



FEMINIST COLLECTIONS

A QUARTERLY OF WOMEN'S STUDIES RESOURCES

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(Compiled by Ingrid Markhardt)

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FROM THE EDITORS

FROM THE NEW LIBRARIAN

by Phyllis Holman Weisbard

I would like to introduce myself to you in brief in this editorial space and, I hope, more in person, as I begin to travel about the state. Having grown up in Green Bay and graduated from UW-Madison in 1968, I don't anticipate having much trouble finding my way around Wisconsin, even when it is snowing.

Like many women, I have "composed a life," to use Mary Catherine Bateson's wonderful phrase, from many strands, interests, opportunities, and tugs. It is not an easy task to bring them together in a coherent statement. I've studied (B.S. in American Institutions, UW-Madison, 1968, M.Ed. in Health Education, Boston University, 1974, M.A. in Library and Information Studies, UW-Madison, 1991, plus graduate work in Jewish Studies at Hebrew University, Jerusalem, 1968-69 and at Harvard, 1970-71); I've administered (a health screening project for the elderly, social/cultural programming at Harvard Hillel Society, and a Jewish Law collection at New York University Law Library); I've published (a 558-page volume, *Jewish Law: Bibliography of Sources and Scholarship in English*, 1989, and two articles); I've taught (nutritional concepts to paraprofessional aides, health promotional activities for senior citizens, how to negotiate libraries, and Hebrew language courses); I've served as a librarian (Library of Congress, Yale University, Jewish Theological Seminary, New York University); and I've married (Alan J. Weisbard of the Law and Medical School faculties, UW-Madison), mothered (Talya, age 13, and Ari, age 10), and moved (Green Bay - Madison - Jerusalem - New Haven - Cambridge - New Haven - Dallas - Washington - Montclair, NJ - Princeton Junction, NJ - Madison).

From this "composition," I would like to pluck out the feminist strands for a bit of further explanation. My interest in women's studies goes back to my undergraduate days. As a junior American Institutions major in 1967, my reading of the recently published *Feminist Mystique* in Professor William O'Neill's course was a powerful influence shaping my view both of myself and of American society. While it was not then possible

to pursue studies in the area, I did participate in consciousness-raising groups and events such as the International Women's Year National Conference in Houston in 1977. My main interests in women's issues have been the evolving role of women in Judaism, women's health, and the needs of older women.

The status of women in Jewish life has been a primary concern for me. I have participated in national conferences of Jewish feminists where we looked at ways to take on religious roles long reserved for men and explored the meaning of feminist spirituality. I have myself taught women in several synagogues who were taking on liturgical leadership, and we continue to explore ways to enhance our spiritual lives from a feminist vision. My recently published bibliography on Jewish law also includes a major section addressing the status of women in Jewish law.

My interests in women's health and issues relating to older women are both personal and professional. At the personal level they range from the needs of my adolescent daughter through the health and well-being of my many elderly friends. I served on a parent committee that wrote a family life education curriculum for the public schools in Montclair, New Jersey, and was a volunteer counselor for Planned Parenthood. When I directed the mobile health screening and education program for senior citizens, I coordinated the efforts of a dedicated cadre of older volunteers, most of whom were retired women (many of them living alone). I became intimately aware both of their needs for self-expression and of the talent and commitment that made them vital contributors to the success of the project.

I am truly thrilled with the opportunity to interweave these strands, together with so many others from my life's composition, into the position of Acting Women's Studies Librarian for the University of Wisconsin System. There is one additional matter with which I would like to close. When then First Lady Rosalynn Carter addressed the National Women's Conference, I remember that she paid tribute to her predecessors Lady Bird Johnson and Betty Ford, both of whom were also in attendance. She thanked Mrs. Johnson, the

champion of highway beautification, for leaving behind a legacy that "blooms with the seasons and inspires us all to enjoy, cherish and want to improve our environments." She praised Mrs. Ford both for publicly discussing her breast cancer, which prompted numbers of people to seek help and information about cancer, and for setting an example through her enthusiastic style as First Lady. I, too, wish to pay tribute to my predecessor, Sue

Searing. She has left behind a legacy of excellent, prolific publications, outstanding network and institution-building, and a boundless, enthusiastic dedication to furtherance of the goals of the Women's Studies Consortium. Along with our first-rate staff, I hope to continue the growth of the publications and projects that Sue has so ably inspired, and to meet the challenges of new opportunities for development of our program.

FROM THE DEPARTING LIBRARIAN

by Susan Searing

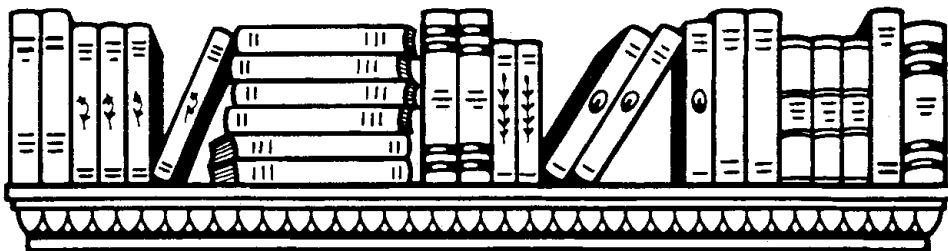
When a delegation of Russian feminist scholars recently visited Wisconsin, under the sponsorship of the UW System Women's Studies Consortium, I dusted off my Russian dictionaries and tried to regain the language skills I acquired during college. In actual conversation, I discovered that my spoken Russian had a quaint formality to it. For example, I'd always said "Do svi-DAN-ye" for "goodbye." Roughly, it means "until we meet again." But the Russians taught me the breezier word "pah-KA," which simply means "for now."

Regardless of the language, goodbyes are never easy -- even when one isn't going far. On October 1, I took a leave of absence from the position of UW System Women's Studies Librarian. I now serve as Acting Deputy Director and Assistant Director for Public Services in the General Library System at UW-Madison. The new assignment will extend through June 1992 and possibly longer. I've been replaced by Phyllis Holman Weisbard, Acting Women's Studies Librarian, who introduced herself above. The office

staff -- Linda Shult, Ingrid Markhardt, and Carolyn Wilson -- remain on board. Aided by hardworking student assistants, they'll continue to produce *Feminist Collections* and the other publications.

Fortunately, my new job allows me to stay involved in some aspects of Women's Studies librarianship. I continue my responsibilities as the selector of social science materials on women and gender in Memorial Library. From time to time, I intend to contribute to *Feminist Collections*. Some backlogged writing projects and overdue book reviews are still tugging at my conscience. And in my new capacity, I have administrative and budgetary oversight of the UW System Women's Studies Librarian, along with several other units.

After nine years as the Women's Studies Librarian, switching jobs is quite challenging. The many supportive friends I've made within Women's Studies programs and departments in the UW and the colleagues I've been privileged to work with nationwide mean so very much to me at this juncture in my career. See ya later! Stay in touch! Pah-KA!



BOOK REVIEWS

RETHINKING GENDER IN FEMINIST ANTHROPOLOGY

by Sharon Tiffany

Sandra Morgen, ed. *GENDER AND ANTHROPOLOGY: CRITICAL REVIEWS FOR RESEARCH AND TEACHING*. Washington D.C.: American Anthropological Association, 1989. 462p. ill. bibl.

Joan M. Gero and Margaret W. Conkey, eds. *ENGENDERING ARCHAEOLOGY: WOMEN AND PREHISTORY*. Cambridge, MA: Basil Blackwell, 1991. 418p. bibl. index. \$59.95, ISBN 0-631-16505-3; pap., \$21.95, ISBN 0-631-17501-6.

Peggy Reeves Sanday and Ruth Gallagher Goodenough, eds. *BEYOND THE SECOND SEX: NEW DIRECTIONS IN THE ANTHROPOLOGY OF GENDER*. Philadelphia: University of Pennsylvania Press, 1990. 359p. bibl. index. \$36.95, ISBN 0-8122-8257-4; pap., \$16.95, ISBN 0-8122-1303-3.

During the last two decades, feminist inquiry in anthropology has demonstrated both intellectual vigor and theoretical diversity that has challenged established paradigmatic assumptions about sex and gender relations. The three volumes reviewed in this essay present a variety of feminist frameworks within a discipline that incorporates biological, social-scientific, and humanistic perspectives.

Gender and Anthropology: Critical Reviews for Research and Teaching is the result of a three-year project, funded by the U.S. Department of Education, bringing together experts to develop a guide "to help teachers of undergraduate anthropology incorporate the new scholarship on women and gender into their courses, particularly introductory courses" (Morgen, p.12). Researchers and students in fields other than anthropology will also find this work an invaluable resource for its summaries of feminist scholarship in major areas of the discipline (human evolution, primatology [studies of monkeys and apes], archaeology, linguistics, and socio-cultural anthropology). *Gender and Anthropology* includes extensive bibliographies (some annotated) and frequently creative "student components" designed to assist instructors in

formulating classroom exercises for discussion and assignments.

Adrienne Zihlman's chapter on human evolution exemplifies the strength of this volume. Zihlman discusses the paradigmatic challenge of the "Woman the Gatherer" model as "countertheme" to the androcentric "Man the Hunter" model "in order to generate an image of women as active and autonomous participants in the evolutionary process and in early hominid society" (p.21). Zihlman's course components provide useful student exercises, such as examining images of prehistoric men and women depicted in texts, films, and the popular press.

Linda Marie Fedigan's and Laurence Fedigan's incisive chapter on feminist scholarship in primatology summarizes the history of archetypal shifts away from research on male dominance hierarchies. The authors cite parallels between the development of primate studies and ethnography, in which women researchers were responsible for bringing female primates and women of non-Western societies "center stage" from their previous marginalized existence as invisible breeders.

Most of the chapters on socio-cultural anthropology in *Gender and Anthropology* are organized by geographical area (e.g., Native America, the Caribbean, Latin America, and China). Contributors review a host of topics, including the participation of Asian and Latin American women in the international division of labor, poverty and the female-headed household in the Caribbean, and gender variance.

An outstanding contribution to this section of the book is Sondra Hale's chapter, which addresses gender bias in Middle East scholarship and its consequences for women -- notably the "overemphasis on Islam as a cultural determinant of Middle Eastern women's behavior and status" and use of conceptual dichotomies that define women as domestic and shameful, men as public and honorable (p.247). Pervasive Western biases concerning Islamic law, the veil, and female circumcision continue to inform Western scholarship and the popular media about Middle

Eastern women "enduring a universal and uniform state of subjugation" (Hale, p.247).

Though scholars, instructors, and students will find *Gender and Anthropology* an immensely useful resource, such ambitious projects are not without their weaknesses. Whether the project's "mandate" to "foster change in introductory courses in U.S. colleges and universities" will be achieved is problematic (Morgen, p.13). This anthology, like most, also suffers from uneven treatment. The chapters on socio-cultural anthropology vary in their treatment of issues, quality of curricular exercises, and usefulness of bibliographic annotations.

Despite the book's hefty size, this reader is dismayed by what it does *not* include. Sandra Morgen's introduction acknowledges the absence of European anthropologists and indigenous voices, thus reflecting the volume's overwhelming North American bias. Moreover, financial constraints resulted in omission of important cultural regions, notably the Arctic, Europe, North Africa, and most of Oceania.

Clearly, some contributors are prepared to radicalize the paradigmatic foundations of their field; others appear to have looked over the precipice and stepped back from the embrace of a feminist transformation.

Engendering Archaeology is an exciting, long-overdue collection for readers who wondered why no archaeology of gender developed during the decades of feminist research within other areas of anthropology, history, and related fields. According to the editors: "By the mid 1980's it was no secret that archaeology was lagging far behind our sister disciplines in getting even exploratory research about women onto our analytical and interpretive stages, where women are explicitly sought as sociocultural subjects" (p.xi).

The issues of transforming the models, methodologies, presumptions, and agendas of "Mainstream" archaeological inquiry inform this challenging, occasionally dense, volume. The editors

confront the "tensions" entailed in applying feminist frameworks to archaeological inquiry, which is "demonstrably androcentric in its sociopolitics...and in its discourse and interpretive results" (Conkey and Gero, p.7). This tension is evident throughout the book. Clearly, some contributors are prepared to radicalize the paradigmatic foundations of their field; others appear to have looked over the precipice and stepped back from the embrace of a feminist transformation.

Margaret Conkey's chapter brilliantly illustrates how gender relations can be "read" from the archaeological record, using the tool inventory of Upper Paleolithic gatherer-hunters who lived about 17,000 to 10,000 years ago in Europe. Conkey leads the reader through a fascinating road of discovery as she discusses the "functionally-loaded terms" for artifacts, derived from 19th-century classifications that delegate certain tools (scrapers and harpoons) and associated activities (hunting and leadership) to men (p.74).

Conkey skillfully demonstrates how women emerge from the shadowy margins of prehistoric social and economic life. She considers significant the high densities of bone and antler tools -- tools associated with cordage, line-making, and needles - - excavated at the Late Magdalenian site of Cueto de la Mina (Asturias), Spain. These technologies and industries, relegated to women by archaeological typologies and thus ignored in a dominant discourse that emphasizes men's work, reveal a wide variety of productive activities and tool-making possibilities associated with women.

"Why have archaeologists produced a prehistory of genderless, faceless blobs?" asks Ruth Tringham (p.97). Issues of gender were pushed aside as "unvalidated and unvalidatable" in the archaeological quest for the grail of "hard" scientific method and legitimacy:

Explicit statements on the role of men and women in any walk of prehistoric life have virtually ceased to be presented by any archaeologists who wanted to be accepted by the archaeological Establishment of the dominant cultures of the West (Tringham, p.97).

The last section of *Engendering Archaeology* addresses the problems of a gendered re-reading of the ambiguities and contradictory representations of prehistoric women in texts, art, architecture, and other materials. Russell Handsman escorts the reader on a compelling tour of a British museum's special show on "The Art of Lepenski Vir" (excavated from prehistoric sites along the Danube River in Yugoslavia). Handsman analyzes exhibits that "discovered" women "in all the most familiar social, mythical, and sexual places," such as the Lepenski Vir pieces entitled "Mermaid," "First Mother," and "Vulva" (p.333). Such exhibits render women passive and mute: "prehistoric art can be about women but it cannot empower them, nor can it be made by them" (p.333).

Feminists will find much provocative material in this landmark collection. It is "must" reading for serious students of anthropology and feminist theory. However, the thematic question of why a gendered archeology emerges *now*, as opposed to ten or twenty years ago during the ferment of critical feminist inquiry in other areas of anthropology, requires a situational context lacking in *Engendering Archaeology*.

Readers disconcerted by the blatant, sexualized stereotyping in mainstream anthropological literature need to understand the socio-politics of gender in the archaeological enterprise: mentoring of women graduate students, female role models for students, access to research funds, collegial networks, the preponderance of women archaeologists in laboratories rather than as directors of field projects, career opportunities, and so forth.¹ The "cowboy" image of archaeology as research appropriate to men, presumed to have greater physical energy and political authority than women to direct field projects, is not an issue for women socio-cultural anthropologists. Many, including this writer, braved tropical diseases and various difficulties of the ethnographic enterprise while conducting research alone in exotic cultures.

Drawing mainly on fieldwork from Oceania and Africa, authors of the well-researched essays in *Beyond the Second Sex* demonstrate their stamina with ethnographic insights into questions of gender ideologies and relations of economic and political power between women and men. Contributors push beyond questions of women's status, dominance, and

dualisms of nature/culture and domestic/private -- themes that preoccupied Western feminist theory and much of feminist cultural anthropology during the 1970's and 1980's. Awareness among Western feminists that class, race, and ethnicity comprise critical dimensions of gendered relations and identities parallels feminist cultural anthropologists' concerns with identifying the diversity of historical/situational contexts of gendered meanings and social relations in non-Western societies.

In *Beyond the Second Sex*, anthropologists with research experience in Melanesia question classical paradigms framed by a non-historical approach and structural-functional agendas of adaptation and cultural integration. Research on large-scale ceremonial exchanges, big-men, male rituals, and kinship groups (i.e., patrilineal clans and lineages associated with gender hierarchies and misogynist ideologies) has dominated anthropological inquiry in Melanesia for generations, producing models of social life premised on relations of sexual antagonism and inequality.

Rena Lederman, in her insightful essay on the Mendi of Highland New Guinea, presents Mendi culture as a contested arena in which relations between women and men are tested, negotiated, and changed. Anna Meigs argues that there is no single dominant gender ideology in Hua society of Highland New Guinea, but rather "three separate and contradictory gender ideologies" articulated by Hua men (p.102). These ideologies range from "brutally chauvinistic" to "frankly envious of female reproductive power" to "egalitarian" (Meigs, p.102). Maria Lepowsky, who has worked in an egalitarian society on Sudest Island (Vanatinai) in Papua New Guinea, criticizes anthropological presumptions that gender relations are necessarily based upon relations of asymmetry and contest.

Beyond the Second Sex is a significant contribution to feminist anthropology and deserves a wide audience beyond its discipline. In this volume, authors confront the problematics of cultural and structural contradictions in the societies they study and tackle the multi-layered realities of gender roles and ideologies co-existing within the same society. The book is a welcomed respite from the fashionable intellectual romance in cultural

anthropology with postmodernism and poststructuralism -- two "isms" notable for their lack of a critical feminist perspective.

Socio-cultural anthropologists frequently research and write about societies exotic and distant from the contemporary concerns of Western feminists in advanced capitalist societies. Unfortunately, contributors to *Beyond the Second Sex* do not engage in dialogue concerning women's lives across cultures. Readers unfamiliar with feminist anthropological scholarship and its varied approaches are not likely to make such comparative connections for themselves.

This lack of dialogue entails important consequences. Students of undergraduate anthropology texts (and films) receive a repeated message about gender -- a message consistent with a Western political paradigm of androcentrism, hierarchy, and power. Moreover, many introductory texts in women's studies ignore feminist anthropology or marginalize non-Western/Third

World women with a token chapter. All the more reason why we must confront the curricular and political challenges to established discourse that critical feminist thinking poses.

[Sharon W. Tiffany, Professor of Anthropology and Women's Studies at the University of Wisconsin - Whitewater, is author and editor of numerous articles, books, and reviews. In addition to her research interests in feminist anthropology, she recently completed her first novel (*Amazon Gold*) and is busy on the second.]

NOTES

¹ For discussion of these issues see: Joan M. Gero, "Gender Bias in Archeology: Here, Then and Now," in *Feminism Within the Science and Health Care Professions: Overcoming Resistance*, edited by Sue V. Rosser, pp.33-43 (Pergamon Press, 1988); and Carol Kramer and Miriam Stark, "The Status of Women in Archeology," *Anthropology Newsletter*, v.29, no.9 (Dec. 1988).

INSIGHT, CANDOR, AND ACTION: WOMEN'S WRITING FROM INDIA

by Judith Benade.

Kalpana Bardhan, ed. and transl. *OF WOMEN, OUTCASTES, PEASANTS, AND REBELS: A SELECTION OF BENGALI SHORT STORIES*. Berkeley, CA: University of California Press, 1990. 330p. \$42.50, ISBN 0-520-06713-4; pap., \$12.95, ISBN 0-520-06714-2. LC 89-35749.

Kali for Women, eds. *TRUTH TALES: CONTEMPORARY STORIES BY WOMEN WRITERS IN INDIA*. Kali for Women, 1986; New York: Feminist Press at the City University of New York, 1990. 179p. \$35.00, ISBN 1-55861-011-1; pap., \$12.95, ISBN 1-55861-012-X. LC 89-78155.

Susie Tharu and K. Lalita, eds., *WOMEN WRITING IN INDIA, 600 B.C. TO THE PRESENT. VOL.I: 600 B.C. TO THE EARLY TWENTIETH CENTURY*. New York: Feminist Press at the City University of New York, 1991. 537p. bibl. index. \$59.95, ISBN 1-55861-026-X; pap., \$29.95, ISBN 1-55861-027-8. LC 90-3788.

An abundance of dynamic writing translated from Indian languages is rapidly becoming available outside South Asia. Enriching the English speaking world, these books display the wonderful spectrum of talent in South Asian writing. Among the most exciting of these literary treasures are collections of writing by and about women.

Of Women, Outcastes, Peasants and Rebels, a Selection of Bengali Short Stories, edited, translated and introduced by Kalpana Bardhan, is a shining example of these new delights. Bengal is a region of South Asia with a reputation for socially sensitive literature, discerning readership, and fine authors. From this pride of literary lions Bardhan has chosen stories by five outstanding authors, with a total of twenty rich selections that have the power to deeply move the reader. The stories, which span publication dates from the 1890's through the 1980's, are by one female (Mahasveta Devi) and four male authors (Rabindranath Thakur -- an accurate spelling of the familiar 'Tagore' -- Manik Bandyopadhyay, Tarashankar Bandyopadhyay, and Hasan Azizul Huq).

Uniformly well-crafted, the riveting stories in this book address class hierarchy: the social exploitation and oppression of sex, caste, or ethnic groups. For example, the characters in Mahasveta Devi's crisp stories are strong individuals who demand their right to survive and flourish, who fight their families, the government, and even reformers. Her stories are complex explorations into the nature of submission and defiance, as a single character may be oppressed in some circumstances and the oppressor in others.

Bardhan's collection is filled with vivid descriptions of multigenerational households, rural superstition, and interlocking power relationships. Consisting of stories selected by a single editor whose clear vision and definite goals enrich every page, this book is a celebration of human quirks and strengths and the interplay of underdogs, oppressors, and observers.

Truth Tales, Contemporary Stories by Women Writers of India is a collection of seven stories by twentieth-century women translated from Indian languages and assembled by Kali for Women, a feminist publishing company in India. The book is introduced by Meena Alexander, a noted commentator on current Indian literature who deals with women's writing and writing in English. Her adept introduction presents the social and literary context for each of the stories and authors. *Truth Tales* contains stories by Mahasveta Devi, Ila Mehta, Suniti Aphale, Mrinal Pande, Lakshmi Kannan, the late Ismat Chughtai, and Vishwapriya Iyengar, originally written in Bengali, Gujarati, Marathi, Hindi, Tamil, Urdu, and English, respectively. The selected stories probably reflect the interests of the editorial staff rather than any conscious decision to exclude the vibrant literary traditions of the other Indian languages. (A second collection from Kali for Women, *Truth Tales 2: The Slate of Life*, has recently been published by Britain's Women's Press. It contains ten stories, including tales from the Assamese, Oriya, Punjabi, and Malayalam languages.)

Truth Tales are stories that describe women's roles in relation to power, exploitation, and hierarchy. Four works address how single women, widowed or unmarried, seek private realms of freedom. One of these, "Muniyakka," is a complex, powerful story about a widow who has turned her solitude into strength and joy. Freed from the day-

to-day squabbles of home life, she throws her energy into hard work. Muniyakka criticizes her husband and sons to the world and relishes her freedom without abandoning the personal and religious practices that keep her husband warmly alive in her memory. Her acerbic, grumbling observations balance her creative, nurturing side, which she pours into caring for a cherished garden.

When she got through all the work, Muniyakka began to sweep and clean the hut and her face registered a subtle transformation: "Husband! Son! What a humbug these relationships are. . . hum!" She came out of the hut as usual and squatted outside, back resting against the wall, eyes peering into the darkness. The tree began to dance. Muniyakka enjoyed the devil's dance once more, with a vicarious pleasure. In that lonely hour she experienced her own sense of isolation with a private thrill. Felt the damp air caressing her hollow cheeks, the pleasant smell of the earth dampened by the prelude of a drizzle. Muniyakka smelled everything around her and heard the distant thunder. I won't have to water the garden tomorrow, she thought. There will be a heavy downpour. Thunder will crack the sky and rain will pour down on all the trees. And the plants. And on this hut, here. The temple. The stone snakes. Everything will be washed clean. (p. 145)

Gaining an almost mystic insight and nourishment from the rain, wind, and trees, Muniyakka's complex disposition flourishes.

Viewed from the inside and described with skill, many facets of women's lives in India are depicted in *Truth Tales*. Exotic settings soon cease to intrude as vibrant language describes immediate, universal situations of human strength, fury, restraint, and will. Most of these stories have appeared in English elsewhere, but Kali for Women has performed a laudable service by locating, collecting, and packaging the tales in a convenient, readable, and obtainable form.

Women Writing in India, 600 B.C. to the Present, Volume I: 600 B.C. to the Early Twentieth Century, edited by Susie Tharu and K. Lalita, is a stupendously ambitious attempt that has yielded exciting results. The 500+ pages form a dazzling compendium of writing by women on religious, secular, social, political, and personal topics. These themes appear in the form of poetry and songs, essays and polemics, short stories and sections of

novels, newspaper articles, and even personal letters. Included works have been translated from thirteen Indian languages: Urdu, Marathi, Kannada, Bengali, Malayalam, Tamil, Gujarati, Telugu, Oriya, Hindi, English, Pali, and Persian. A separate Regional Editor worked with each of these languages except Pali and Persian.

The anthology is organized like a textbook, divided into broad historical sections with explanatory notes, a pronunciation guide, and an adequate index. While conceptually simple, this historical framework leads to some awkward placements. For instance, the marvelous assortment of folk songs appears in the "Literature of the Ancient and Medieval Periods" section although the songs do not truly belong to this category.



Writing from the 1850's onward is titled "Literature of the Reform and Nationalist Movements," denying a place to conservative, anti-reform or pro-colonial pieces. This section illuminates the changing world of opportunities for turn-of-the-century women, and some of the personal letters hint at the fascinating shape of intimate dialogue between women and their mentors and teachers.

Literary trends are delineated within the broad historical sections, with descriptions of authors and samples of their works. Well-known authors and eras are described in less detail than relative unknowns. This means that narration about an obscure author's life often fills more space than her work is allotted. Still, it is uncharitable to complain about such diligence, especially in a book unified by its spirit of adventure and enthusiastic joy at filling in so many missing pieces; and the book gleams with wonderful treasures. The following section of a poem "Mun" (the human spirit), for instance, written by Bahinabai Chaudhari in the early 1900's, uses to fine effect the repetitious, hypnotic meter found in lullabies and in the folk songs that accompany women's heavy work of grinding grain.

The human spirit comes back, it comes back,
Like cows to full-grown corn.
You may drive them, drive them away,
They come back, they come back to the
corn.

The human spirit runs free, it runs free,
Finding paths, some here, some there.
It runs on like the waves upon water,
Driven on, driven on by the breeze.

The human spirit has its whims, has its
whims,
Who can dare, dare to fasten it down?
It will wander, will wander untamed,
Like the wind in a gale or a storm.

The human spirit is poison, is poison,
Unknowable its deed and its ways,
Far better the snake, the scorpion,
Their venom might answer to charms.

The human spirit is a bird, is a bird,
Who can truly describe its flight?
Right now it was here, on the ground,
Now it's gone, gone into the sky. (pp. 354-
355)

These three books are important documentary resources that will expand the horizons of readers in India and outside, where they will help destroy the image of Indian women as docile, unthinking princesses or drudges.

[Judith Benade specializes in identifying the interplay of traditional and modern aspects of Indian society, particularly in literature, dance, and the arts.]

READING MEN: MEN, MASCULINITY, AND PUBLISHING

by Michael Kimmel

Robert Bly, *IRON JOHN: A BOOK ABOUT MEN*. Reading, MA: Addison-Wesley, 1990. 268p. bibl. \$18.95, ISBN 0-201-51720-5. LC 90-037877.

Arthur Brittan, *MASCULINITY AND POWER*. New York: Basil Blackwell, 1989. 218p. bibl. index. ISBN 0-631-14166-9; pap., \$12.95, ISBN 0-631-14167-7.

Mark Carnes and Clyde Griffin, eds. *MEANINGS FOR MANHOOD: CONSTRUCTIONS OF MASCULINITY IN VICTORIAN AMERICA*. Chicago: University of Chicago Press, 1990. 281p. index. ISBN 0-226-09364-6; pap., \$15.95, ISBN 0-226-09365-4. LC 90-32943.

Rowena Chapman and Jonathan Rutherford, eds., *MALE ORDER: UNWRAPPING MASCULINITY*. London: Lawrence and Wishart, 1988. 331p. ill. ISBN 0853156905.

Kenneth Clatterbaugh, *CONTEMPORARY PERSPECTIVES ON MASCULINITY: MEN, WOMEN, AND POLITICS IN MODERN SOCIETY*. Boulder: Westview Press, 1990. 182p., \$39.95, ISBN 0-8133-0991-3; pap., \$14.95, ISBN 0-8133-0992-1. LC 90-012413.

R.W. Connell, *GENDER AND POWER*. Stanford: Stanford University Press, 1987. 334p., \$39.50, ISBN 0-8047-1429-0; pap., \$12.95, ISBN 0-8047-1430-4. LC 87-61426.

David Gilmore, *MANHOOD IN THE MAKING: CULTURAL CONCEPTS OF MASCULINITY*. New Haven: Yale University Press, 1990. 258p., \$22.50, ISBN 0-300-04646-4. LC 89-22425.

Jeff Hearn, *THE GENDER OF OPPRESSION: MEN, MASCULINITY, AND THE CRITIQUE OF MARXISM*. New York: St. Martin's, 1987. 239p. bibl. index. \$29.95, ISBN 0-312-00962-3.

Jeff Hearn and David Morgan, eds. *MEN, MASCULINITIES AND SOCIAL THEORY*. Boston: Unwin Hyman, 1991. 252p. bibl. index. \$44.95, ISBN 0-04-445658-1; pap., \$16.95, ISBN 0-04-445657-3. LC 90-037082.

Barry Hewlett, *INTIMATE FATHERS: THE NATURE AND CONTEXT OF AKA PYGMY PATERNAL INFANT CARE*. Ann Arbor: University of Michigan Press, 1991. 201p. bibl. index. \$24.95, ISBN 0-472-10184-6. LC 90-048843.

Sam Keen, *FIRE IN THE BELLY: ON BEING A MAN*. New York: Bantam, 1991. 272p., \$19.95, ISBN 0-553-07188-2. LC 90-19474.

Robert Moore and Douglas Gillette, *KING, WARRIOR, MAGICIAN, LOVER: REDISCOVERING THE ARCHETYPES OF THE MATURE MASCULINE*. New York: HarperCollins, 1991. 159p., \$16.95, ISBN 0-06-250597-1. LC 89-45991.

Ted Ownby, *SUBDUING SATAN: RELIGION, RECREATION, AND MANHOOD IN THE RURAL SOUTH, 1865-1920*. Chapel Hill: University of North Carolina Press, 1990. 286p., \$29.95, ISBN 0-8078-1913-1. LC 89-48578.

Lynne Segal, *SLOW MOTION: CHANGING MASCULINITIES, CHANGING MEN*. New Brunswick: Rutgers University Press, 1991. 396p. bibl. index. \$37.00, ISBN 0-8135-1619-6; pap., \$12.95, ISBN 0-8135-1620-X. LC 90-009383.

Victor J. Seidler, *REDISCOVERING MASCULINITY: REASON, LANGUAGE, AND SEXUALITY*. New York: Routledge, 1989. 234p. bibl. index. pap., \$14.95, ISBN 0-415-03199-0. LC 88-039891.

Suddenly, the publishing world has discovered men. Every week, there's another title vying for readers' attention. Robert Bly's *Iron John* topped the best-seller list of the *New York Times* for over twenty weeks, until Kitty Kelley's biography of Nancy Reagan knocked it from its perch. This essay will take a look at the enormous variety of these new books.

Of course it's true that for centuries, almost every book was about men. Even today, if a book doesn't have the word "women" in the title, it's probably about men. What marks these new books as different is that they are about men *as men*, about men as gendered actors, about how the experience of masculinity shapes either private life or participation in the public arena.

Thus, these new books on men presuppose two decades of dedicated feminist scholarship on women, two decades in which the patient research of feminist scholars uncovered important women whose careers had been obscured by androcentric scholarship, or carefully reconstructed the everyday life of ordinary women, who worked out lives of meaning and dignity within the framework of patriarchy.

However, just because these books are *about* men does not mean that they automatically support feminism. In fact, the current explosion of books about men reveals an ambivalence about the gains of feminism and the blueprint that feminism offers to men for the reconstruction of masculinity. Some of these books celebrate a distinctly male perspective; others share a feminist vision of social change.



But all of these books, whether they acknowledge it or not, are responses to the enormous contribution of feminism in naming gender as one of the principal poles around which social life is organized. In the past twenty-five years, gender has joined class and race as such a pole. If men have figured out that we have a gender, that gender matters to men as well as to women, it's because women have been pushing us to see that for a very long time.

At their core, these new books on men share a deep ambivalence about the question of power in men's lives. Even though everywhere we look -- politics, corporate life, academic life -- men

are in power, most men do not feel powerful. In fact, most men feel powerless. Although they know that the definition of masculinity is to be in power, to be "captain of my fate and the master of my soul," most men feel trapped in stifling old roles and unable to implement the changes they want in their lives. Thus some books begin with the feminist premise that men must confront their aggregate power in society, while others offer men palliatives or prescriptions on how to be more powerful. This division is deep and decisive in the books' ultimate positions on feminism.

Not incidentally, the academic books are more likely to discuss power; popular books are more likely to examine powerlessness. Academic works tend to take a more historical or societal view and, from their theoretical distance, can see the effects of men's power. Most of the popular works offer insights into the male psyche and pop psychological bromides about how to live healthier lives, to be more nurturing fathers, more compassionate lovers, and more devoted friends. These are not at all bad goals. I am skeptical of the possibility of implementing them fully without embracing the feminist critique of masculinity as a starting point.

HISTORIES OF MEN

Historical works on men have built upon feminist historians' twin interests in rescuing from obscurity the important contributions of individual women (feminist biography), and revealing the deeply gendered textures that construct the fabric of everyday life (feminist social history). To see men as gendered beings, acting in their public worlds as gendered actors, is the task of the biographer, and several historians are re-examining well-studied lives (like Theodore Roosevelt, Frank Lloyd Wright, Frederick Engels) through the prism of masculinity.

Most historical works on men, though, attempt to reconstruct daily life around the matrix of class, race, and gender. Ted Ownby's *Subduing Satan*, for example, examines the post-bellum Southern world of leisure activities for men and women to draw a contrast between the "fighting" South and the "praying" South. While women were seen as the purified guardians of Christian piety and virtue, men were seen as the rambunctious ne'er-do-wells, constantly seeking the solace of other men in hunting, swearing, drinking, and brawling. If the

home and church belonged to women, the street, saloon, and woods belonged to men. Thus did men attempt to restore their damaged masculinity after humiliating defeat in the Civil War.

Interestingly, Ownby argues that women won this gender struggle, as men's leisure behaviors were increasingly circumscribed as the South moseyed towards modernity. Like Bly and his followers, Ownby mourns the loss of this distinctly male culture. "The Southern male, who had once raised his hell, laughing at the churchgoers while perhaps fearing occasionally for the state of his soul, now faced laws prohibiting much of his pursuit of pleasure" (p. 208).

By contrast, the scholars whose work is collected in *Meanings for Manhood* are aware of patriarchal privilege in their descriptions of the masculinity in late-19th-century America. Some historians, like E. Anthony Rotundo, examine the ways in which young boys constructed masculine identities from the contradictory demands that they be little gentlemen and rambunctious demons. But other essays examine the lives of men in a curiously ungendered way, more like social historians examining the lives of carpenters or domestic servants, but without the prism of feminist theory to guide their explorations of the historical construction of gender. They study men, but not as *men*, as gendered social actors, which seems essential if we are to de-center men from their earlier position as unexamined generic ("man" as human beings) and return them to the ranks of the gendered and specific.

ANTHROPOLOGICAL EXPLORATIONS

Anthropologists have also begun to explore both the cross-cultural regularities in men's experiences and their specific cultural configurations. David Gilmore's *Manhood in the Making* ranges over a wide variety of cultures to explore the commonalities in men's need to demonstrate manhood. From ancient Greece to Japan, India, and South America, Gilmore finds several common themes in the male quest for demonstrating and proving his masculinity. Everywhere he looks, masculinity is a contest. But this need not necessarily lead to violence and aggression; in fact, Gilmore argues that a manhood tested and proved can allow a wider range of

affective behaviors and nurturing than one that is perpetually in question.

This conclusion may be due to Gilmore's selective sample; he looks only at those cases that seem to confirm his psychoanalytic model, societies in which separation from mother is wrenching and psychologically painful. Gilmore downplays evidence from those societies, like Tahiti, in which material abundance leads to gender equality between women and men, and hence little need for men to demonstrate their manhood.

One such culture is the Aka pygmy of central Africa, where fathers are at least as nurturing and present in the lives of their infant children as mothers. According to Barry Hewlett in *Intimate Fathers*, the Aka exhibit an abiding equality between women and men, which allows men a wider range of naturally nurturing behaviors. Aka fathers are not the "vigorous playmates" often viewed as the fathers' role but are "nurturing and affectionate and intrinsically enjoy being with their infants" (p. 120).

THEORIZING MASCULINITIES

Another important task in the analytic project of understanding men has been the problem of theory. How are we to understand men's lives? Do the traditional theoretical avenues of Marxism, psychoanalysis, or feminism adequately explain the deeply ambiguous relationship of men to power? Interestingly, the task of theorizing masculinities has been left in large part to British and Australian writers, while U.S. theorists have tended to do most of the psychological exploration. (British intellectual life has always been more theoretical than American, especially since the British remember that they live in a class society, a minor issue that Americans, academic or not, try hard to forget.)

Three of the most ambitious theoretical works are Connell's *Gender & Power*, and Jeff Hearn's *The Gender of Oppression*, and Arthur Brittan's *Masculinity and Power*. As the titles indicate, all three center around men's relationship to power, both institutionally and interpersonally. This concern contrasts sharply with the psychological focus on the interpersonal to the exclusion of the institutional, which explains why American books persist with the false notion that

just because men *feel* powerless, they must be powerless.

Hearn begins with a critique of Marxism for inverting the significance of production and reproduction. Marx believed that all social life, including the relations between women and men, derived from one's relationship to the means of production, that is, to labor. Thus the central dynamic of capitalism is exploitation, the use of the bodies of workers to generate profits for capitalists. In such a formulation, Hearn argues, the position of women will always be problematic, because women's relationship to work is always an issue. But what if, Hearn asks, we decide that the central process of social life is not production, but reproduction, and make family life the centerpiece of theory? Then it's *men* who are marginal, whose gender identity is problematic, whose role has to be explained. Hearn suggests that the historical origins of male domination lie in men's efforts to wrest control of reproduction away from women.

Brittan adds post-structuralism to the theoretical stew, explaining the ways in which masculinity is encoded with power and becomes equated with the deployment of power in the world.

Connell expands this analysis to discuss the ways that differences among men are exploited in creating a single normative standard of masculinity which is then *re-presented* as "normal." Of particular interest is the way in which heterosexual masculinity becomes dominant, thus marginalizing gay men as "other." Connell shifts from Marx to Freud to explain how this *hegemonic* masculinity is inculcated into young boys. What psychologist have cast as healthy, normal maturation, Connell sees as coercive.

Brittan adds post-structuralism to the theoretical stew, explaining the ways in which masculinity is encoded with power and becomes equated with the deployment of power in the world. Like Connell, Brittan focuses on the way masculinity becomes equated with heterosexual masculinity, thus marginalizing all those upon whom the phallus acts -- women and gay men. Of particular interest is the way Brittan assesses the

impact of the women's movement and the gay movement on men's resistance to change.

Two other British authors, Lynne Segal and Victor Seidler, combine British theoretical acuity with more personal material. Segal's *Slow Motion* examines a wide range of masculine images -- fathers, Black men, gay men, and, of special interest, politicians -- so that readers can see the materials out of which masculine archetypes are constructed. Segal's intriguing discussions of novels and films helps her to situate contemporary masculinities within other frameworks of class and race. Ultimately, she's less than sanguine about the possibilities of change: "the barbarism of private life overdetermined by the increased barbarism of public life, as contemporary capitalism continues to chisel out its hierarchies along familiar grooves of class, race, and gender" (p.225). Within such a context, she dismisses CR groups and the "new fatherhood" as vapid accommodationism, and the pop psychological prescriptions for change as psychobabbling bromides. As necessary as change may be, Segal is convinced (and I agree) that it will be harder and more structural than psychological, and much, much more difficult than we think.

How we think, and how deeply gendered are our thoughts, is one of the starting points for Seidler's *Rediscovering Masculinity*. Through an examination of classical philosophical notions of language, truth, and reason, Seidler explores the way gender becomes part of how we think and the criteria we use to apprehend the world. Not content to leave his work at the abstract critique of masculine rationality, Seidler uses autobiographical flashes to explore the ways in which gendered minds interact in real political contexts. I found the discussions of efforts to fuse Marxist-feminist critique of patriarchy with Freudian understanding of the unconscious interesting, even compelling, but also curiously anachronistic. Seidler writes of experiences in the late 1960's as if these struggles were still actively engaging a new generation, which they most decidedly are not. The sixties generation were "assemblers" as readers, putting together diverse sources such as Marx and Freud, searching for Hegelian syntheses. Today's post-modern readers are "dissemblers," snatching bits and pieces from diverse sources not so much because each individual one contains some pleasure of the text, but because synthesis is impossible. While Seidler (and I) may prefer the former's utopian impulse,

contemporary dystopian readers will, I believe, lose some of the importance of his critique of traditional masculine discourses in Western philosophy.

Finally, two British anthologies illustrate the perils and promise of theorizing masculinities. *Male Order* and *Men, Masculinities and Social Theory* are excellent collections that present a variety of perspectives and topics. Each emanates originally from a conference. *Male Order* stresses popular representations of masculinity, especially in films, novels, and advertisements. These then become the material artifacts from which we construct identities (Seidler and Segal each have an essay here). Several writers approach the new sexual politics skeptically, from the perspective of the now-embraced "other," and find that the grounds for the alliance are tenuous. And Cynthia Cockburn juxtaposes economic changes and masculine intransigence in such a way as to make clear the stake men have in feigning change.

Cockburn's and Seidler's essays in *Men, Masculinities and Social Theory* continue this analysis of men's ambivalent relationship to feminism. I was impressed by the theoretical honesty of many of the essays in this book, whereas *Male Order* is set squarely in the postmodern language of discourses and deconstruction. Both anthologies, however, tell of the range of emotions that women and men can bring to their analysis of gender relations; it is refreshing to see anger and moral outrage play a role in scholarship, instead of the phony abstractness in which clever word play substitutes for passion.

Masculinity does not bubble up into behavioral codes from our genetic make-up, nor does it float in a current of the collective unconscious, waiting to be actualized by any particular man and, simultaneously, all men.

For a good summary of the various theoretical strains that currently inform thinking about men and masculinity, I'd also recommend Ken Clatterbaugh's *Contemporary Perspectives on Masculinity*. Clatterbaugh deftly summarizes several theoretical traditions, from conservative reassertion

of traditional gender roles to more feminist-inspired models of men and the new mythopoetic movement. This book would be particularly useful in undergraduate courses on men or gender, or as a companion guide to many of the denser works.

What these English and Australian scholars argue is that the definitions of masculinity are constantly changing. Masculinity does not bubble up into behavioral codes from our genetic make-up, nor does it float in a current of the collective unconscious, waiting to be actualized by any particular man and, simultaneously, all men. Masculinity is socially constructed, changing (1) from one culture to another; (2) within any one culture over time; (3) over the course of any individual man's life; and (4) between and among different groups of men depending upon class, race, ethnicity, and sexuality.

MEN'S SPIRITUAL SEARCH

But there is another group, currently quite popular in the United States, and likely to gain a following abroad. This "mythopoetic" strand of analysis explores the subterranean level of the trans-historical, universal, "deep" masculine. We leave behind the mundane worldly cares of politics and economics, and enter a mystical realm of Jungian archetypes. We enter the world of the male primitive.

Perhaps the most celebrated purveyor of the search for the deep masculine is Robert Bly, whose *Iron John* has topped the best-seller lists for much of 1991. In *Iron John*, Bly recounts a Grimm fairy tale as a timeless parable of male development. Here is a tale of separation from mother, a frightening risk, heroic quest, scarring wound, and recovery of manly virtue presented in a contemporary format to enable men to reclaim their "warrior" selves. Like the recent books, *Fire in the Belly* by Sam Keen, and *King, Warrior, Magician, Lover* by Robert Moore and Douglas Gillette, Bly speaks to men's spiritual hunger, a deep longing for lives of meaning and resonance. And like these other books, what is of interest is not the myths they recount as transhistorical analogues to the experiences of contemporary men, but rather their analysis of the "problem" of men and their prescriptive solutions. In this sense, they are remarkably similar.

All share an analytic posture that accepts at face value men's claims that they feel powerless to live the rich and full lives they have come to see as their birthright. In a sense, men are angry because they wanted to "have it all." Bly, Keen, and Moore and Gillette all argue that contemporary men are listless, lifeless, because, in part, men have not adequately separated from mother. The absence of father at home, the disappearance of the apprenticeship system, means that men have learned the meaning of manhood from women -- in particular, their own mothers. The problem for men is one of incomplete separation, so Bly and his followers run weekend retreats off in the woods for men to "bond" with each other, rediscover manly nurture, and honor their ancestors as potential men-tors. The "solution" Bly offers is a homosocial retreat where men can validate each other's, and hence their own, sense of manhood.

Such analysis and prescription runs squarely contrary to that offered by feminist psychoanalysis. For Nancy Chodorow,¹ Dorothy Dinnerstein,² and others, the problem with men isn't that they haven't separated enough from mother, but that they have separated *too much*. The project of masculinity is a relentless effort to repudiate femininity, a frantic effort to dissociate from women. Thus men have abandoned precisely those emotional skills that are most needed if women are to achieve equality: nurture, sensitivity, emotional responsiveness. Especially compassion. Compassion requires connection, not separation; it is the ability to take the role of the other, to see that "there but for fortune go I." And compassion has been in very short supply among men; it cuts against the traditional definition of masculinity as autonomy and independence. Feminists therefore have suggested shared parenting as a vehicle to enable men to develop those emotional resources; feminism is the institutional and interpersonal set of demands that men do it pretty quickly.

Though these efforts to portray men's spiritual quest find resonance among many contemporary men, I am deeply suspicious. There is an irony, after all, in a movement that proclaims efforts to reconnect men with their fathers, whose workshops are attended largely by middle-aged men, most of whom are themselves fathers, yet who see themselves not as fathers, but as sons, seeking reconnection. It's as though the movement encourages them to continue to consider themselves

as sons, to refuse to accept their own adult responsibility as fathers.

And though these books may speak directly to men's pain, I suggest that it is a strange dialect that speaks to the pain of men and not the pain men cause. Their hyperindividualistic solutions decontextualize masculinity from its experience and expression within male-female relationships, as if men could know what manhood means without the "other" against which one organizes one's identity. To Moore and Gillette, for example, patriarchy -- a system of domination in which men exercise power over women -- is really male immaturity, so they call for *more* male power in the world, not less. (Only at the end of their book does their anti-feminism rear its ugly head, as they attack "tyrannical and abusive little girls pretending to be women" who have launched a "blitzkrieg against the male gender...a slander on masculinity" (pp.155-156).)



These mythopoetic books often use the analogy of the chauffeur to describe men's plight. There he is: in the driver's seat, wearing the uniform. So you'd naturally assume he has the power. But from his perspective, someone else is giving the orders. Brilliant, no? But also only half right, and therefore terribly wrong. Yes, men feel powerless. But what's missing from the analogy is that the one giving the orders is also a man. By removing individual men from the social world in which men continue to give the orders, we miss the systemic, social reality for an individual's experience within it.

It seems to me that feminism has all along offered a model that deals with both levels: interpersonal transformation -- enabling men to develop a wider range of emotions -- and institutional transformation, in which women and men enter the public sphere as equals. Modern men need to accept women as equals in the public sphere -- which means campaigning for such reforms as on-site child care, women's reproductive freedom, and strong protections against sexual harassment, rape, and battery as *men's* issues as well as women's issues. Women cannot be our equals without these changes, and our lives as men will be decidedly impoverished if women are not our equals. As the mythopoetic men have pointed out, we must also address men's experiences of loneliness, those vague longings that we do not have emotionally rich, tender, and loving relationships with our children, our lovers, and our friends. That those longings can only be fulfilled in a world in which women and men are equal is the task of both interpersonal and institutional transformation, a task that feminism has been urging for almost three

decades. If men are listening at all, I wouldn't say they're pioneers on the gender frontier. Rather, I'd say it's about time.

[Michael Kimmel is the author/editor of a number of works on the topic of men and masculinity, among them: *Changing Men: New Directions in Research on Men and Masculinity* (Sage, 1987); an anthology edited with Mike Messner, *Men's Lives* (Macmillan, 1989; second edition due fall 1991); *Men Confront Pornography, an edited collection* (Crown, 1990; pap., Penguin/Meridian, 1991); *Against the Tide: Pro-Feminist Men in the United States, 1776-1990, a documentary history co-edited with Tom Mosmiller* (Beacon, 1992).

NOTES

¹ Chodorow, Nancy, *The Reproduction of Mothering* (Berkeley: University of California Press, 1978).

² Dinnerstein, Dorothy, *The Mermaid and the Minotaur: Sexual Arrangements and Human Malaise* (New York: Harper & Row, 1976).

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FEMINIST VISIONS

OF VEILS AND VOICES

by Susan Searing

One of the overwhelming imperatives facing women's studies teachers as we near the end of the twentieth century is to recognize and *teach* the conditions of women around the world. Too many women's studies courses focus solely on the United States, glossing over the reality that women's lives vary greatly in other countries.

To facilitate the incorporation of a wider perspective in women's studies classrooms, the UW-Madison Women's Studies Research Center contributed funding to add eight videotapes on women in "Third World" nations to the UW System Women's Studies Audiovisual Collection, which is housed in UW-Platteville's Elton S. Karrmann Library and circulates via interlibrary loan. In this column, we comment briefly on each film and suggest some ways they might be utilized in college-level courses. A complete list of films appears at the end of the article.

One danger in studying the experiences of women outside the Western, developed nations is that their lives will be seen as pathetic and their position viewed merely as that of victims. Two of the recently-acquired videotapes -- *A KISS ON THE MOUTH* and *INDIA CABARET* -- challenge our notions of women as victims, even in the exploitative realm of prostitution. *A KISS ON THE MOUTH* was made in Brazil; unlike most of the videos, it appears to be aimed at a Latin American audience, rather than U.S. viewers. It consists of interviews with street prostitutes in urban Brazil. Although they speak of family and the struggle to make ends meet, they are seen only in the setting of their work -- the streets. Most of them have been turning tricks for many years; clearly, they are survivors and strong women. The film can lend an immediacy to classroom discussions of prostitution.

The documentary's concluding sequence shows an exotic dancer, who does not speak. This footage seems tacked on, and the odd camera angles

serve to objectify the woman and to undercut the message of strength and individuality conveyed earlier in the frank interviews. Students of film might profitably discuss the meaning of this final sequence. Does it complicate or diminish the film's message?

By contrast, *INDIA CABARET* centers on a group of night club dancers. Twice the length of *A KISS ON THE MOUTH* and obviously produced on a larger budget, it depicts the lives of the dancers in far greater depth. We see them not only on the cabaret floor, but also in the apartment they share and at a party. One of the women, Rosey, travels by train to her home village, only to be barred from the family home because her occupation has "polluted" her. The most vocal of the women is Rekha, whose strong sense of herself comes across in repeated interviews, but who eventually abandons dancing for the security of marriage. The director, Mira Nair, also includes a short interview with a male customer and his wife, who teases him about his frequent visits to the cabaret but seems to accept them. Nair also directed the critically acclaimed *SALAAM BOMBAY*.

The double standard of sexuality is forcefully dealt with in *WHO WILL CAST THE FIRST STONE*, an indictment of the *zina* ordinances in Pakistan. Interpreting Islamic law literally, the ordinances decree harsh punishments -- ranging from public flogging to death by stoning -- for women who commit adultery. As the film reveals, spurious charges of adultery can be brought by angry husbands or fathers; and women have little legal standing under the law to prove themselves innocent. Again, it is the militant voices of accused women who make a deep impression on the viewer. The effect is more powerful because these women's true stories are intercut with images of an elderly male judge, who ploddingly explains the law. The production quality is quite good.

Due in part to the recent war in the Persian Gulf, the lives of Middle Eastern women are a topic of renewed interest among women's studies students. There exist few books on this subject and even fewer audiovisual sources. *A VEILED REVOLUTION*, although nearly ten years old, presents an intriguing glimpse at the choices faced by Islamic women in Egypt. Although their grandmothers and mothers donned Western dress as

a sign of progress, both personal and national, some young women in Cairo today are adopting traditional veiled clothing. In interviews, they say that their motivation is primarily religious, but they dissociate themselves from Islamic fundamentalism. We see them pursuing university education and careers, suggesting that for them the veil does not carry the cultural baggage that Western feminists assume. Indeed, women are seen entering the mosques and studying the Koran, activities once the sole preserve of men. This film raises the larger question -- what constitutes "liberation" for women? It could spark lively discussions in introductory women's studies classes.



A VEILED REVOLUTION presents the movement toward traditional dress as an individual choice; other videos show women working collectively for social change. *KABABAIHAN: FILIPINA PORTRAITS* profiles women activists in the Philippines, from grassroots organizers in the slums of Manila to the leaders of Gabriela, a national umbrella group of women's organizations. Perhaps the most inspiring of these women (and they are all feisty, outspoken, and dedicated) is a nun who stands up to the Catholic hierarchy and has instituted women's studies courses at St. Scholastica College.

Films by women about women in Africa are difficult to come by. *ANGOLA IS OUR COUNTRY* is a rather heavy-handed propaganda film in support of the socialist government of Angola, yet the women who speak out about their lives and the impact of South African aggression on

their families strike a chord in the viewer. Particularly heartwarming is their struggle to learn to read and write. (The importance of literacy to empower women also emerges as a theme in *WOMEN OF EL PLANETA*.) *ANGOLA IS OUR COUNTRY* includes male military "talking heads," who justify the government's armed struggle with the opposition group, and graphic shots of dead civilians, including children. In the classroom, it might be best to provide a context for viewing by discussing the recent history of Southern Africa.

Quechua women living in a squatters' shantytown next to a garbage dump on the outskirts of Lima, Peru, are the subject of *WOMEN OF EL PLANETA*. These women struggle daily for survival. They have organized to improve their condition by, for example, learning to read and write, purchasing a shared sewing machine, and financing a day-trip to the ocean for the families. Their trials and successes exemplify grassroots feminist community organizing worldwide.

Another video set in Latin America puts women's poverty in a global context. *HELL TO PAY* examines the human cost of the foreign debt burden on Bolivia, Latin America's poorest nation. The film focuses on several working women, who fully understand the political economics of their situation and argue that the debt, incurred by the nation's richest citizens, never benefited the poor. Yet now the lower class must pay the price of structural readjustment of the national economy, as mandated by the World Bank. Although the film's overall effect is to portray the women and their families as victims of Western banks and Bolivia's elite, the voices of resistance can be clearly heard. A popular documentary which can be rented from the UW-Extension Bureau of Audiovisual Instruction, *THE GLOBAL ASSEMBLY LINE*, also addresses the position of Third World women in the world economy, by looking at off-shore industries in Mexico and the Philippines. Although it, too, is critical of Western economic policies, its inclusion of interviews with powerful men who support the free trade zones creates the illusion of a more balanced presentation.

All of these films might find a spot on the syllabus of a course about women cross-culturally. They can also add an international dimension to courses in economics, religion, law, and politics. Several are appropriate for introductory women's

studies classes. Finally, these films can be analyzed as examples of the documentary genre and the use of the media to expand awareness of women's position.

* * * * *

All the films except The Global Assembly Line are available through interlibrary loan from the Elton S. Karrmann Library at the University of Wisconsin-Platteville. You may reserve an item for a particular date by specifying the date on which you plan to show it. Place a request through the Interlibrary Loan Office of your campus library.

ANGOLA IS OUR COUNTRY. Jennie Morgan; VHS; 45 minutes; color; 1988.

HELL TO PAY. Alexandra Anderson and Anne Cottinger; VHS; 52 minutes; color; 1988.

INDIA CABARET. Mira Nair; VHS; 60 minutes; color; 1985.

KABABAIHAN: FILIPINA PORTRAITS. Marie Boti and Malcolm Guy; VHS; 40 minutes; color; 1989.

A KISS ON THE MOUTH / BEIJO NA BOCA. Jacira Melo; VHS; 30 minutes; color; 1986. In Spanish with English subtitles.

A VEILED REVOLUTION. Marilyn Gaunt and Elizabeth Fernea; VHS; 26 minutes; color; 1982.

WHO WILL CAST THE FIRST STONE. Sabiha Sumar and Ahmed A. Jamal; VHS; 52 minutes; color; 1989.

WOMEN OF EL PLANETA / MUJERES DEL PLANETA. Maria Barea; VHS; 30 minutes; color; 1984.

[Susan Searing is on leave from the position of UW System Women's Studies Librarian. She is currently serving as Acting Deputy Director of the General Library System, UW-Madison.]



COMPUTER TALK

A new listserver is now available via BitNet. **FEMINIST** is owned by the Feminist Task Force of the American Library Association. FTF was founded in 1970 by women who wanted to address sexism in libraries and librarianship. Members publish a newsletter, *Women in Libraries*, and have expanded their concerns since 1970 to include issues such as pornography and censorship in libraries, racism and ethnic diversity in librarianship. To subscribe to the new listserver, send the following message to: `listserv@mitvma.mit.edu` or `listserv@mitvma:sub feminist your_real_name`. For more information, contact Sherre Dryden at `drydensch@ctrvax.vanderbilt.edu` or `drydensch@vuctrvax`, or phone 615-343-6043.

WOMEN IN MUSIC LIBRARIANSHIP is a new discussion list available on both Bitnet and Internet. For Bitnet, the list address is: `WIML-L@IUBVM`; for Internet: `WIML-L@IUBVM.UCS.INDIANA.EDU`.

The first issue of **ANNOTATED BIBLIOGRAPHIES FOR ANTHROPOLOGISTS: A COMPUTERIZED JOURNAL** includes "Gender and Women in Development: A Partial Listing of Fugitive Literature" (167p.) and is available on disk. Single copies cost \$6.50. Request either Macintosh or IBM format, and send check to Cheryl Claassen, Editor, Annotated Bibliographies for Anthropologists, Rt. 3, Box 150, Boone, NC 28607.

-- Compiled by L.S.

FEMINIST PUBLISHING

RISING TIDE PRESS, the new publishing venture started by Boojamra and Alice Frier of Womankind Books, has announced its first two titles. *Edge of Passion* by Shelley Smith (two people writing under a single name) is a fiction work dealing with drug usage among fast-living lesbians. *Romancing the Dream* by H.H. Johanna portrays lesbian triumph over homophobic locals in a seemingly ordinary small town. Contact Rising Tide at 5 Kivy St., Huntington Station, NY 11746; phone 800-648-5333. Inland and Bookpeople also distribute Rising Tide titles. (*Feminist Bookstore News*)

The first publication of Australia's new **SPINIFEX PRESS** has already won honors. *Angels of Power*, an anthology on reproductive technologies, was selected as an Australian Feminist Book Fortnight Favorite for 1991. Other titles soon to be published: *Too Rich* by Melissa Chan and *The Spinifex Quiz Book*, produced in association with the Australian Feminist Book Fortnight. Editors Susan Hawthorne and Renate Klein each have extensive experience in writing and publishing. Contact the press at 4/49-59 Stanley St., West Melbourne, VIC 3003 Australia; phone 03-326-6934. Bookpeople will distribute for them in the U.S. (*Feminist Bookstore News*)

WOMEN IN TRANSLATION, begun as an imprint of Seal Press in 1984, has now become a separate publishing company. As part of Seal Press, the imprint has published translated works from Korean, Arabic, and Norwegian. Its first offerings as an independent include *How Many Miles to Babylon?* by Doris Gercke (translated from German by Anna Hamilton), *Two Women in One* by Nawal El-Saadawi (translated from Arabic by Osman Nusairi and Jana Gough), and *Unmapped Territories: New Women's Fiction from Japan*, edited by Yukiko Tanaka. For more information, write to the press at 3131 Western Ave., Suite 410, Seattle, WA 98121-1028. (Publisher's flyer)

Following the turmoil at **WOMEN'S PRESS/U.K.**, during which longtime Managing Director Ros de Lanerolle was effectively fired by the press' male owner and a number of other staff resigned in protest, de Lanerolle and some of her former Women's Press cohorts are attempting to start their own publishing house. They plan to raise a substantial amount of startup money from women in order to maintain women's control of the press. For information, contact Ros de Lanerolle at 147 Northchurch Road, London N1 3NT, UK. (*Feminist Bookstore News*)

-- Compiled by L.S.

CHECKING UP ON THE CANON

by Linda Shult

Just what comprises "the literary canon"? As part of her doctoral work in library and information studies, Lynn Silipigni Connaway began examining the canon as to the number of women writers considered part of that select list. She was interested in how libraries choose works of fiction and poetry to support a core curriculum in literature. The elusive part was defining the canon -- she found general agreement on the fact of a canon's existence but controversy over its definition and composition.

For one thing, the canon is quite fluid. Authors move from the margins to the center of the literary core based on the values of those members of society who are in authority. In the paper that resulted from her study,¹ Connaway offers what she considers one of the best descriptions, that provided by Robert Alter.² "As cultural fashions change and new values come to the fore," Alter says, "writers once deemed peripheral or uncanonical are brought into the canon, others once thought central, being displaced to the margins..." Neither a stable nor a coherent entity, the canon is, he believes, "a reflection in any society of the values of the ruling class, abetted by a learned or priestly elite" (p.25). That's where librarians come in -- the "learned elite."

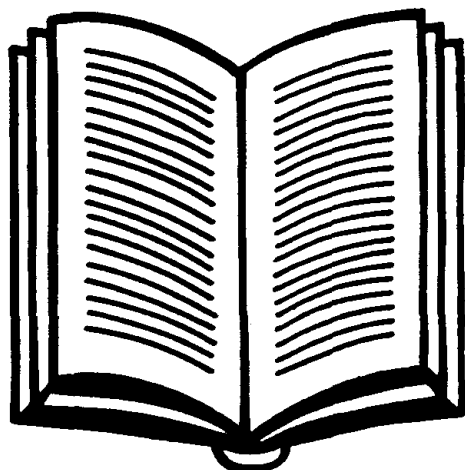
Where does one find the contemporary literary canon? One of the most obvious places for librarians to look is *BOOKS FOR COLLEGE LIBRARIES*.³ Published by the American Library Association, the first edition of *BOOKS FOR COLLEGE LIBRARIES* (known as *BCL* in the library world) offered "a list of monographs designed to support a college teaching program that depends heavily upon the library" (p.v, 1967 ed.). Subsequent editions in 1975 and 1988 referred to their listings as "core collections." Based on a study of the literature as well as her own experience in the development of library collections, Connaway knew *BCL* to be an important tool for purchasing, maintaining, and assessing books to support undergraduate teaching and research. *BCL*'s literature list must, therefore, define the current literary canon.

Given the dramatic changes in the university curriculum over the last twenty years, however, Connaway wondered whether *BCL*'s definition of core collections had kept up. In particular, she wanted to evaluate how well *BCL*'s lists would support a women's studies undergraduate curriculum. Given that women's studies courses have grown from sixteen in 1969 to over 20,000 by 1982,⁴ and that *Books for College Libraries* was likely to be consulted in building collections to support such courses, it seemed important to assess *BCL*'s inclusiveness of women writers.

In searching out a core list of women authors on which to base a comparison with the more general literary canon, Connaway found the most accepted tool to be *THE NORTON ANTHOLOGY OF LITERATURE BY WOMEN: THE TRADITION IN ENGLISH*⁵ by Sandra M. Gilbert and Susan Gubar. Not unmarked by controversy over its own selectiveness, the *NORTON ANTHOLOGY* has nevertheless been widely hailed as the current canon of women writers in English. Connaway systematically selected a sample of fifty authors from the *NORTON ANTHOLOGY*, based on the number of authors listed in each literary period, then checked each of the three editions of *BCL* to see how many of the women were included and how many of their works were listed. To her pleasant surprise, forty-two of the fifty writers appeared in at least one edition of *BCL*, for a rate of about eighty percent.

As Connaway looked further, however, and surveyed all 148 authors in the *NORTON ANTHOLOGY*, she began to examine the characteristics of the excluded writers. Of the twenty-nine women who appear in the *NORTON ANTHOLOGY* but not in any edition of *BCL*, seventeen are poets, three having published prize-winning works (Dorothy Livesay, P.K. Page, and Erica Jong). One is a Black African, one is East Indian. Of the six excluded Black American authors, two are spiritual writers (Rebecca Cox Jackson and Sojourner Truth). One of the writers is Chinese American (Maxine Hong Kingston), and two are Jewish (Anzia Yezierska and Erica Jong). What Connaway noticed was that "sixteen reflect

ideas or lifestyles that are in opposition to a male-dominated world or are minorities" (p.23). Ten of those sixteen are from minority backgrounds, and four were thought in their day "to be different or odd in their sexual preferences, dress, writings, or personal relationships" (Charlotte Mew, Margaret Cavendish, Anna Wickham, and Mary Rowlandson) (p.23). Two of the excluded writers (Radclyffe Hall and Judy Grahn) are lesbians, one viewed American Indians as more human than savage, and two wrote books that were either banned or blacklisted. Truly, many of these women didn't fit the values and ideas of the ruling class.



When she looked more closely at the demographics of the writers who were included in *BCL*, Connaway found some interesting contrasts. Only fourteen percent were women of color (more than thirty percent of the excluded writers were women of color). Seventeen percent were poets (well over half of the excluded writers were poets). On the other hand, five of the included writers were either self-avowed lesbians or lived with a woman companion in a relationship comparable to marriage, and ten either held unconventional political beliefs or wrote on controversial topics.

In examining the writers listed across the three editions of *Books for College Libraries*, Connaway also noted movement as suggested by Alter's definition of the canon. In particular, the number of titles by modernist authors such as

Gertrude Stein, Willa Cather, and Edith Sitwell declined notably from the first to the third editions of *BCL*, which Connaway sees as a "decanonization" of these writers.

"*BCL*, the canon of the library field," concludes Connaway, "again supports Alter's idea of the canon as 'a reflection in any society of the values of the ruling class,' supported or favored by a learned elite" (p.33). Connaway sees a need for more studies examining the inclusion of women and minority writers in *Books for College Libraries*, and would like to see someone analyze the demographics of the "canon-makers," namely, contributors to the *BCL*, editors, publishers, and reviewing sources. Meanwhile, she believes librarians should be aware of *BCL*'s selectivity, as she will quite clearly be when she moves back into an academic library following completion of her studies.

NOTES

¹ Lynn Connaway, "An Examination of the Inclusion of a Sample of Selected Women Authors in *Books for College Libraries*" (paper prepared for LIS 672 at UW-Madison School of Library and Information Studies, 1990). Write to the author for more information: UW-Madison School of Library and Information Studies, Helen C. White Hall, 600 N. Park St., Madison, WI 53706.

² Robert Alter, *The Pleasures of Reading: Thinking About Literature in an Ideological Age* (New York: Simon & Schuster, 1989).

³ Voigt, Melvin J., and Treyz, Joseph H. "Preface" to *Books for College Libraries* (Chicago: American Library Association, 1967).

⁴ Josephine, Helen B., and Blouin, Deborah K. "New Reference Sources on Women: An Analysis and Proposal," *The Reference Librarian* 15 (Fall 1985, pp.109-122. They cite Catherine R. Stimpson, "Our Search on Research: The Study of Women Since 1969," *Comment on Conferences and Research about Women* 14 (May 1983), p.1.

⁵ Gilbert, Sandra M., and Gubar, Susan, *The Norton Anthology of Literature by Women: The Tradition in English* (New York: Norton, 1985).

NEWS FROM UW-SUPERIOR

by Cheryl Schoenhaar

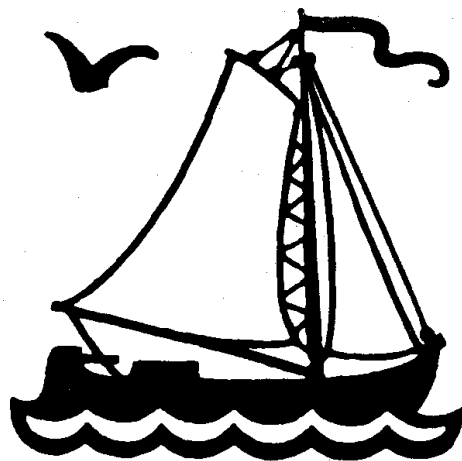
When one thinks of Superior -- be it the lake, the city, or the University -- the saying "colder by the lake" generally comes to mind. Until recently, the state of Women's Studies as a force on the UW-Superior campus was one of deep freeze, in a fiscal suspension of sorts, lacking attention from the University community intended to support it. But recently the warming winds of change have shifted, and Women's Studies is slowly thawing into a revitalized minor, complete with programming and support services.

The Women's Studies undergraduate minor was approved in 1976, and the University quickly assembled an array of interdisciplinary courses from a variety of academic departments designed to satisfy the twenty-two semester credits necessary for completion. Funds were allocated, library materials purchased, and programming services put into place. But the winds shifted, and the bitter cold of a fiscal emergency shook the University in the early 1980's. Women's Studies courses, along with many other offerings, got lost on a long list of restructured priorities. Although a number of the original courses continue to exist in one form or another, it has recently been virtually impossible for students to obtain enough credits for the minor due to the infrequency of scheduled classes. The Women's Resource Center, designed as an adjunct support service for University women, functionally plateaued during this time as well.

Then in 1990, a number of events occurred that aided the warming trend in which Women's Studies currently finds itself. First, Dr. Betty Youngblood was appointed Vice Chancellor of UW-Superior. The makeup of the Women's Studies Committee wholly changed, with five new appointments. Meanwhile, the Women's Studies minor description had been inadvertently left out of the previous University catalog.

The Women's Studies Committee, comprised of Deb Nordgren, Sharon LaVine, Bill Alvarez, Pat Dolan, and me, quickly got down to the task of requesting the University to rethink its position -- or lack of one -- on Women's Studies. If UW-Superior still intended to offer a Women's Studies

minor, then the description should be listed in the University catalog and classes offered in a sequence that would allow for completion in a realistic time frame. Dr. Youngblood concurred, and asked the Committee to propose a plan to revitalize the minor. Within six months such a proposal existed, but another major change had occurred institutionally. Dr. Youngblood had become acting chancellor after Terrence MacTaggart resigned the post, and Dr. Rhea Das was named Associate Vice Chancellor with responsibility for Women's Studies and the Women's Resource Center. The revitalization proposal was tabled by Academic Affairs and referred back to the Women's Studies Committee for approval by the participating departments. Approval of the minor, *per se*, was never in question.



Dr. Das, in her position as Women's Studies Coordinator, asked the Committee to endorse the Women's Resource Center as the operating arm of the Women's Studies minor. In doing this, she brought attention to the minor and to the fact that the University needed to recognize that Women's Studies is alive and recuperating at UW-Superior. Dr. Das also relocated the Women's Resource Center in the Student Union, bringing the services and programs closer to the population for whom they are intended. Two weekly programs have been introduced -- the CASDA outreach site and "Wednesdays at the Women's Resource Center," a woman-led discussion group for students and staff.

Finally, Dr. Das made sure that catalog copy for the Women's Studies minor be included in the next University printing.

Despite the tabling of the revitalized minor proposal earlier this fall, the Women's Studies Committee (whose numbers doubled this year!) is busy trying to keep Women's Studies issues in the forefront of University concerns. Committee representation across disciplines is good, and individual members are eager to talk about Women's Studies issues with their colleagues in various departments. Over the next few months,

the Committee hopes to address gender issues for all classes offered at UW-Superior, targeting those courses that show bias due to lack of representation of women. It is slowly, ever so slowly, getting less cool by the lake, and it seems that UW-Superior will once again support a Women's Studies program in a climate of encouraging warmth.

[Cheryl Schoenhaar is Assistant Professor in the Library Science Program and the Information Literacy Skills Librarian at Jim Dan Hill Library at UW-Superior. She is also chair of the Women's Studies Committee.]

THE LESBIAN ARCHIVES OF LEEUWARDEN

By Shelley Anderson

[EDITOR'S NOTE: The following article originally appeared in *VISIBILITIES* v.5, no.1, January/February 1991, pp.10-12. Editor Susan Chasin graciously allowed us to reprint it.]

Lesbian history is being rediscovered with a passion that can only be shown by a people who have been denied a history. The growing number of lesbian archives -- with major collections in the United States, Canada, England and West Germany -- is a testimony to this need for roots. The Anna Blaman Huis (Anna Blaman House) in the Dutch city of Leeuwarden is the result of one such search. It houses the collection of the Lesbisch Archief Leeuwarden (LAL -- Lesbian Archives Leeuwarden).

Anna Blaman is a familiar name to any student of Dutch literature. A 20th-century writer, Blaman was an out lesbian who wrote sympathetically about both lesbians and gay men in her novels. Her work is discussed in schools and universities throughout the Netherlands, but her homosexuality is seldom, if ever, mentioned. The archives, which encourages visits by students from junior high schools on up, works to make sure the accomplishments (and visibility) of other lesbians aren't ignored.

Begun in 1982, the archives first operated out of the home of founder Henny Smid. Smid especially wanted books that reflected her own experience of growing up lesbian and working class. Friends began to pool their own private collections

of books and magazines. Since the beginning the collection has focussed on the experiences of women most archives ignore: working class lesbians, Jewish lesbians and lesbians of color. The archives moved to its new location in a busy shopping area in May 1987. Although there are lesbian archives in at least three other Dutch cities (Amsterdam, Nijmegen and Utrecht), the LAL is the largest and most controversial.

The exhibition room of the archives has space for local artists to show their work, and a large glass case. Draped across the case are scarfs the archives is selling for Colectivo Sol, a similar archives in Mexico. Inside the case are small statues of women from Africa and Greece, match books and bottle openers from lesbian bars and gay bookstores in the U.S. and the Netherlands, and mementos from the LAL's participation at the 1985 United Nations Women's Conference in Nairobi, Kenya. There is a multicultural emphasis, which is exactly what LAL is all about.

The objects record not only lesbian history, but are also taken from the women's movement. "Lesbians have one foot in the lesbian/gay community, and one foot in the women's movement and other liberation movements," said Majo, a collective member who has worked with the archives since its beginnings. For this reason, material is also collected about the feminist movement, about gay men and about girls and youth movements. "The bed was never a criteria," said Majo. "We are recording lesbian existence, all aspects of it. When we collect material about girls, we pay special

attention to their relationships with other girls and women."

Once past the exhibition space and up the wheelchair ramp, a visitor will see a row of file cabinets, which house the collection's card catalogue. The file cabinets might be familiar looking, but the cataloging system is not. It has received a lot of comment, both negative and positive. The archive's collection of 9,000 books and over 10,000 clippings and pamphlets (in Dutch, English, Spanish, German, and Hebrew, among other languages) is broadly divided into works by Black, Jewish and other women and men of color, and then into subjects, with special attention paid to social class. This is called the "original list." Books by and about white lesbian experiences are similarly divided and are placed on the "white list." This "white list" also includes materials by white authors writing about Third World and Jewish issues. The collective feels strongly that such a system makes the material more accessible to Jews and people of color.

"We have received many compliments from Black and Jewish researchers and groups," said Majo, about the category system. Some white researchers have been "very upset, asking us 'why not put the collection all together?'" Other archives have shown interest in the new category system, she said. In another move that has also been criticized, the archives decided to collect homophobic and anti-woman books. *The Anita Bryant Story* is part of this small collection.

Accessibility in all its forms is important to the collective. In addition to the wheelchair ramp there is equipment for the use of hearing impaired readers and a special telephone system. There are over 1,000 cassettes and records for the visually impaired, which includes tapes collective members have made of the First Latin American and Caribbean Lesbian Conference (held in 1987 in Mexico) and the 1986 International Lesbian Information Service Conference in Switzerland, attended by over 800 lesbians from all over the world.

Videotapes and posters [that] document lesbian life, too, are collected, along with other less traditional objects. One wall of the archives displays hundreds of buttons, with various lesbian or feminist messages. The T-shirt collection, with

samples from the National March on Washington, DC, a women's center in Brazil and an anti-apartheid group in South Africa, also decorate the walls. Scattered throughout the bookcases are examples from the archive's condom collection -- all with safe-sex messages.

In a move that would make traditional historians or archivists shudder, the LAL collective not only tapes meetings and demonstrations, they also organize some of their own. The archives works closely with Surinam and Indonesian groups, and in 1988 helped organize a large demonstration to commemorate the 125th anniversary of the Dutch abolition of slavery. Both Surinam (a South American country) and Indonesia were former Dutch colonies, and people from the two countries form a large percentage of the Netherlands' minority population. The archives has also initiated research projects, and found funding for a Ph.D. candidate to research the lives of working class lesbians and unmarried women in Friesland, the northern Dutch province where the archives is located, from the turn of the century to the 1970's. Another project will be the collection of oral histories of gay men in the province.

In a move that would make traditional historians or archivists shudder, the LAL collective not only tapes meetings and demonstrations, they also organize some of their own.

Unlike similar archives in the USA, LAL does receive government funding. "It's our right to get the money," Majo emphasizes. In an interview last year with *SEK*, the magazine of the national Dutch gay and lesbian rights group, Henny Smid [said] they too often think they don't deserve it. "We're living in one of the richest countries in the world, and there's no money?" Smid said. After a fight, which Majo says is renewed every year, the LAL received approximately \$5,000 from the city council in 1983 for start-up funds. That year the archives, small and difficult to locate, attracted 400 visitors. This year there were about 1,000 visitors. Last year the LAL received approximately \$22,000 in state and local government funds, almost three quarters of its total budget. "We had a big

disagreement with Joan Nestle [of the Lesbian Herstory Archives in New York] about this," said Majo. "She won't accept government funding. But we feel we have a right to it."

The archives also raises some money selling duplicates of books at special events. Also on sale is the archive's own 280-page catalog, which carries the "original list" collection and articles on safe-sex for lesbians and an interview between two butches. When government funds were cut several years ago for the Lesbian Archives in London, England, the LAL asked for donations for that collection.

There is still no money to pay the 12 volunteers who keep the Leeuwarden archives open. Seven volunteers, three of whom helped found the archives, form the decision-making collective. Each of the seven, all of whom are lesbians, devotes some 26 to 30 hours per week to the archives. Another group of volunteers works some 12 to 40 hours throughout the week. Marjan, a collective member who has also been with the archives since its beginning, said, "Like other organizations, we started as lesbians with a strong feminist ideology. In the beginning, everyone had equal power and say.

That didn't work out. Now we have fixed tasks and are working for more professionalism." Members have taken classes in bookbinding (the archives now has its own bookbinding service) and are putting the catalog system on computer. But the political commitment remains, and members have organized their own weekends on anti-racism and anti-classism work.

"We want to open up possibilities for women, for lesbians, to live life as positively as possible. We want to respect each others' differences and potentials. You need information for this," said Marjan. With over 300 subscriptions to lesbian, gay and women's magazines around the world, and a growing collection of books, tapes and videos, the archives is doing just that. It's a good example of what lesbians working together can accomplish. By preserving our past we help to create the future.

Anna Blamanhuis, Zuidvliet 118, 8901 EB Leeuwarden, The Netherlands. Tel. (0)58-121829. Open Tuesdays and Wednesdays (2-6 p.m.), Thursdays (2-6 and 8-11 p.m.), and by appointment.

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

ASIAN LESBIAN NETWORK NEWSLETTER 1991?-

. Anjaree, Bangkok Lesbian Group, eds. No subscription fee; donations welcome. ALN, c/o Anjaree, P.O. Box 322, Rajdamnern, Bangkok 10200, Thailand. (Issue examined: v.1, no.1)

This 20-page, lavender-paper periodical in English offers a history of the Lesbian Asian Network, an ALN conference report, an article on Taipei lesbians, a listing of books, networking notes from around Asia, a cartoon, and miscellaneous tidbits.

COLUMBIA JOURNAL OF GENDER AND LAW 1991-. \$15 (indiv.); \$25 (inst.); \$10 (current students), per volume. Columbia University School of Law, 435 West 116th St., New York, NY 10027-7297. (Issue examined: v.1, no.1, 1991)

Published by students of the Columbia University School of Law, the journal "was founded

to publish legal and interdisciplinary writings on feminism and gender issues and to expand feminist jurisprudence;" its goal is to "serve as a forum for topics inadequately addressed by most law journals and reviews." Among the articles: "Feminist Jurisprudence" - The 1990 Myra Bradwell Day Panel" (Elizabeth M. Schneider, Lucinda Finley, Carin Clauss, and Joan Bertin); "Christianity, Feminism, and the Law" (Angela L. Padilla and Jennifer J. Winrich); "Women's Rights and International Law: The Struggle for Recognition and Enforcement" (Renee Holt).

FORUM NEWS 1988?- . Irregular. Asia Pacific Forum on Women, Law and Development, 9th Floor, APDC Building, Persiaran Duta, P.O. Box 12224, 50770 Kuala Lumpur. (Issues examined: v.3, no.1, December 1990; v.4, no.1, August 1991)

The newsletter carries news of APWLD activities, such as planning for national level meetings, training, publication, research, networking, monitoring and evaluation. The most recent issue

offers brief background articles on such topics as prostitution in Thailand, women migrant workers in Japan, and family law in India. Notice of resources and calls for letter-writing also appear.

SACRED RIVER: A WOMEN'S PEACE JOURNAL 1991-. Edited by collective. \$18. Single copy: \$2. P.O. Box 5131, Berkeley, CA 94705. (Issues examined: v.1, no.6, September 1991; v.1, no.7, October 1991)

This tabloid-size newsprint periodical is focused rather locally, but does include articles and news of interest outside California. The October issue includes an article on Earth First!, a section on abortion, an article by an artist who has lived and worked in Moscow, news on the federal level Crime Bill, as well as regular features such as a calendar, lists of women's groups and services, poetry, and artwork.

U.S.-JAPAN WOMEN'S JOURNAL: ENGLISH SUPPLEMENT 1991-. Ed.: Yoko Kawashima. 2-3/year. \$75 (5 issues, indiv.); \$100 (5 issues, inst.). ISSN 0890-8900. U.S.-Japan Women's Center, 926 Bautista Court, Palo Alto, CA 94303. (Issue examined: No.1, 1991)

Subtitled "A Journal for the International Exchange of Gender Studies," this selection of articles from the *U.S.-Japan Women's Journal* (which began publishing in April 1988), have been translated from the original Japanese. "The *Journal* includes interdisciplinary feminist articles, gender studies, reporting on a wide range of women's issues, men's studies, and statistical information on the status of women" (p.3). The seventy-seven-page issue examined includes articles on images of Japanese women in U.S. writing and on equal employment opportunity law in Japan.

WOMEN OUGHTA KNOW 1991?-. Ed.: Margaret J. Cole. 12/yr. \$9 (plus \$3 for bulk mail or \$4 for first class). Single copy: \$.75. P.O. Box 161775, Cupertino, CA 95016. (Issue examined: September 1991)

Subtitled "The Monthly Female Fact Sheet," the eight-page sample issue offers newsy tidbits gleaned from other publications, under headings such as "Age," "Careers," "Equality," and "Violence." Items range from summaries of research reports to conference announcements to solicitation of writing for publications. Names and addresses of sources are listed, and a "Women's Marketplace" section

includes display ads for women-related products and services.

VIOLENCE UPDATE 1991-. Ed.: Jon R. Conte. 12/year. ISSN 1052-2689. \$36 (indiv.); \$49 (nonprofit victim service organization); \$75 (inst.). Sage Publications, P.O. Box 5084, Newbury Park, CA 91359-9924. (Issues examined: v.1, no.6, February 1991; v.1, no.10, June 1991; v.1, no.12, August 1991)

Among the regular features of this twelve-page newsletter are one or more special reports ("Battered Women as Active Help Seekers" and "Effects of Sexual Abuse on Children" are examples); profiles/interviews of professionals in the field, book reviews, and resource listings and discussions.

SPECIAL ISSUES OF PERIODICALS

ANNALS OF SCHOLARSHIP v.7, no.4, 1990: "Rereading Nineteenth-Century Woman in England and America." Ed.: Nikki Lee Manos. \$28 (indiv.); \$50 (inst.). Single copy: \$10. ISSN 0192-2858. 1841 Broadway, New York, NY 10023-7602. (Issue examined)

Partial contents: "Canons and Canon Fodder: 'Otherness' and Nineteenth-Century American Literature" (Joyce W. Warren); "Rereading a Nineteenth-Century Fugitive Slave Incident: From Toni Morrison's *Beloved* to Margaret Garner's *Dearly Beloved*" (Angelita Reyes); "Fair Amazons Abroad: The Social Construction of the Victorian Adventuress" (Maria Frawley); "Wild Desire and Quenchless Will: Refiguring Female Selfhood in *Wuthering Heights*" (Susan Ostrov Weisser); plus reviews of Laura Haphe's work on lost novels about prostitution, Claudia Johnson on Jane Austen's work, and more.

GLOBAL PAGES: AN EDUCATOR'S QUARTERLY v.8, no.4, Winter/Spring 1990-91: Special issue on women. Ed.: Laurien Alexandre. Immaculate Heart College Center, 425 Shatto Place, 401, Los Angeles, CA 90020. (Issue examined)

This twelve-page newsletter carries an article on "Women's Rights as Human Rights" (Laurien Alexandre), pointers on how to put together a gender-inclusive human rights curriculum, discussion on the United Nations' role in women's rights, excerpts from a UN document on violence

against women, a classroom activity for exploring gender equity, a book review, and announcements.

JEWISH FOLKLORE AND ETHNOLOGY REVIEW v.12, no.1-2, 1990: "Special issue: Jewish Women." Guest ed.: Maurie Sacks. \$10. Single copy: \$12. ISSN 0890-9113. Shalom Staub, Chairman, Jewish Folklore and Ethnology Section, American Folklore Society, 3489 Green St., Harrisburg, PA 17110. (Issue examined)

The issue includes five articles, twenty research reports, and four syllabi, plus information about other resources. Among the articles: "Experiencing Hasidism: Newly Orthodox Women's Perspectives on Sexuality and Domesticity" (Debra Kaufman); "Who are the Wives? Who are the Husbands?: A Study of Marriage Roles in Jewish Classical Folktales" (Lenora Ucko); "Role Transformation in a Tunisian Women's Tale" (Esther Newman); "*Halakha*, Modesty and Women: From a Female Perspective" (Susan Sered).

LAW AND SOCIETY REVIEW v.25, no.2, 1991: "Special Issue on Gender and Sociological Studies." Ed.: Shari S. Diamond. \$50 (indiv.); \$15 (student); \$86 (inst.). Single copy: \$10. ISSN 0023-9216. Executive Office, Law and Society Association, Hampshire House, Univ. of Massachusetts at Amherst, Amherst, MA 01003. (Issue examined)

Partial contents: "The Content, Method, and Epistemology of Gender in Sociological Studies" (Carrie Menkel-Meadow and Shari Seidman Diamond); "Cultural Capital, Gender, and the Structural Transformation of Legal Practice" (John Hagan, Marjorie Zatz, Bruce Arnold, and Fiona Kay); "Courtship Violence and Social Control: Does Gender Matter?" (Susan L. Miller and Sally S. Simpson); "The Death Penalty and Gender Discrimination" (Elizabeth Rapaport); "Women, Differences, and Rights as Practices: An Interpretive Essay and a Proposal" (Adelaide H. Villmoare); plus books reviews on the topic.

POLITICS AND SOCIETY IN GERMANY, AUSTRIA AND SWITZERLAND v.3, no.3, Spring 1991: "Women in the German-Speaking Countries." Ed.: Janet Wharton. 10 pounds. Single copy: 3.75 pounds. ISSN 0954-6030. Institute of German, Austrian and Swiss Affairs, University Park, University of Nottingham, Nottingham NG7 2RD England. (Issue examined)

The following are the four articles in English (two others are not): "Women in the New

Germany" (Eva Kolinsky); "Austria: Can Women's Capitalism Have a Social Conscience?" (Cheryl Benard and Edit Schlaffer); "The Position of Women in Switzerland: The Bumpy Road to Equal Opportunities" (Claudia Kaufmann); "Women at the Turning-Point: The Socio-Economic Situation and Prospects of Women in the Former GDR" (Sabine Hübner).

SEMINAR no.382, June 1991: "The Urban Woman: A Symposium on the Status of the Working Woman." Ed.: Tejbir Singh. 75 rupees (13 pounds). Single copy: 7 rupees. The Monthly Symposium, Post Box 338, New Delhi-1, India. (Issue examined)

Among the articles: "Family Politics" (Mrinal Pandey); "Silent Conflicts" (Kiran Sharma Bhatia); "Socialization Processes" (Malavika Karlekar); "Women, Work and Cinema" (Ania Loomba); and "Notes from the Battlefield" (Harsh Sethi). There are also a number of book reviews and a bibliography of further readings.

SOCIAL JUSTICE v.17, no.2, Summer 1990: "Criminality, Imprisonment and Women's Rights in the 1990s." Issue coordinators: Suzie Dod Thomas and Nancy Stein. \$30 (indiv.); \$60 (inst.). Single copies: \$10 (indiv.); \$15 (inst.). ISSN 0094-7571. P.O. Box 40601, San Francisco, CA 94140. (Issue examined)

Partial contents: "Prologue to a History of Women's Imprisonment: In Search of a Feminist Perspective" (Adrian Howe); "The Economic Crisis and the Criminalization of Latin-American Women" (Rosa del Olmo); "Violence Against Women as a Violation of Human Rights" (Jane Roberts Chapman); "Community of Women Organize Themselves to Cope with the AIDS Crisis: A Case Study from Bedford Hills Correctional Facility" (Judy Clark and Kathy Boudin); "The Impact of Women's Consciousness on the History of the Present" (Tina Johnson).

SOCIAL JUSTICE v.17, no.3, Fall 1990: "Feminism and the Social Control of Gender." Issue coordinators: Suzie Dod Thomas and Nancy Stein. (See entry above for additional information)

Divided into sections on Theoretical Perspectives, Reproductive Rights, and Women of Color, the issue includes these articles: "Reflections on Feminist Legal Thought" (Kathy Daly); "The Necessity and Inadequacy of the Reproductive Rights Discourse" (M.A. Bortner); "Processes of

Victimization and Criminalization of Black Women" (Regina Arnold); and "Native Women in Canada: A Quest for Justice" (Karlene Faith, Mary Gottfriedson, Cherry Joe, Wendy Leonard, and Sharon McIvor).

TRANSITIONS

HAG RAG, Milwaukee's lesbian feminist quarterly, which is now in its sixth year, sends notice that it is "in a state of flux" and that the publishers are "in process of making a decision about the future of the paper." For information, contact *Hag Rag* at P.O. Box 93243, Milwaukee, WI 53203.

LEGACY has broadened its scope to include pre-nineteenth-century and early twentieth-century women's literature and has a new subtitle reflecting the change: *A Journal of American Women Writers*. The publication has also moved to Penn State Press. Write to Journals Dept., Penn State Press, Suite C, Barbara Bldg., 820 N. University Dr., University Park, PA 16802.

SNAKE POWER: A JOURNAL OF CONTEMPORARY FEMALE SHAMANISM is no longer publishing as a quarterly, but has contracted with Harper San

Francisco to produce a book series. In black-and-white only, the books will contain original nonfiction, fiction, and poetry supplemented by photographs and illustrations. Write to Vicki Noble at 5856 College Ave., Box 138, Oakland, CA 94618.

CEASED PUBLICATION

NOON, a quarterly published by the Arab Women's Solidarity Association in Cairo, Egypt, has been stopped due to government interference. According to publisher Nawal al-Saadawi, there have been "many problems with local authorities." A statement from the Egyptian Organization for Human Rights notes that "Egyptian governmental authorities have ordered the dissolution of the Arab Women's Solidarity Association" based on a Cairo deputy governor's decision, and that "the association has since its establishment been exposed to numerous occasions of pressure and harassment from the ministry of social affairs." Contact the organizers at 4 A Dareeh Saad St., off Kasr El Ainy St., Cairo, Egypt.

-- Compiled by L.S.

WOMEN'S STUDIES IN WISCONSIN: WHO'S WHO & WHERE

If you're looking for the name of the Women's Studies Coordinator on a particular campus, or a speaker on the art of American Indian women, or someone who works with the Women's Crisis Line in Milwaukee, the resource you need is **WOMEN'S STUDIES IN WISCONSIN: WHO'S WHO & WHERE**. The sixth edition of this biennial directory, just published, lists 542 scholars, librarians, community activists, students, and others working in the field of women's studies across the state. A special section provides names and addresses of Women's Studies coordinators on all UW campuses, along with brief program

descriptions. Indexes by college or university, areas of specialization or interest, city or town, organizational affiliation, and areas of speaking expertise make it possible to locate in a number of different ways the people you need to contact.

Copies of the directory are available for \$5.00 (checks payable to UW-Madison). Within the UW System, through internal transfer only, the cost is \$3.25. To order a directory, contact Phyllis Weisbard or Ingrid Markhardt at 608-263-5754 or Room 430 Memorial Library, 728 State St., Madison, WI 53706.

ITEMS OF NOTE

We wish to correct an error in our description of the American Chemical Society's **WORKFORCE REPORT** cited in this column last time (*Feminist Collections* v.12 no.4, Summer, 1991). *Workforce Report* is a series that analyzes and reports on changes and trends in the chemists' professional workforce, and is not a series covering women in chemistry. The publication we mentioned is only one of the series and is entitled "A Manly Profession: Women in Chemistry." To order, contact: Corinne A. Marasco, Workforce Studies, ACS, Office of Professional Services, 1155 16th St., N.W., Washington, DC 20036; telephone: 202-223-6995. ACS has also made available a 400 page survey report, **WOMEN CHEMISTS, 1990** for \$39.95. Order from the ACS Distribution Office (800-227-5558, Option 1).

IDEAS AND RESOURCES: A COLLECTION OF SYLLABI FROM THE PROJECT "TEACHING WOMEN'S STUDIES FROM AN INTERNATIONAL PERSPECTIVE" is a collection of twenty-nine syllabi for women's studies courses in a range of disciplines. Short commentaries by the instructors on integrating international material into their courses are included. The cost is \$10 from: Southwest Institute for Research on Women, 102 Douglas Building, University of Arizona, Tucson, AZ 85721. Checks should be made payable to the University of Arizona.

A directory of syllabi on Jewish Women has been compiled by **THE ASSOCIATION FOR JEWISH STUDIES WOMEN'S CAUCUS**. Some sample entries from this listing are: "Women and Judaism," by Paula Hyman (5 pages), "Women in Jewish History," by Deborah Dash Moore (4 pages), "Women and Sex in Jewish Tradition," by Pamela Nadell (3 pages), and "Women in Patriarchy: Image and Status of Women in Three Monotheistic Traditions," by Judith Romney Wegner (6 pages). Syllabi may be ordered separately from the sixteen-title listing at a cost of \$.10 per page, plus \$1.00 (or more) for postage. For the complete list, write to: Judith Baskin, Chair, Dept. of Judaic Studies, HU 285, State University of New York, Albany, NY 12222. The AJSWC is also currently preparing a **DIRECTORY OF SCHOLARS WORKING ON JEWISH WOMEN**. To be included in the directory,

or for more information, contact Judith Baskin at the address given above.

WOMEN AND THE WORLD ECONOMIC CRISIS: KIT NO. 6 is geared to women's groups, universities, research and training institutes, and grassroots organizations concerned with women and development. For more information contact: JUNG/NGO Programme Group on Women and Development, the United Nations Non-Governmental Liaison Service, Palais de Nations, CHN-1211, Geneva 10, Switzerland.

The **SOUTHPORT INSTITUTE FOR POLICY ANALYSIS** will publish a series of six working papers examining the impact of the aging of the U.S. population upon women. Included in the series are discussions of older women in the workforce, women's health care and caregiving, the economic problems of older women, and sex roles. The cost is \$3 per report. Order from: SIPA, 2425 Post Road, Southport, CT 06490; telephone: 203-259-8393.

The American Bar Association has published the 1990-1991 **DIRECTORY OF ASSOCIATIONS OF WOMEN LAWYERS**, which lists names, addresses, phone numbers and membership information for 178 bar associations for women. For more information, write to: Nancy Cowger Slonim, ABA, Division for Communication, 750 North Lake Shore Dr., Chicago, IL 60611; telephone: 312-988-6132.

THE HISTORY OF WOMEN CARTOONISTS is a twenty to thirty minute slide show (including questions and answers with the audience) by Trina Robbins. For more information, write to: Trina Robbins, 1982 15th St., San Francisco, CA 94114. The lesbian feminist periodical **HAG RAG** has announced that it is now available on cassette tape, either for a single issue (\$3) or by subscription (\$10-15 for six issues, sliding scale). To order, contact: Theo, *Hag Rag*, P.O. Box 1171, Madison, WI 53701; telephone: 608-241-9765.

THE COURAGE TO WRITE: WOMEN NOVELISTS OF 19TH CENTURY EUROPE is a collection of resource materials focusing on the works of Jane Austen, Mary Shelley, George Sand, Charlotte

Brontë, Emily Brontë, and George Eliot. From UW-Madison and Wisconsin Public Radio, there are six half-hour programs on cassette (\$22.50), a 100-page, illustrated guide for readers (\$12), and an expanded edition of the reader's guide that includes a discussion leader guide and supplementary material (\$17). For a brochure order form, write to: The Radio Store, P.O. Box 5006, Madison, WI 53706; or to order material by phone, call: 800-747-7444.

Research Publications has released a new microforms collection, *THE LILLIAN WALD PAPERS*, reproduced from the holdings of Columbia University's Rare Book and Manuscript Library. There are more than 30,000 documents in the collection, which focuses on New York's Henry Street Settlement and includes office files and papers dealing with the Settlement and other projects, correspondence, reports, magazine articles, photographs, and ephemera. The collection is available in two units of forty-five reels each, at a cost of \$4,275 per unit or \$8,550 for the complete collection (standing orders); or, individual units may be purchased for \$5,030 each. Order from: Research Publications, 12 Lunar Dr./Drawer AB, Woodbridge, CT 06525; telephone: 203-397-2600 or 800-444-0799; Fax: 203-397-3893.

PICKERING WOMEN'S CLASSICS, a new series of edited reprints from Pickering and Chatto, Ltd., slated for publication in November of 1991, will include works by: Mary Wollstonecraft, Mary Shelley, Florence Nightingale, Mathilde Serano, Delarivier Manley, Margaret Cavendish, Duchess of Newcastle, and Sophie von La Roche. Each volume contains an introduction, footnotes, primary and secondary source bibliographies, and an index of non-fiction works. For a catalog, or to order, write to: B.H. Blackwell Ltd., Hythe Bridge St., Oxford OX1 2ET England.

TOWN & GOWN BOOK COMPANY has released the first of a four-part series of catalogs on women's lives. The first three catalogs in the series will list biographic material (biographies, autobiographies, diaries, letters, etc.) covering a wide range of persons as well as personal records of life experiences; the fourth catalog will cover non-biographic material from the fields of biology, psychology, history, anthropology, sociology, economics, etc. Each catalog will list from 300 to 350 items. Libraries may request the catalog series;

individuals are asked to pay \$6 for parts II through IV. Contact: Town & Gown Book Company, P.O. Box 190, Dutch Flat, CA 95714; telephone: 916-389-2363.

The Association of American Colleges Project on the Status and Education of Women has released *HISPANIC WOMEN: MAKING THEIR PRESENCE ON CAMPUS LESS TENUOUS*, by Sara Nieves-Squires. Included are hard data, theoretical discussions, recommendations, and references. For more information, write or call: Publications Desk, AAC, 1818 R St., N.W., Washington, DC 20009; telephone: 202-387-3760.

CREATING YOUR OWN FUTURE: A WOMAN'S GUIDE TO RETIREMENT PLANNING is available from Sourcebooks Trade, Naperville, IL 60566. For further information, call: 708-961-2161.

-- Compiled by I.M.

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BOOKS RECENTLY RECEIVED

- 1 in 3: Women with Cancer Confront an Epidemic.* Ed. by Judith Brady. Pittsburgh, PA: Cleis Press, 1991.
- The Abortion Debate in the United States and Canada: A Source Book.* By Maureen Muldoon. New York: Garland, 1991.
- After Patriarchy: Feminist Transformations of the World Religions.* Ed. by Paula M. Cooley, et al. Maryknoll, NY: Orbis Books, 1991.
- Ahead of Time: My Early Years as a Foreign Correspondent.* By Ruth Gruber. Tarrytown, NY: Wynwood Press, 1991.
- An Atlas of the Difficult World: Poems 1988-1991.* By Adrienne Rich. New York: W.W. Norton, 1991.
- Avalon.* By Mary J. Jones. Tallahassee, FL: Naiad Press, 1991.
- Be an Outrageous Older Woman--A RASP: Remarkable Aging Smart Person.* By Ruth Harriet Jacobs. Manchester, CT: Knowledge, Ideas, and Trends, 1991. (Address: 1131-0 Tolland Turnpike, Suite 175, Manchester, CT 06040)
- Canadian Feminist Periodical Index 1972-1985/ Index des Périodiques Féministes Canadiens, 1972a1985.* Comp. by the Canadian Women's Indexing Group (CWIG). Toronto: Ontario Institute for Studies in Education, 1991. (Address: 252 Bloor St., West, Toronto, Ontario M5S 1V6 Canada)
- Canadian Feminist Thesaurus, le Thesaurus Féministe du Canada.* Comp. by the Canadian Women's Indexing Group (CWIG). Toronto: Ontario Institute for Studies in Education, 1990.
- Carnal Knowing: Female Nakedness and Religious Meaning in the Christian West.* By Margaret R. Miles. Boston, MA: Beacon, 1989; New York: Vintage/Random House, 1991.
- Changing Your Story.* By Patricia Clark Smith. Novato, CA: West End Press, 1991.
- Clearwater.* By Katharine Ennis. Tallahassee, FL: Naiad Press, 1991.
- Coming into the End Zone: A Memoir.* By Doris Grumbach. New York: W.W. Norton, 1991.
- "Coming to Writing" and Other Essays.* By Helene Cixous; ed. by Deborah Jenson. Cambridge, MA: Harvard University Press, 1991.
- Communion.* By Pat Mora. Houston, TX: Arte Publico Press, 1991.
- Dancing Girl: Themes and Improvisations in a Greek Village Setting.* By Thordis Simonsen. Denver, CO: Fundamental Note, 1991. (Address: P.O. Box 6107, Denver, CO 80206)
- The Daughter of the Mountain: Un Cuento.* By Edna Escamill. San Francisco, CA: Aunt Lute Books, 1991.
- Daughters of Artemis.* By Lauren Wright Douglas. Tallahassee, FL: Naiad Press, 1991.
- Directory of Wisconsin Women's Organizations and Services.* By the Wisconsin Women's Council. Madison, WI: Wisconsin Women's Council, 1991. (Address: 16 N. Carroll St., Suite 720, Madison, WI 53702)
- Elise.* By Claire Kensington. San Francisco, CA: Spinsters Book Co., 1991.
- The Encyclopedia of Amazons: Women Warriors from Antiquity to the Modern Era.* By Jessica Amanda Salmonson. New York: Paragon House, 1991.
- Equal in Monastic Profession: Religious Women in Medieval France.* By Penelope D. Johnson. Chicago: University of Chicago Press, 1991.
- Family Fortunes: Men and Women of the English Middle Class, 1780-1850.* By Leonore Davidoff and Catherine Hall. Chicago: University of Chicago Press, 1991.
- Fashioning Femininity and English Renaissance Drama.* By Karen Newman. Chicago, IL: University of Chicago Press, 1991.
- Final Session.* By Mary Morell. San Francisco, CA: Spinsters Book Co., 1991.
- Fire in the Belly.* By Sam Keen. New York: Bantam, 1991.
- From the Cables of Genocide: Poems on Love and Hunger.* By Lorna Dee Cervantes. Houston, TX: Arte Publico Press, 1991.
- Gender and International Relations.* Ed. by Rebecca Grant & Kathleen Newland. Bloomington, IN: Indiana University Press, 1991.
- Gender and Power: Society, the Person and Sexual Politics.* By R.W. Connell. Stanford, CA: Stanford University Press, 1987.
- Gender Shock: Practicing Feminism on Two Continents.* By Hester Eisenstein. Boston, MA: Beacon Press, 1991.
- Ginseng and Other Tales from Manila.* By Marianne Villanueva. Corvallis, OR: Calyx Books, 1991.
- Grandmothers of the Light: A Medicine Woman's Sourcebook.* By Paula Gunn Allen. Boston, MA: Beacon Press, 1991.
- Growing Up Gay in the South: Race, Gender, and Journeys of the Spirit.* By James T. Sears. Binghamton, NY: Haworth Press, 1991.

- The Hallelujah Murders.* By Dorothy Tell. Tallahassee, FL: Naiad Press, 1991.
- Hippocrates' Handmaidens: Women Married to Physicians.* By Esther M. Nitzberg. Binghamton, NY: Harrington Park Press, 1991.
- How Many Miles to Babylon.* By Doris Gercke; transl. by Anna Hamilton. Seattle, WA: Women in Translation, 1991. (Address: 3131 Western Ave., Suite 410, Seattle, WA 98121-1028) (First published as *Weinschröter Du musst hängen*. Hamburg, Germany: Verlag am Galgenberg, 1988)
- How Would You Feel if Your Dad Was Gay?* By Ann Heron & Meredith Maran; ill. by Kris Kovick. Boston, MA: Alyson Wonderland/Alyson Publications, 1991.
- Idleness is the Root of All Love.* By Christa Reinig; trans. by Ilze Mueller. Corvallis, OR: Calyx Books, 1991. (Originally published as *Mussiggang ist aller liebe anfang*. Dusseldorf, Germany: Verlag Eremiten-Presse, 1984)
- In the Game.* By Nikki Baker. Tallahassee, FL: Naiad Press, 1991.
- Luce Irigaray: Philosophy in the Feminine.* By Margaret Whitford. New York: Routledge, 1991.
- Meanings for Manhood.* By Mark Carnes and Clyde Griffen. Chicago: University of Chicago Press, 1990.
- The Men from the Boys.* By Ray Raphael. Lincoln, NE: University of Nebraska Press, 1988.
- Men, Masculinities, and Social Theory.* Ed. by Jeff Hearn. New York: Unwin Hyman; distr. HarperCollins Academic, 1990.
- Missing Chapters: Ten Pioneering Women in NCTE and English Education.* Urbana, IL: National Council of Teachers of English, 1991. (Address: 1111 Kenyon Rd., Urbana, IL 61801)
- More Than Common Powers of Perception: The Diary of Elizabeth Rogers Mason Cabot.* By Elizabeth Rogers Mason Cabot; ed. by P.A.M. Taylor. Boston, MA: Beacon Press, 1991.
- Mothers of Psychoanalysis: Helen Deutsch, Karen Horney, Anna Freud, Melanie Klein.* By Janet Sayers. New York: W.W. Norton, 1991.
- National Women of Color Organizations: A Report to the Ford Foundation.* By Aileen C. Hernandez. New York: Ford Foundation, 1991.
- The Outer Circle: Women in the Scientific Community.* Ed. by Harriet Zuckerman, et al. New York: W.W. Norton, 1991.
- Post Abolished: One Woman's Struggle for Employment Rights in Tanzania.* By Laeticia Mukurasi. Ithaca, NY: ILR Press, 1991. (Address: New York State School of Industrial and Labor Relations, Ithaca NY 14851-0952)
- The Past Is Before Us: Feminism In Action Since The 1960's.* By Shelia Rowbotham. Gainesville, FL: Pandora Press, 1989; Boston, MA: Beacon Press, 1990.
- Petticoats & Prejudice: Women and Law in Nineteenth Century Canada.* By Constance Backhouse. Toronto: Women's Press, 1991. (Address: 517 College St., Suite 233, Toronto, Ontario M6G 4A2 Canada)
- Rebecca West: An Annotated Bibliography.* Comp. by Joan Garrett Packer. New York: Garland, 1991.
- Rediscovering Masculinity: Reason, Language and Sexuality.* By Victor J. Seidler. New York: Routledge, 1988.
- A Resource Directory for Sex Equity in Education: A Partial Listing of Important Agencies and Organizations Concerned with Sex Equity and Gender Issues.* Comp. by Women Educators. Madison, WI: Women Educators, 1991. (Address: c/o Melissa Keyes, 300 N. Pinckney St., Madison, WI 53703)
- Second Chance.* By Jackie Calhoun. Tallahassee, FL: Naiad Press, 1991.
- Sexual Anarchy: Gender and Culture at the Fin de Siecle.* By Elaine Showalter. New York: Viking, 1990; New York: Penguin, 1991.
- The Ship That Sailed into the Living Room: Sex and Intimacy Reconstructed.* By Sonia Johnson. Estancia, NM: Wildfire Books, 1991. (Address: Star Route 1, Box 55, Estancia, NM 87016)
- Signets: Reading H.D.* Ed. by Susan Stanford Friedman & Rachel Blau Duplessis. Madison, WI: University of Wisconsin Press, 1990.
- Stranded.* By Camarin Grae. Tallahassee, FL: Naiad Press, 1991.
- Strikes Have Followed Me All My Life: A South African Autobiography.* By Emma Mashinini. New York: Routledge, 1991.
- Teaching Women's Studies From an International Perspective: Ideas and Resources: A Collection of Syllabi.* Comp. by Amy W. Newhall. Tucson, AR: Southwest Institute for Research on Women (SIROW), 1990. (Address: 102 Douglas Building, University of Arizona, Tucson, AR 85721)
- Thorns and Briars: Bonding, Love and Death, 1764-1870.* By Marvin Stern. New York: Foundation of Thanatology, 1991. (Columbia-Presbyterian Medical Center, 630 W. 68th St., New York, NY 10032)
- Truth Tales: Contemporary Stories by Women Writers of India.* Ed. by Kali for Women. Kali for Women, 1986; New York: Feminist Press, 1990.

Two Women in One. By Nawal El-Saadawi; trans. by Osman Nusairi and Jana Gough. Seattle, WA: Seal Press, 1986; repr. Seattle, WA: Women in Translation, 1991. (First published as *Imra'atan fi imra'a*. Beirut: Manshurat Dar al-Adab, 1975)

Unmapped Territories: New Women's Fiction From Japan. Ed. and trans. by Yukiko Tanaka. Seattle, WA: Women in Translation, 1991. (Address: 3131 Western Ave., Suite 410, Seattle, WA 98121-1028)

Unsettling Relations: The University as a Site of Feminist Struggles. By Himani Bannerji, et al. Toronto: Women's Press, 1991. (Address: 517 College St., Suite 233, Toronto, Ontario M6G 4A2 Canada)

Violet to Vita: the Letters of Violet Trefusis to Vita Sackville-West, 1910-21. Ed. by Mitchell A. Leaska & John Phillips. New York: Methuen, 1989; New York: Viking Penguin, 1990; New York: Penguin Books, 1991.

The Wages of Sin: Censorship and the Fallen Woman Film, 1928-1942. By Lea Jacobs. Madison, WI: University of Wisconsin Press, 1991.

The Woman beneath the Skin: A Doctor's Patients in Eighteenth-Century Germany. By Barbara Duden; trans. by Thomas Dunlap. Cambridge, MA: Harvard University Press, 1991. (Originally published in Germany as *Geschichte unter der Haut: Ein Eisenacher Arzt und seine Patientinnen um 1730*. Klett-Cotta, 1987)

Women of Color and Southern Women: A Bibliography of Social Science Research, 1975-1988: Annual Supplement, 1990. By Andrea Timberlake, et al.

Memphis, TN: Center for Research on Women, 1991. (Address: Memphis State University, Memphis, TN 38162)

Women, Politics and the Constitution. Ed. by Naomi B. Lynn. Binghamton, NY: Haworth Press, 1990. (Also published as *Women & Politics* v.2, no.2, 1990)

Women Writing in India, 600 B.C. to the Present: Volume 1: 600 B.C. to the Early 20th Century. Ed. by Susan Tharu & K. Lalita. New York: Feminist Press, 1991.

Women's Glib: A Collection of Women's Humor. Ed. by Rosalind Warren. Freedom, CA: Crossing Press, 1991

Women's Mental Health in Africa. Ed. by Esther Rothblum & Ellen Cole. Binghamton, NY: Haworth Press, 1990.

Women's Words: The Feminist Practice of Oral History. Ed. by Sherna Berger Gluck & Daphne Patai. New York: Routledge, 1991.

Women's Yellow Pages of Greater Milwaukee: Premier Edition, 1991. Ed. by Patricia Katsich. Milwaukee, WI: Katsich Publications, 1991. (Address: P.O. Box 13827, Milwaukee, WI 53217)

The World's Women 1970-1990: Trends and Statistics. By the Department of International Economic and Social Affairs Statistical Office and Centre for Social Development and Humanitarian Affairs. New York: United Nations Publications, 1991.

Zeta Base. By Judith Alguire. Tallahassee, FL: Naiad Press, 1991.



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