. (Issue examined: January 1984)

This sixteen-page newspaper-format newsletter provides news of the National Coalition Against Domestic Violence and of its various task forces (on women of color; lesbians); poetry; updates on national legislation; and resource listings.

National Institute for Women of Color Network Newsletter. [1984]-  
\$10/four issues. NIWC Newsletter, 1712 N St., NW, Washington, DC 20036.  
(Issue examined: v.1, no.1 [n.d.] )

This four-page newsletter "will focus on issues, events, projects, research and publications that are relevant to all areas that affect the advancement of women of color." The first issue reports on an upcoming NIWC national conference; a news conference about women of color and the '84 campaign; pay equity; and a new NIWC publication.

National Women's Health Report. 1983?- . Ed.: Lauren M. Brosnihan.  
Monthly. \$18. Single copy: \$1.50. P.O. Box 25307, Georgetown Station,  
Washington, DC 20007. (Issue examined: v.2, no.1, July 1984)

The eight-page July 1984 issue of the National Women's Health Report has brief articles on: vaginitis; sun and skin; eradication of birth defects due to rubella; oral contraceptives and cancer; sodium labeling; and hazards of video display terminals.

Network: News from the English Collective of Prostitutes. July 1983- .  
One pound/three issues. ECP, c/o King's Cross Women's Centre, 71 Tonbridge  
St., London WC1, England. (Issue examined: no.2/3, June 1984)

"Network provides a forum for women of different races, nationalities and backgrounds, who work at different levels of the sex industry...[and] an opportunity to all those who support prostitutes' rights to find out more about the issues involved." The second issue is eight pages long, with articles on prostitutes and the courts; police harassment; a prostitutes' collective in the U.S.; etc.

Re-Visions. Winter 1984- . Eds.: Elaine Hedges, Sara Coulter.  
Semiannual. Elaine Hedges and Sara Coulter, Project Directors, Towson State  
University, Towson, MD 21204. (Issues examined: no.1, Winter 1984; no.2,  
Spring 1984)

This eight-page newsletter will report on the activities of a three-year, grant supported project at Towson State University entitled "Integrating the Scholarship on Women: Transforming the Curriculum." The project will work to integrate the new feminist scholarship into representative survey courses in eight discipline areas. The first two issues include editorials; reports on workshops, conferences and lectures; book reviews; and resource lists.

Rites: For Lesbian & Gay Liberation. 1984- . 10/year. Single copy:  
\$1.75. P.O. Box 65, Station F, Toronto, Ontario M4Y 2L4, Canada. (Issue  
examined: v.1, no.3, July 1984)

In the third issue of this newspaper are articles on: the fifteenth anniversary of the Stonewall riots, a lesbian sexuality conference, pornography, lesbian alcoholics, and lesbian history; plus book, film, theater and music reviews.

Turn-of-the-Century Women. Summer 1984- . Ed.: Margaret D. Stetz.  
Semiannual. \$10. Single copy: \$6. c/o Margaret D. Stetz, Dept. of English,  
Wilson Hall, University of Virginia, Charlottesville, VA 22903. (Issue  
examined: v.1, no.1, Summer 1984)



Each issue of this new journal will offer a short selection (currently out of print) by a turn-of-the-century woman, articles from a range of disciplines, brief scholarly "Notes," and reviews of books or exhibitions. The first issue is fifty-six pages long, with a short piece by "George Egerton" (pseudonym); articles on autobiography and the Western woman, Mrs. Humphry Ward's anti-suffrage campaign, and Harriet Prescott Spoffard; a reminiscence of Millay; and three reviews.

Women's World. March 1984- . Quarterly. \$10 (indiv.); \$20 (inst.). Isis-WICCE, C.P.2471, 1211 Geneva 2, Switzerland. (Issues examined: no.1, March 1984 ["newsletter"]; no.2 [n.d.] ["dossier"])

Women's World is produced by Isis-WICCE (Women's International Cross-Cultural Exchange), an outgrowth of the original ISIS Women's International Bulletin (see ISIS International Women's Journal above). Women's World will appear four times a year, twice as a newsletter, and twice as a "dossier" or "report." The "Newsletter" publishes news of events, groups and publications about women worldwide; the "Dossier" publishes articles, papers and resources on the annual Isis theme ("communication" in 1984; "health" in 1985; and "technology" in 1986); and the "Report" presents the experience of the WICCE Exchange Programme.

## SPECIAL ISSUES OF PERIODICALS

The American Historical Review v.89, no.3, June 1984: "Women's History Today." \$43 (inst.). Single copy: \$10. American Historical Association, 400 A St., SE, Washington, DC 20003. (Issue examined)

Five articles: "The Evolution of White Women's Experience in Early America" (Mary Beth Norton); "The Domestication of Politics: Women and American Political Society, 1780-1920" (Paula Baker); "Depopulation, Nationalism, and Feminism in Fin-de-Siecle France" (Karen Offen); "No Angels in the House: The Victorian Myth and the Paget Women" (M. Jeanne Peterson); "The Contribution of Women to Modern Historiography in Great Britain, France, and the United States, 1750-1940" (Bonnie Smith).

Calyx: A Journal of Art and Literature by Women v.8, no.2, Spring 1984: "Bearing Witness/Sobreviviendo: An Anthology of Native American/Latina Art and Literature." Guest eds.: Jo Cochran, Diane Glancy, Mary Tallmountain (Native American literature); Bettina Escudero, Naomi Littlebear Morena, Kathleen Reyes (Latina/Chicana literature). \$10 (indiv.); \$15 (inst.). Single copy: \$4.50. P.O. Box B, Corvallis, OR 97339. (Issue examined)

This issue was two years in the making, created by a guest editorial board scattered across Oregon, Washington, Montana, California, Iowa and Oklahoma. The beautifully produced, 128-page issue offers poetry, fiction and art by Native American and Latina women. Among the contributors are Cherríe Moraga, Pat Mora, Julia Alvarez, Aleida Rodríguez, Anita Rodríguez, Wendy Rose, Paula Gunn Allen, Vickie Sears, Beth Brant, and Linda Hogan.

Denver Quarterly v.18, no.4, Winter 1984: "The Rhetoric of Feminist Writing." Guest ed.: Diana Wilson. \$10. Single copy: \$2.50. University of Denver, Denver, CO 80208. (Issue examined)

Articles on Rene Girard; Anne Sexton; psychoanalysis, feminism and

tragedy; Virginia Woolf; Emily Dickinson; Mallarme; Calderon; woman as saviour; Tootsie (the film); Edith Wharton; mothers and daughters; and Julian of Norwich, a fourteenth-century English mystic.

Environmental Review: An International Journal of History and the Humanities v.8, no.1, Spring 1984: "Women and Environmental History." Guest ed.: Carolyn Merchant. \$18 (indiv.); \$24 (inst.). Single copy: \$6. Robert C. Schultz, Managing Editor, Dept. of Philosophy, University of Denver, Denver, CO 80208-0195. (Issue examined)

Articles on paradigms of gender roles in subsistence economies; approaches to the study of women and landscape; four women nature writers; women of the progressive conservation movement, 1900-1916; and a bibliography on women and their environments.

Radical Teacher 24: "Gay & Lesbian Studies." \$4 (unemployed); \$8 (employed); \$11 (inst.). Single copy: \$3. P.O. Box 102, Kendall Square Post Office, Cambridge, MA 02142. (Issue examined)

Includes articles on private lives in the public classroom, Third World perspectives on lesbian literature, heterosexism and the classroom, and team teaching gay/lesbian literature, along with bibliographies and reviews.

Signs: Journal of Women in Culture and Society v.9, no.4, Summer 1984: "The Lesbian Issue." \$27.50 (indiv.); \$55 (inst.); \$20 (students). Single copy: \$7 (indiv.); \$13.75 (inst.). Signs, The University of Chicago Press, Journals Division, P.O. Box 37005, Chicago, IL 60637. (Issue examined)

More than two years in preparation, this special issue includes: articles by Esther Newton on the mythic mannish lesbian, Sharon O'Brien on Willa Cather, Martha Vicinus on English boarding-school friendships, and Kathleen M. Weston and Lisa B. Rofel on conflicts between workers and owners in a lesbian auto-repair shop; a theory for lesbian readers by Jean E. Kennard; a review essay by Bonnie Zimmerman on lesbian personal narratives; reports on the Cuban lesbian and gay male experience, and on discrimination against lesbians in the work force; book reviews; letters and comments; and archival notes.

## CEASED PUBLICATION

Bread & Roses: A Women's Journal of Issues and the Arts 1977-1984. Irregular. Bread & Roses, Inc., P.O. Box 1230, Madison, WI 53701. (Announced in v.3, no.2, 1984)

## ITEMS OF NOTE

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Headquartered in Manila, DEPTHNEWS WOMEN'S FEATURE SERVICE (DNWFS) supplies feature stories on women with a focus on Asia. It is part of a global features service network which grew out of UNESCO's call for a new international information order in the late seventies. The network was established to make available more background information and a more human perspective on development issues, to counterbalance prevalent "spot" news and disaster headlines. DNWFS supplies two stories per week on women's issues, which go to national newspapers in Asia and other regional and alternative

media subscribers along with a packet of newsfeature stories from the overall agency, Depthnews. Other women's feature services include Oficina Informativa de la Mujer (OIM) for Latin America; African Women's Features Service (AWFS); and Caribbean Women's Features Syndicate (CWFS). DNWFS may be contacted for further information at P.O. Box 1843, Manila, Philippines.

THE GOLDEN CRADLE: IMMIGRANT WOMEN IN THE UNITED STATES is a ten-part radio series produced by National Public Radio and now available on audio cassettes. Music, drama and narrative are combined to portray the history of women immigrants from the 1840s to the present. Two half-hour programs fill each cassette; cost is \$10.95 per cassette, plus \$1 postage. For further information, write: National Public Radio Cassette Publishing, 2025 M Street NW, Washington, DC 20036; phone: (800) 253-0808.

Garland Publishing, Inc. has recently introduced two new facsimile reprint series related to women. Edited by Susan Reverby, THE HISTORY OF AMERICAN NURSING is a thirty-two-volume series focusing on the era of "trained nursing" from about 1873 to 1950 (volumes published after 1950 are assumed to be relatively easy to locate). Five of the volumes have never before been published. MARRIAGE, SEX AND THE FAMILY IN ENGLAND, 1660-1800, edited by Randolph Trumbach, includes forty-four volumes which document the origins of the modern family, marriage and sexuality, largely through works of commentary rather than personal documents. Contact: Garland Publishing, Inc., 136 Madison Ave., New York, NY 10016; phone: (212) 686-7492.

MicroEd, an educational software producer out of Minnesota, is marketing its new WOMEN IN HISTORY software series this fall under the product name BookSoft. Available in Commodore, Apple Ie, II+ and Iic formats, the first two titles in the series are: WOMEN IN ANCIENT GREECE AND ROME and WOMEN IN MEDIEVAL/RENAISSANCE EUROPE. Suggested retail price for each package is \$79.95, and includes the software, student book, instructional software guide, and teacher's guide. For more information, call George Esbensen at 1-800-MICROED, or write P.O. Box 444005, Eden Prairie, MN 55344.

WOMEN'S TAPEOVER is a feminist digest of articles selected from the United Kingdom feminist press by blind and partially sighted women. Produced monthly, the digest takes articles from women-only publications for four of its twelve issues (subscription price is four pounds for twelve issues, three pounds for eight issues). Tapes are sent on a read and return basis, with reusable mailing containers and reversible labels. For more information, contact (in braille, print, or on tape): Women's Tapeover, c/o A Woman's Place, Hungerford House, Victoria Embankment, London, WC2, United Kingdom.

## WISCONSIN BIBLIOGRAPHIES IN WOMEN'S STUDIES

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Two new titles have been added to the series, "Wisconsin Bibliographies in Women's Studies." "Lesbian Literature, 1980-1983: A Selected Bibliography" is an updated version of a bibliography compiled by Margaret Cruikshank for her recently published book, New Lesbian Writing (Grey Fox Press, 1984). The 256-item listing is divided into three sections: Literature (indexed by genre); Criticism (indexed by subject); and Periodicals. Jeanne Fondrie created the indexing.

"New Reference Works in Women's Studies, 1983/84" was compiled by Susan Searing from works reviewed in Feminist Collections over the last year. This list is compiled annually in preparation for the University of Wisconsin Women's Studies Conference.

These bibliographies are available free of charge from: Women's Studies Librarian-at-Large, 112A Memorial Library, 728 State Street, Madison, WI 53706.

## BOOK REVIEWS

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### BLACK AND THIRD WORLD WOMEN WRITERS: A SELECTED READING, 1981-1984

#### Part I (1)

Jo Cochran, J.T. Stewart, and Mayumi Tsutakawa eds., Gathering Ground: New Writing and Art by Northwest Women of Color. Seattle: The Seal Press, 1984. 187p. ill. pap., \$6.95, ISBN 0-931188-19-9. LC 84-50806.

Paula Giddings, When and Where I Enter: The Impact of Black Women on Race and Sex in America. New York: Morrow, 1984. 408p. bibl. index. \$15.95, ISBN 0-688-01943-9. LC 84-60089.

Darlene Clark Hine, When the Truth Is Told: A History of Black Women's Culture and Community in Indiana, 1875-1950. Indianapolis: The National Council of Negro Women, 1981. 90p. ill. bibl. LC 81-184932.

Andre Lorde, Sister Outsider: Essays and Speeches. New York: The Crossing Press, 1984. 190p. bibl. \$16.95, ISBN 0-89594-142-2; pap., \$7.95, ISBN 0-89594-141-4. LC 84-1844.

Sage: A Scholarly Journal on Black Women. Spring 1984-. Editor: Patricia Bell-Scott. Semiannual. Subscriptions: \$15 (indiv.); \$25 (inst.). Single copy: \$8. Sage Women's Educational Press, Inc., P.O. Box 42741, Atlanta, GA 30311-9741. ISSN 0741-8639.

Barbara Smith ed., Home Girls: A Black Feminist Anthology. New York: Kitchen Table: Women of Color Press, 1983. 377p. bibl. ill. pap., \$10.95, ISBN 0-913175-01-1.

Alice Walker, In Search of Our Mothers' Gardens. New York: Harcourt Brace Jovanovich Publishers, 1983. 397p. bibl. \$14.95, ISBN 0-15-144525-7. LC 83-8584.

Occasionally I still encounter people who are unaware of the vitality with which black and Third World women have infused the contemporary stream of American writing, but the number of such persons is diminishing rapidly. As women at the bottom of the social scale take their pens in hand and boldly give voice to self-affirmation, it is no longer possible for the world to deny their existence or creativity. Respectable numbers of new books, as well as reprints of older works, are finding their way onto the shelves of bookstores and libraries, as the world of publishing becomes somewhat less impregnable to black and Third World women writers. (2)

Small white feminist presses like The Crossing Press and The Seal Press (and an occasional mainstream publisher) are beginning to pick up more work by these writers. In addition, authors can now turn to the new Kitchen Table: Women of Color Press, the first establishment to make an exclusive commitment to the works of women of color, nationally and internationally. Kitchen Table, a product of the 1980s, has already made a significant impact, having among its titles This Bridge Called My Back, edited by Cherrie Moraga, et. al., and originally published by the now defunct Persephone Press; Home Girls: A Black Feminist Anthology (reviewed below); and Narratives: poems in the tradition of black women, by Cheryl Clarke.

The increase in the number of new books by black and Third World women now permits reviewers of trends in the literature to examine works by disciplines and/or genres, even over relatively short periods of time. The overview here takes in a selected reading of seven representative literary and/or historical texts published between 1981 and 1984. (3) Six are books, one a journal. Two of the books bring together single-authored feminist essays and speeches by women who are also proficient in fiction and poetry; two are anthologies; two focus on black women's history; and the journal celebrates black women's scholarship.

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Andre Lorde's Sister Outsider: Essays and Speeches contains fifteen selections, ranging from Lorde's observations on the Soviet Union, which open the volume, to her reflections on the United States' invasion of Grenada in 1983, which close it. Among the other essays and speeches are forceful expressions of anger directed at social injustices, and personal revelations of aspects of the writer's vulnerabilities. Lorde fully understands and is not intimidated by society's devaluation of her status as a forty-nine-year-old black, lesbian, socialist mother of two -- and boldly articulates opinions and feelings regarding all aspects of the world in which she lives.

With the exception of the essays already mentioned, all of Lorde's selections were either previously published or delivered as speeches on various occasions. Many have been widely cited by black and white women. The value of the collection is that it gives easy access to the tough-minded, brilliant thinking for which Lorde has grown famous since the late 1960s. The book will be especially useful in the classroom. Those unfamiliar with her work will find much to think about in her emphasis on the causes and outlets of black women's angers, and in her indictment of the evils of racism, sexism, classism, heterosexism, and homophobia. Her discussions are honest and forthright, and her words transform a black woman's silence into language and action.

Ten years after she delivered a then spell-binding luncheon speech at a black women's conference at Radcliffe College, Alice Walker has collected sixteen years of her "womanist prose" (1966-1982) under the title of that talk: "In Search of Our Mothers' Gardens." The thirty-five pieces in the collection cover a wide field of interests. In the first part, there are essays on black literature and black literary figures; in the second, the pieces are more closely associated with events in the author's life; in the third, Walker gives us a sense of the firmness of her political positions; and in the fourth, she integrates her various concerns.

A distinguishing feature of In Search of Our Mothers' Gardens is its historical approach. Walker measures the dimensions of her life and those of all black women against major world events. Her own creativity has been nurtured by writers like Zora Neale Hurston, Jean Toomer and Buchi Emecheta; her political consciousness by the lives of activists like Martin Luther King, Jr.; her sensibilities by people like Coretta Scott King; and her commitment has been defined by her search for meaning in the significant issues of our times, from the Civil Rights Movement to the threat of nuclear war. On a more personal side, she shares such things as her sentiments on the writer-mother, and on the joys and frustrations of writing a Pulitzer prize-winning novel. In Search of Our Mothers' Gardens shows us a part of the story of Alice Walker's development as a black woman writer, but it also unfolds the ongoing saga of black women defining their identity in white America.

Both Lorde and Walker have produced books which illustrate, among other things, how deep are their roots in black women's traditions, and how concerned they are for black women's survival in a racist, sexist world. It is important to also note that while both are woman-centered, they do not minimize the oppression of black men in this country. Lorde's essay on raising a black son to become a black man is one of her most touching pieces, while positive images of black men are threaded through the pages of Walker's work. For many years the essay form in the black literary canon was pre-empted by James Baldwin and Ralph Ellison, but neither spoke for black women. Now black women use this genre too to speak loudly for themselves and their sisters.

The history of ordinary black women has only begun to be recorded in the last decade. Prior to this time, interest focused primarily on the lives of outstanding characters -- the Sojourner Truths and Harriet Tubmans of the race. But beginning with the appearance of documentary accounts of black women's lives in the early '70s (4), there has been a turn toward women who have been in the background, invisible to those who do not wish to see them.

Darlene Clark Hine's When the Truth is Told: A History of Black Women's Culture and Community in Indiana, 1875-1950 was written in cooperation with women from Hine's local chapter of the National Council of Negro Women, who collected the data for three years. Hine traces the history of black women in Indiana from the early settlement of blacks in that state in the eighteenth century to the school desegregation era in the late 1940s. Her discussion takes in the roles of women in the church, and their activities in the black women's club movement. Black women had few opportunities for visible leadership in the church, but performed many necessary functions. They were the ones who propelled that institution into much-needed welfare service work. In the club movement, they concentrated on self-improvement and community health issues. Later in the 1940s, Indiana black women were in the forefront of the NAACP's successful struggle for school desegregation in that state. Hine has documented this history through the lives and activities of many individual Hoosier women, who, until now, have been unrecognized by history.

Paula Giddings takes the wide view of black women's history in When and Where I Enter: The Impact of Black Women on Race and Sex in America, a comprehensive interpretive discussion of the subject. (5) As is apparent from its audacious title, the work's main argument is that black women have never been the helpless and hapless victims of society that history often portrays them to be. On the contrary, they have always resisted racism and sexism, and have had significant impact on the world in which they live.

While Giddings discusses the lives of many successful black women in the pages of her book, the story is less that of individual women than of collective achievement. The book has three sections. The first traces the period from slavery to the eve of World War I; the second, the time embraced by two world wars; and the third takes in the era from the 1940s to Shirley Chisholm's presidential campaign. The development of the narrative follows a pattern of rising consciousness, sophisticated strategies for survival, and active challenge to the status quo. Among the topics which receive careful and sensitive treatment in this book are the history of relations between black and white women since the early nineteenth century, and those between black women and men, especially since the contemporary Civil Rights Movement. When and Where I Enter is a work whose time is right. It will be immensely valuable to anyone interested in American history, black history, or in women's history.

Barbara Smith's "Toward a Black Feminist Criticism" of the mid 1970s, Conditions: Five; The Black Women's Issue, which she edited with Lorraine Bethel in 1979, and All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave, edited with Gloria T. Hull and Patricia Bell-Scott in 1982, are premier documents of the black feminist movement. Once again Smith has attempted to lead the way, this time with Home Girls: A Black Feminist Anthology, one of the first titles to come out of Kitchen Table: Women of Color Press, which she co-founded. Smith's political commitment and untiring work in the interests of black feminism can never be overemphasized.

Many of the names among the thirty-four contributors to Home Girls are already well known to readers familiar with Conditions: Five, as nineteen of the Conditions articles are reprinted here. In fact, according to Smith, "The idea for Home Girls originated in my desire to insure that Conditions: Five, The Black Women's Issue would continue to be available in permanent form" (p.xlviii). Home Girls will be useful to students in women's studies courses, both on the introductory and more advanced levels, as well as to the general reader.

Smith's introductory essay stands on its own as a very important black feminist statement; her explanation of the title of the work is especially poignant. Almost bereft of family (and most of her immediate family members were women), Smith identifies her innermost longing with the need for home. She notes that the black community's often-hostile reaction to lesbians has been a source of major tension for many of the women in this book (6), and makes a plea for black-community acceptance of black lesbians, whom she rightly insists are also home girls.

All literary genres are represented in this anthology. I was especially moved by several short works of fiction, including "Cat," by Julie Carter, and "Miss Esther's Land," by Barbara Banks. Neither of these pieces was in Conditions: Five. I was also impressed by two "conversations" in the book: one between Smith and Cenen, an Afro-Puerto Rican, and the other between Smith and three other women, including an Afro-Caribbean. In these we have an opportunity to see and appreciate the heroic effort that black feminists are making to bridge the distance that separates Third World women from each other. I find this an important anthology, and I am sure it will take its place alongside Smith's earlier trailblazing work.

Gathering Ground: New Writing and Art by Northwest Women of Color has less

of the intensity one feels in Home Girls, but is an important book in its own right, with a strong feminist impulse. This volume includes pictures of masks, fiber constructions, pen and ink drawings, and charcoal drawings among its literary pieces. The contributors comprise a veritable United Nations of Third World women, and the execution of this work speaks eloquently to the new and developing cooperation between black and Third World women.

I was impressed by the smoothness of the anthology. Considering the variety of backgrounds among the writers and artists, I expected a degree of cacophony, and was surprised instead by the symphony of harmonic voices. Many of the twenty-six authors are new to the general public, but the book does not suffer for this. There is no lack of imaginative skills, and the potential of the group is impressive. Issued by a small Northwest feminist publisher -- The Seal Press -- Gathering Ground is an attractively packaged book. Like Home Girl, it should find its way into many classes, where it will open up new avenues of awareness for the students who are fortunate enough to come into contact with it.

The editorial of the premier issue of Sage: A Scholarly Journal on Black Women outlines ambitious goals. This new organ, to be published twice yearly, will carry articles, essays, in-depth interviews, and reviews of books, films, exhibits, and research projects by and about black women. It is an interdisciplinary journal which aims to promote black feminist studies, and to disseminate new information on black women to a broad audience. Each issue will have a focus, and feature at least one black woman who will symbolize that focus.

The first issue of Sage concentrates on education and pays tribute to Mary McLeod Bethune and Jeanne Noble. It gives an overview of black women's education, historical perspectives on the educational experiences of black women in Africa and America, and looks at contemporary public schools through the eyes of a black woman administrator and a black woman researcher. There is also an interview with Willa P. Player, the only black woman to head a black women's college (Bennett College, 1955-1966).

The presence of Sage is welcome, and the journal holds the promise of a much-needed outlet for black women scholars. If it succeeds, it will be the first scholarly publication of its kind in which black women manage all the functions and control the out-flow of information on black women. The journal's interdisciplinary approach will permit women in different fields to interact with each other, thereby enriching the scholarship that appears in its pages. We look forward to subsequent issues of this journal with the hopes that such a bold new venture will have a huge success.

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This overview covers only a selection of the works on black and other Third World women that have appeared between 1981 and 1984. Also, it comprises only works produced by women of these groups. This is not to trivialize the good work in this field by others, which continues to be done. Dorothy Sterling's We Are Your Sisters: Black Women in the Nineteenth Century is a worthy example of such work. Other books on black women, but not by black women, include Phillis Wheatley and Her Writings, by William H. Robinson, and Three Who Dared: Prudence Crandall, Margaret Douglass, and Myrtilla Miner: Champions of Antebellum Black Education, by Philip S. Foner and Josephene F. Pacheco. We welcome the attention that black women's lives



are attracting from white and/or male scholars and writers in the academy and in the world of publishing, and we hope that it continues to grow and flourish. At the same time, the upsurge in the writings produced by black and other Third World women, and their use of publication possibilities outside of traditional outlets, bode well for the development of an authentic critical canon surrounding the lives and experiences of these women.

-- Nellie McKay

[Nellie McKay is Associate Professor of Afro-American literature, UW-Madison. She is spending the calendar year 1984 as a National Research Council Fellow (funded by the Ford Foundation) at the W.E.B. DuBois Institute at Harvard University. Her book, Jean Toomer, Artist: A Study of His Literary Life and Work, 1894-1936, was published by the University of North Carolina Press, Chapel Hill, in August 1984. McKay is currently working on a critical study of twentieth-century autobiographies of black women.]

#### NOTES

<sup>1</sup> Part II of this review will appear in FC v.6, no.2, Winter 1985, and will focus on new autobiographical works by black women.

<sup>2</sup> For information on the growth of black women's publications from 1970-1981, see "A Rising Tide: A Review of Selected Books By and/or About Black Women, 1970-81" in Feminist Collections, v.3, nos.3 and 4 (Spring and Summer 1982).

<sup>3</sup> Claudia Tate's Black Women Writers at Work, which I initially intended to review here, will be discussed by Agata Nesaule in the Winter 1985 issue of Feminist Collections.

<sup>4</sup> See Gerda Lerner, Black Women in White America: A Documentary History (New York: Pantheon Books, 1973); Bert James Loewenberg and Ruth Bogin, Black Women in Nineteenth-Century American Life: Their Words, Their Thoughts, Their Feelings (University Park: Pennsylvania State University Press, 1976); Dorothy Sterling, Black Foremothers: Three Lives (Old Westbury, NY: Feminist Press, 1979) and We Are Your Sisters: Black Women in the Nineteenth Century (New York: Norton, 1984).

<sup>5</sup> For a full review of When and Where I Enter: The Impact of Black Women on Race and Sex in America, see my "Movers and Shakers" in The Women's Review of Books, v.1, no.12 (September 1984), pp.10-11.

<sup>6</sup> Most but not all of the contributors to this volume identify themselves as black lesbian feminists. Exceptions include June Jordan and Alice Walker.

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RECENT AND SELECTED FEMINIST SCHOLARSHIP ON AUTOBIOGRAPHYReference

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. indexes. \$37.50, ISBN 0-8108-1588-5. LC 82-10813.

Mary Louise Briscoe, ed, American Autobiography, 1945-1980: A Bibliography. Madison: University of Wisconsin Press, 1982. 365p. index. \$30.00, ISBN 0-299-09090-6. LC 82-70547//r83.

Carolyn H. Rhodes, ed, First Person Female American: A Selected and Annotated Bibliography of the Autobiographies of American Women Living After 1950. Troy, NY: Whitson, 1980. 404p. (American notes & queries supplement; v.2) index. \$28.50, ISBN 0-87875-140-8. LC 80-125665//r81.

Series

Annette K. Baxter, ed, Signal Lives of Women. 51 vols. New York: Arno Press, 1980. (Now handled by The Ayer Co., P.O. Box 958, Salem, NH 03079)

Criticism

Margaret Cruikshank, "Notes on Recent Lesbian Autobiographical Writing," Journal of Homosexuality 8, no.1 (Fall 1982), 19-26.

Estelle C. Jelinek, ed, Women's Autobiography: Essays in Criticism. Bloomington: Indiana University Press, 1980. 274p. bibl. \$25.00, ISBN 0-253-19193-9; pap., \$9.95, ISBN 0-253-20241-8. LC 79-2600.

Barbara Johnson, "My Monster/My Self," Diacritics 12, no.2 (Summer 1982), 2-10.

Mary G. Mason, "The Other Voice: Autobiographies of Women Writers," in Autobiography: Essays Theoretical and Critical, ed. James Olney (Princeton, NJ: Princeton University Press, 1980), pp.207-235. \$33.00, ISBN 0-691-06412-1; pap., \$11.50, ISBN 0-691-10080-2. LC 79-17556.

Nancy K. Miller, "Women's Autobiography in France: For a Dialectics of Identification," in Women and Language in Literature and Society, ed. Sally McConnell-Ginet, Ruth Borker, Nelly Furman (New York: Praeger, 1980), pp.258-273. \$33.95, ISBN 0-03-057892-2; pap., \$15.95, ISBN 0-03-057893-0. LC 80-20816.

Autobiographical writings -- including narratives, journals, diaries and letters -- have been elevated to a privileged status by many United States feminist scholars. These autobiographical writings are considered to reflect unambiguously and truthfully the "voice of personal experience" (Mary Louise Briscoe, p.ix). Most of the works under review here espouse this view. Language is rarely mentioned (although style sometimes is) as a problem to be investigated. Autobiography is presented as an unproblematic and useful genre providing us with pride in our lost heritage and an affirmation of our diversity in unity. Feminist scholarship has encouraged the reissuing of neglected autobiographical texts and the writing of new autobiographical

texts, particularly those by hitherto silent groups: women of color and lesbians.

Within the same historical context, however, autobiography has been a focus of discussion concerning the ontological status of the subject, the fictitious aspects of identity and the ideologies implicit in the conventions of storytelling. Theoretical writings by Benveniste, Lacan, Barthes, Derrida, and Foucault inform those critical positions that emphasize the inevitable reproduction of stereotypes in texts that imitate realistic modes of storytelling, in readings that make no attempt to problematize language, to see it as a historical and symbolic context with, so to speak, a life of its own. (1)

My own reading of recent United States feminist discourse on autobiography has involved moving between the common sense belief in the transmission of an experience that exists outside language and a critique of that belief. It is no longer desirable to separate the study of women's autobiography, reinvigorated in the United States since the late 1960s by the feminist inquiry, from the study of auto-bio-graphy, reinvigorated in Western Europe and the United States since the late 1960s by the structuralist and poststructuralist inquiries.

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It is in the forwards and the prefaces to the reference works reviewed here that the belief in a continuing women's experience and its presence in autobiography is stated most explicitly. Patricia Addis, in Through a Woman's I, presents 2,217 titles for the period 1946-1976. She includes under autobiographical writings letters, diaries, journals, memoirs, reminiscences and travel accounts. The entries focus on the contents of the life: "She tells of her marriage.... She explores a series of significant changes in her life.... She presents herself as typical.... She is widowed.... She writes with nostalgia...."

In American Autobiography, 1945-1980, Mary Louise Briscoe lists 5,008 titles, with women authors' names indicated by an asterisk within the text. Here, too, autobiography is defined to include memoirs, diaries, journals and letters. Briscoe's introduction contains a well-formulated diagnostic statement on the importance of autobiographical writings, one to which most United States feminist critics would subscribe:

Faced by the confusion of modern life, both general and scholarly readers have turned to the voice of personal experience in order to better understand contemporary culture. Scholars in many humanistic fields (e.g., American Studies, Literature, Women's Studies, Black Studies, and Social History) have begun to recognize autobiography as an important art form. (p.1)

This bibliography also includes a subject index with references to "important personal experience and life style...historic events...historic periods...significant friends and colleagues...ethnic backgrounds...etc."

Carolyn H. Rhodes in her "Forward" to First Person Female American emphasizes the feminist (collaborative and cooperative) process through which this bibliography of 333 works by 224 "American" women was compiled by 114

women and men. In the "Preface," Rhodes insists on the urgency of the project, the need, in women's studies, for this bibliographical tool. She is very explicit about the political intentions of the project: the period covered was chosen deliberately in order to consider the effect of the present feminist movement on women's lives; the particular corpus was selected in the hope that presenting "the lives of real women as told by themselves will counterbalance some of the negative images of women which are so prominent in the fiction traditionally assigned for students to read" (pp.xx-xxi). As in the other bibliographies, the entries here emphasize the "author's search for identity." However, along with a content summary there is also an evaluation of the book's usefulness for women's studies and a survey of the book's critical reception. FPFA also includes a list of topics of interest to women's studies. It is an excellent introduction to a United States feminist perspective on autobiographical writing and the critical discourse that extols it.

I have included as the conclusion to the section on bibliographical reference works, the brochure that announces the fifty-one volumes of Signal Lives: Autobiographies of American Women. Baxter's critical discourse resembles that of the bibliographers:

Women's autobiographies expose worlds of feeling and experience, aspiration and achievement that are rarely found elsewhere.... The authentic voices of women speaking to their successors in the present have a striking power to persuade. That power resides in the close communion women needed to maintain with the deeper currents of life. Autobiography has been perhaps their most effective means of expressing this communion and through it, celebrating one of the special continuities of human experience.

The sample bibliographical entries that follow present resumes of the content of life events -- the elements of the story -- with no concern for the discourse. "Experience" continues to be the key word.

The majority of the fourteen critical essays in Women's Autobiography reiterate the same assumptions about women's experience that pervade the bibliographies. Editor Estelle Jelinek insists on the difference between women's autobiography and the male tradition. (2) The difference in texts produced is understood to represent the difference in women's and men's lived experience. There are, however, several critical essays in this collection that do more than Jelinek would have them do, proposing an analysis that subverts existing academic categories. I should like to focus on two of these essays.

In "Gertrude Stein and the Problem of Autobiography," James E. Breslin deals with a question fundamental to Stein and to autobiography. This is the notion of identity, which Stein rejects as an artificial construction. Breslin analyzes how The Autobiography of Alice B. Toklas both admits and transcends the category of self and identity: "Gertrude Stein does not have an identity; in attempting to present her 'self' she created in The Autobiography of Alice B. Toklas a book with an elusive center and a discontinuous design" (p.152). Neither Jelinek nor Breslin raises the question of how undoing the concept of identity might be useful to a feminist analysis. This is an area which feminist critics interested in autobiography might be encouraged to pursue.

In a similar fashion, Annette Kolodny in her essay, "The Lady's Not for Spurning: Kate Millett and the Critics," goes beyond descriptive or prescriptive criticism to analyze the critical reception given Kate Millett's autobiography. Kolodny weaves the many meanings of "flying" into a theoretical proposition on the "determination to push aside the accepted boundaries of narrative content" (p.249). Although her argument also relies on the presupposition that women and men live different lives and therefore write different kinds of books, Kolodny is sensitive to questions of literary convention, processes of reading and cultural definitions. She proceeds by means of analysis and is not satisfied with assertions.

The autobiographies discussed in Women's Autobiographies are by literary and/or politically active women and range from the seventeenth through the twentieth centuries. Because of the tendency to mask language with experience, these differences between the women autobiographers are sometimes erased.

There are four other articles published since 1980 that I would like to mention. They make significant contributions to recent feminist scholarship on autobiography, and they persist, each in its own way, in making critical distinctions and unexpected connections.

Mary G. Mason's "The Other Voice: Autobiographies of Women Writers" analyzes the autobiographical writings of Margaret Cavendish (Duchess of Newcastle), Julian of Norwich, Margery Kempe and Anne Bradstreet. Working on the assumption that males and females have different experiences, Mason observes patterns in these early autobiographies that differ from the traditional Augustinian or Rousseauist paradigms, especially in the relation to the "other." She maintains that in women's autobiographical writing, "The disclosure of female self is linked to the identification of some 'other'" (p.210).

Nancy K. Miller's "Women's Autobiography in France: For a Dialectics of Identification" provides a critique of Philippe Lejeune's indifference to gender in his L'Autobiographie en France (1971), and asks the question, "Is there a specificity to a female retrospective, and where will it make itself felt?" (p.260). Miller focuses on the relationship to writing of four women writers (George Sand, Daniel Stern, Colette and Simone de Beauvoir), positing in each female autobiographical text, "the transcendence of the feminine condition through writing" (p.256). Gender and genre are inextricably entwined:

The cogito for Sand, Stern and Beauvoir thus would seem to be: I write therefore I am. Writing -- for publication -- represents entrance into the world of others, and by means of that passage a rebirth, access to the status of autonomous subject. The textualization of a female 'I' means escape from the sphere inhabited by those 'relative beings' (as Beauvoir has characterized women) who experience the world only through the mediation of men. To write is to come out of the wings and to appear, however briefly, centre stage. (p.266)

Miller's closing suggestion is that we read dialectically the autobiography with the fiction together as text, as does Germaine Brée in her essay on

George Sand, "Fictions of Autobiography." (3)

This tendency to disrupt the matter under discussion and to take risks (and make leaps) in one's own writing is also present in Barbara Johnson's article, "My Monster/My Self." She reads Mary Shelley's Frankenstein, Nancy Friday's My Mother/My Self and Dorothy Dinnerstein's The Mermaid and the Minotaur as autobiographies and argues that "what is specifically feminist in each book is directly related to this struggle for feminine authorship" (p.3). Her conclusion puts the question of autobiography in terms of a relationship to the question of mothering and the question of the woman writer.

The problem for the female autobiographer is, on the one hand, to resist the pressure of masculine autobiography as the only literary genre available for her enterprise, and, on the other, to describe a difficulty in conforming to a female ideal which is largely a fantasy of the masculine, not feminine, imagination. The fact that these three books deploy a theory of autobiography as monstrosity within the framework of a less overtly avowed struggle with the new material of the author's own lives and writing is perhaps, in the final analysis, precisely what is most autobiographically fertile and telling about them. (p.10)

The autobiographies thus also become "textual dramatizations" of the problems inherent in the monstrosity of parenthood and selfhood and of the diverse ways in which monsters are re-produced.

Margaret Cruikshank's "Notes on Recent Lesbian Autobiographical Writing" performs a very different function from the articles by Mason, Miller and Johnson, and brings us back, with an expanded content, via Kolodny, to the reference bibliographies. Cruikshank is eager to share with her readers the excitement of a new field that barely existed before 1980. She lists those texts by women of color and by white women that have been published during the past four years in which the first person singular refers to itself as lesbian. Cruikshank's theme is that the oppressed who have a privileged point of view should write their experience and that furthermore they are doing just that. This is no time, the narrator implies, for problematizing. This is the time to write it out. The wealth of recent lesbian autobiographical writing is presented as one of the important effects produced by a "full decade of feminism" (p.20).

Recent feminist scholarship on autobiography is, on the one hand, resurrecting, cataloguing and keeping track of those texts by women that have been relegated to the margins and, on the other, it is problematizing and theorizing about those categories that have produced margins. Although I sometimes wish that both activities were being carried out in the same text, it is a pleasure to bring them together in the space provided by Feminist Collections.

-- Elaine Marks

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writers and the feminist inquiry.]

## NOTES

<sup>1</sup> I should like to refer the reader to five articles that confront the historical and epistemological position of autobiography and perform theoretical de-constructions of an unexamined concept of autobiography: Paul DeMan, "Autobiography as De-facement," Modern Language Notes 95, no.5 (December 1979), 919-930; Michael Ryan, "Self-Evidence," Diacritics 10, no.2 (Summer 1980), pp.2-16; Michael Sprinker, "Fictions of the Self: The End of Autobiography?" in Autobiography: Essays Theoretical and Critical, ed. James Olney (Princeton: Princeton University Press, 1980), pp.321-342; Candace Lang, "Autobiography in the Aftermath of Romanticism," Diacritics 12, no.4 (Winter, 1982), pp.2-16. Susan Stanford Friedman raises some of these same questions in "Theories of Autobiography and Fictions of the Self in H.D.'s Canon," a paper presented at the M.L.A. December, 1983.

<sup>2</sup> Jelinek also takes pains to assure readers that the collection is not uniformly feminist in viewpoint: "While some of the essays reflect the critics' feminist sympathies, the anthology as a whole supports no particular philosophy, and all the essays are written in the spirit of academic objectivity, describing rather than prescribing" (p.xi). This apology for explicitly "feminist sympathies" and insistence on "academic objectivity" as description betrays the fundamentally apolitical and atheoretical stance of the anthology.

<sup>3</sup> Germaine Brée, "Fictions of Autobiography," Nineteenth-Century French Studies 4, no.4 (Summer 1976), pp.438-449.

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